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STUDENTS AND THE  
MODERN MISSIONARY CRUSADE





# STUDENTS AND THE MODERN MISSIONARY CRUSADE

ADDRESSES DELIVERED BEFORE THE FIFTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS  
NASHVILLE, TENNESSEE, FEBRUARY 28-MARCH 4, 1906



NEW YORK  
STUDENT VOLUNTEER MOVEMENT  
FOR FOREIGN MISSIONS

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## INTRODUCTORY

THE SERIES of conventions, of which the one here reported is the fifth, constitutes one of the agencies employed by the Student Volunteer Movement for Foreign Missions. The purpose of these gatherings is to bring together carefully selected delegations of students and professors from the important institutions of the United States and Canada, and the leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Christ. A fuller statement concerning the Student Volunteer Movement is found on pages 39-64 of this volume, to which the reader is referred.

In the present volume the addresses, informal discussions, and questions of the various sessions are reported substantially as they were uttered, though with such emendations by the speakers and the editor as seemed necessary in the interest of clearness and profitable abridgment. Condensation has been somewhat more conspicuous in the case of the sectional meetings. The introductory statements of the chairmen of the various meetings and the prayers offered are omitted as being of only temporary interest. The denominational rallies are unreported for obvious reasons.

To render the volume as helpful as possible as a book of reference, lists of books, etc., contained in the Exhibit are printed in Appendix A. In order to make the contents easily accessible, a full index has been added.





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## THE SPIRIT WHICH WILL INSURE THE LARGEST POWER AND FRUITFULNESS OF THIS CONVENTION

The spirit of teachableness—Let my mind be hospitable to truth.

The spirit of helpfulness—“What wilt thou have me to do?”

The spirit of intercession—This is the most urgent need for these days of vision and opportunity.

The spirit of expectancy—As we have a great God with inexhaustible resources let us have great faith.

The spirit of magnanimity—Let me rise above petty fault-finding and become absorbed with the great interests of the Kingdom.

The spirit of hopefulness—It is possible to become strongest where I am now weakest.

The spirit of humility—It is possible that I may become weakest where I am now strongest.

“Do not pray for tasks equal to your powers;  
pray for powers equal to your tasks.”

## SUGGESTIONS FOR THE MORNING WATCH \*

Thursday, March 1, 1906

“In the morning will I order my prayer unto Thee, and will keep watch.”

SCRIPTURE—Luke 4:16-19.

PRAYER—O Heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth laborers into Thine harvest; through Jesus Christ our Lord. Amen.

HYMN—O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine!

Friday, March 2, 1906

“I myself will awake right early and will give thanks.”

SCRIPTURE—Matthew 25:31-46.

PRAYER—That it may please Thee to give us a heart to yield ourselves wholly unto Thee, to go where Thou wilt and do what Thou wilt; through our Lord Jesus Christ. Amen.

HYMN—Be mine some simple service here below  
To weep with those who weep, their joy to share,  
Their pains to solace or their burdens bear;  
Some widow in her agony to meet,  
Some exile in his new-found home to greet;  
To serve some child of thine, and so serve thee.  
Lo, here am I; to such a work send me.

Saturday, March 3, 1906

“It is a good thing to show forth Thy loving kindness in the morning.”

SCRIPTURE—Ezekiel 33:1-9.

\* At the close of each evening session a card containing suggestions for the observance of the morning watch was handed to each delegate.

PRAYER—That it may please Thee to guide us who seek to know what Thou wilt have us to do, and to make Thy way plain before our face, through Jesus Christ our Lord. Amen.

HYMN—O Strengthen me, that while I stand  
Firm on the rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

Sunday, March 4, 1906

He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught.

SCRIPTURE—Matthew 7:24-27; James 1:22-25.

PRAYER—That we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

HYMN—My will is not my own  
Till Thou hast made it Thine;  
If it would reach a monarch's throne  
It must its crown resign:  
It only stands unbent  
Amid the clashing strife,  
When on Thy bosom it has leant,  
And found in Thee its life.

Monday, March 5, 1906

“In the Morning, a great while before day, He rose up and went out, and departed into a solitary place and there prayed.”

SCRIPTURE—Exodus 33:15; Psalm 121—the Traveler's Psalm.

PRAYER—Grant that we may spend this day without stumbling and without stain, that coming to our journey's end victorious over all our temptations, we may praise Thee who art worthy to receive honor and glory and power. Amen.

HYMN—Did we in our strength confide,  
Our striving would be losing;  
Were not the right man on our side,  
The man of God's own choosing;  
Dost ask who that may be?  
Christ Jesus, it is He;  
Lord Sabaoth His Name,  
From age to age the same,  
And He must win the battle.



## A HOMEWARD MEDITATION

Let me cherish the spirit of thankfulness for all the opportunities of the days spent in Nashville.

May the humbling influence of high privilege keep me from the taint of pride.

For days I have been getting, now let me give.

Let me brace myself to meet with heroism and without flinching the shock of the indifference of others to the great ideas which now possess me.

By study and meditation let me keep renewing the present vision of the nearness and resourcefulness of our God and the claims of His Kingdom.

Let me think conclusively on the facts brought before me during the Convention, that is, let me not stop until I come to a clear decision on the evidence, as to whether I shall not become a missionary.

Let me highly resolve that no matter where my lot may be cast, I will so live as to carry always the marks of the missionary spirit : —

The sense of stewardship of life and money.

The planning of everything with reference to the needs of others, not my own.

The recognition of the element of urgency perpetually present in the spreading of the Kingdom of Christ.

The joyful yielding of life to Christ the Savior and Lord of all.

Let me by associating my efforts with those of other members of my delegation so plan that my institution may have a far larger part than heretofore in hastening the realization of the world-wide purposes of Jesus Christ.

Above all let me carefully distinguish my feelings which will change from my determined purpose which, by the help of God, shall endure.

O may thy soldiers, faithful, true, and bold,  
Fight as the saints who nobly fought of old,  
And win with them the victor's crown of gold.  
Alleluia! Alleluia!

## PREPARATORY SERVICE

The Possibilities of this Convention

The Fulness of the Living Presence of Christ



## THE POSSIBILITIES OF THIS CONVENTION

MR. JOHN R. MOTT, M.A., NEW YORK

THE POSSIBILITIES of this Convention are limitless. Its very magnitude suggests its boundless reach. It is not only the greatest student conference ever held but is likewise the largest missionary assembly ever convened in the history of the Church. It is not simply national; it is not merely continental; representatively it is a great universal or ecumenical gathering.

The personnel of this conference emphasizes its large possibilities. Here we have a vast company composed largely of the youth of the communities represented. Disraeli has said that it is a glorious sight to see a nation saved by its youth. Is it not a more inspiring sight to see the youth coming up from many nations to unite their forces on behalf of the salvation of the world? It is also a personnel that includes not only the youth, but the educated youth, the students of nations, from whose ranks are to come the leaders in the various spheres of thought and action.

The possibilities of the conference are great, because of the strategic relation which it sustains to the varied enterprises of evangelization. In what gathering have there assembled so many of the moving spirits and leaders of the aggressive forces of Christianity as organized and developed on the North American continent? It stimulates the imagination to reflect upon the significance of this occasion, when the flower of the colleges and seminaries and schools mingle with the responsible leaders of the mission boards, with the leaders in the conflicts on the far-away battle fields of the Church, with the editors of the religious press, and with various other important classes who are in a position to wield mighty influence and to bring the power which will be generated here to bear most directly, effectively, and largely upon the various bodies of Christendom.

We are reminded likewise of the possibilities of this gathering when we recall the extensive preparations which have been made for it. And here let me not yield to the temptation to speak of that extensive, tireless, self-sacrificing, and most devoted preparation made by our hosts in Nashville, which is simply beyond all praise. Let me simply allude to one form of preparation for this conference—that of intercessory prayer. In not less than forty countries men and women who know what it is to prevail with Almighty God have had on their hearts the preparations for this Convention, and

many in all parts of the world are doubtless meeting at this very hour to wield on our behalf the irresistible forces of the prayer kingdom. Who can even hint at the limits of the possibilities of united prayer to achieve and to transform!

We recognize the possibilities of this Fifth International Convention of the Student Volunteer Movement when we think of the great energies which are to be released from this platform and the many associated platforms of this city and in the mingling of classes of delegates during the five days that we are to spend together. Think what energy is wrapped up in powers like the following: The power of truth. Single facts will be proclaimed from this platform which, in themselves, when given right of way, will transform universities, stir deeply entire churches, and influence nations. The power of great ideals, to lead us to crucify self, to emancipate us from the things which limit and bind, to liberate us, and to send coursing through us into the world new energies and life. The power of the Word of God. Words from the Christian Scriptures are going to drop into the hearts and minds of many delegates with such germinating and dynamic power as to create life revolutions and transformations. The power likewise of the uplifted Christ. He will be lifted up in this Convention. This will be true of every session. His promise has never failed, that if He be lifted up He will draw men. That strange but certain and potent attraction, which many here have already felt in other days, will be powerfully felt in our sessions. Why should that attraction not be greater here in Nashville than on any preceding occasion? The power of personalities charged with the Spirit of the living God. These in themselves, as they will come before us, will be vehicles through whom the mind and Spirit of God will get larger access to the lives of men. I do not venture to speak of the manifestation of the power of the Holy Spirit Himself in answer to countless prayers. The Spirit of God is as able to hush and sway and energize this Convention as any gathering which has ever convened, and He will do so.

This Convention has significance to every delegate. As I interpret that significance, it is to enable each one of us to understand more clearly and to realize more fully the great mission of Christ to us personally and through us to others.

What is the mission of Christ to us individually? Manifestly His mission includes guidance. Who among us does not need more implicit guidance with reference to opportunities for life investment, with reference to fields of labor, with reference to ideals that should dominate, with reference to motives that should sway and animate? Christ's mission includes emancipation as well as guidance. Here and there, unhappily, are some among us who need the emancipating power of Jesus Christ: His power to emancipate from narrowness, His ability to emancipate from low ideals, His energy to emancipate from selfishness, His matchless might to break

the shackles of any evil habit which binds and hinders the largest manifestation of Christ's power through us. Christ's mission includes not only guidance and emancipation, but also transformation. He has the ability to make delegates strongest where they are now weakest. This alone should stimulate us to large expectation.

Christ's mission includes commissioning His followers. There is nothing which gives more power to a person than to be perfectly sure that God has spoken to him, has assigned him a task, and has said that He would stand by him. This constant sense of vocation is a very real thing. God grant that it may be experienced by many a delegate who has not hitherto known it, that he may go back to his college with that triumphant assurance which characterizes the man who is able to say with Paul, "The Lord stood by me," or with David, "The Lord is at my right hand."

The significance of this Convention to our universities, colleges, and theological seminaries, I might interpret as to bring to bear upon them through their delegates a larger current of Christ's life and light, of His truth and energy. I like to think of this Convention as a great dynamo. Only a few weeks ago, attending a little private conference at Niagara Falls, I was given the interesting privilege of going down into the earth into the greatest power-house of the world, where some twenty vast turbines were being impelled by the ceaseless energy of the upper Niagara river. As I stood there in the midst of the comparatively quiet yet mighty movement of that vast machinery and reminded myself of the energy there being generated and released in sufficient quantities to light whole sections of a distant city, to drive the machinery of great factories, to heat many houses, to impel many cars and trains, I said, would that this might prefigure the Nashville Convention, that there might be generated and released energies which would impress every college and school represented, not simply with natural power but with supernatural power—the greatest need in all these institutions of higher learning. Forty men came from Harvard to the Toronto Convention. They came not in vain. The dynamo of God's Spirit energized that delegation and sent them back as a solid phalanx to work for Christ's Kingdom. From their associated effort on their return dates the splendid missionary epoch in the life of Harvard. May this also prove to be true of many universities which to-day are not characterized as centers of missionary life and energy.

What is the significance of this Convention to the United States and to Canada? Nothing pleases me more than to see the flags of these two nations clasping the world. The juxtaposition and union of these two Anglo-Saxon countries is indeed significant. I venture to say to-day that there is no tie between these two lands which is so secure, which is so satisfying, and which is so mutually helpful as the tie of the Christian student movement. Certainly political destiny is no such tie; certainly commercial enterprises are not; cer-



tainly the intermingling of population is not. This binding together of the future leaders of these nations, who have come to know one another, to have confidence in one another, to love one another, to resolve that they will work together for the world's evangelization, is a sign of large promise for His Kingdom. We are told in a German aphorism that what you would put into the life of a nation, must be put into its schools. If the United States and Canada are to constitute a strong and adequate base for making possible, so far as North America is to have a share, the evangelization of the world in this generation, this great ideal must be put into the thought of the schools. The Student Volunteer Movement and the Young Men's and Young Women's Christian Associations dominate the position. Under the Spirit of God what may they not do, and, therefore, what may not our conference do in hastening the realization of this sublime ideal!

I would not venture to suggest the significance of this Convention to the world. We could adopt no better creed right here at the first session of the Convention than that of St. Augustine, "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish." Every Convention of the Student Volunteer Movement has taken the whole world into its plan. It is one of a very few gatherings which does that with absolute impartiality. This Convention will be no exception in this respect. It ought to mean more for the world than any of its predecessors. The world is far better known now than it was four years ago. It is even much more accessible. It is a great deal smaller world. Its need is more articulate and intelligible. Far more momentous changes are impending than was the case in 1902. A much more acute crisis is on in the Far East and in Southern Asia and even in Latin America. I see no reason, therefore, why this Convention should not accomplish more than any of its predecessors in hastening the realization of our watchword, "The Evangelization of the World in This Generation."

There is only one thing that can defeat the realization of the possibilities of the Convention and the accomplishment of its high purposes. That one thing is sin. Sin is a veil. No delegate ever saw the plan of Christ through it, still less did he see Christ through it. Sin is an insulator which keeps turned off the irresistible energies of the ascended Son of God, and it will do so here in any heart. Therefore, nothing is more important—let me check myself—nothing is so important as for us to pause and, if need be, humble ourselves on the threshold of this Convention and deal faithfully, relentlessly, with the piercing eye of Almighty God upon us, with our sins. If here and there there is a delegate who has some unconfessed or unforsaken sin in his life, well might this Convention pause in its proceedings that that sin may be cast forever behind the back of Jesus Christ. There may be some sins which we do not know about,

and yet we are conscious that our lives are not right with God. A friend of mine started out to row one day, and he took hold of the oars and tried to move the boat. It would not go. He pulled harder than ever. The boat would not budge. He jerked out one oar and tried to push the boat off. Still it would not leave the wharf. Finally he looked down and found a rope holding the boat beneath the water. So it is here and there with some delegates—some secret strand, it may be of pride, of indifference, of selfishness, of impurity, is binding us to the shore. May we not with sincerity and earnestness offer the prayer: "Search me, O God"—there will then be searching indeed—"and know my heart: try me, and know my thoughts; and see if there be any wicked way in me"—which hitherto I have not detected—"and lead me in the way everlasting." I hope there is no proud or self-sufficient delegate in this Convention. No one can be who will take an honest, unhurried look at the inner life. The outer life may be free from entanglement and incubus of sin; but does not such an one discover much of pride, deceit, envy, jealousy, selfishness, vindictiveness, and uncharitableness there? If this does not humble him, let him take a fearless, unprejudiced look at Jesus Christ, our Pattern, and the sense of sinfulness will deepen.

It may be that some among us are tolerating a sinful spirit or attitude. For example, it may be an attitude of uncharitable judgment. I have known that to defeat the purpose of such a convention in the life of many a delegate. Let us not permit the spirit of belittling criticism, or unkind, hasty remarks concerning others or the Convention itself, to keep our minds from the great sweep of God's purpose and the realization of that in our lives.

Or the attitude of some may be one of rebellion or disobedience. The heart is very treacherous at this point. Many a man says, "I am not disobedient." That reminds one of the prayer which St. Augustine caught himself offering once, "Lord, give me charity, but not yet." Here and there is a delegate saying: "Lord, give me the missionary spirit, but do not let it impel me to go to some distant land. Lord, give me unselfishness, but let me have my way in this particular course that I have marked out for myself." May there be no subtle spirit of disobedience or rebellion which will prevent God's great purpose being realized in any life in this Convention.

Or it may be that some here are guilty of sins of omission. For example, we may have neglected to pray. May not one of us be a dead weight in this Convention. Rather may each one be so in the spirit of prayer that the Convention will be like the great tides of the sea, lifting vast ships and bearing them on their way. I am not sure but that some of the greatest centers of power are going to be among the most obscure delegates, whose hearts are right toward Christ, and who, therefore, prevail with Him in prayer.

There is also the sin of omitting to keep near Christ. There are many hungry people here. The most pathetic fact there could be in connection with this Convention would be to come together from the ends of the earth to lay plans to distribute the bread of life all over the world, and then to go forth to do our work with emaciated hands because we ourselves are starving. May the sin of omitting to feed upon Christ by right habits of meditation and Bible study come to an end in this opening session.

Or some may be guilty of the sin of omitting to expect large things from God. Recall that startling statement of the Psalmist, "They limited the Holy One of Israel." May it not be said that the delegates of any college here hindered the mighty Christ from coursing with irresistible energy through the Nashville Convention. May God save us from a life of mediocrity, from slipping down to low levels, from failing to be responsive to higher ideals, from living the life of slavery and of defeat!

There is no more remarkable passage in the Old Testament than the one which represents God as looking up and down the world among the lives of people to find those whose hearts are right toward Him. What for? That He may show Himself strong toward them. I pause and tremble, as I think of this passage, that the mighty God thus early in our Convention is searching with His piercing gaze to discover the hearts among this great multitude toward whom He can show Himself strong.

One day, in the little village of Princetou, He found a young woman whose heart was so responsive that He could show Himself strong toward her, and as a result under God we have the Student Volunteer Movement and a Convention like this. One day there stood a young man outside a tent at Keswick, in England, who heard God speak through a human voice and was obedient, and as a result there came a great advance in the Student Movement of the British Isles, one of the most spiritual and fruitful in the world. One time, away up in the Punjab in India, a young man who had been deceiving himself and thought he had been deceiving God, had courage and honesty enough to fall to his knees and confess his sin, and the Spirit of God came upon him that day, and before a week had passed God used him in leading many into the Kingdom of Jesus Christ.

May our all-seeing, loving, holy Lord find among us many hearts so pure, so responsive, so humble, so believing, so courageous that He may trust them with a large bestowal of His power. These will be the young men and young women who, going forth from Nashville knowing their God, will be strong and do exploits.



## THE FULNESS OF THE LIVING PRESENCE OF CHRIST

MR. ROBERT E. SPEER, M.A., NEW YORK

WE DO NOT need to wait another hour in order to receive that for which God has brought us together in this Convention. It may, indeed, already have come to many of us before ever we entered the doors at this opening session. Perhaps in some hour of quiet on our railroad journey to this place, we beheld the great vision that we had anticipated when we came away from home, or we heard the clear voice speaking to us which it was the purpose of God that we should hear as He made choice of us to come to this place. And if we have not received already that which God was already willing to give us, there is no reason why, here in this opening hour of this Convention, we should not receive it. It is not necessary that another hour should pass away, that we should wait for another session of this Convention, that we should delay for the influence of the coming Sabbath Day. Jesus Christ is here this afternoon more eager to give to every student that has come to this place that which we need than we are to receive.

There are many of us who have attended Student Volunteer Conventions in the past. We remember, perhaps, that it was after a certain address at the last Convention, or at a certain time in its sessions, that the great Spirit came to us; and we are tempted to wait until that same voice speaks again, or that same condition occurs again, before we are ready to receive that which God is ready to give here and now. Or there are many of us who have come here for the first time, and friends who have come before have told us that we must wait for a certain meeting, or we must wait for a certain influence, or we must wait for a certain personal message.

My friends, we do not need to wait for anything. Right here in this hall, this afternoon, before another moment has passed, there can come to every one of us who desires, the great gift of God of which we stand in need; and if we are not even now aware of the pouring in upon our lives of that which we know we require and which we believe God has brought us here to receive, it must be because some of those things are hindering of which Mr. Mott was speaking just a moment ago. And I think we could not do better than just quietly, as if each one of us were all alone here, under the scrutiny of Christ, look in upon our lives and see whether any

of these things are hindering us. I ask my own heart, Are any of these things hindering me? Will you just forget for a moment that there is any one else here and ask your own heart, honestly, relentlessly, "Are any of these things standing now in the way of my seeing, in the way of my receiving?"

The fact that we have gathered here as men and women presumably advanced in Christian experience is no proof that there are not even here and now in our hearts just such gross sins as those to which Mr. Mott has alluded, hindering our receipt of the great blessing and fulness of the presence of Christ. There was an article in the magazine of the British Student Movement some years ago, entitled, "Perils of the Forgiven Life," and one of the five perils of the forgiven life which this discerning Christian man pointed out was the peril of grievous moral fall. I suspect that there are many of us here who would not wish to expose this afternoon to the others every thought, every imagination that passed through our minds as we came here—perhaps, every thought, every imagination that has been in our minds since we have been sitting in this room this afternoon. There are even sins like these with which the Spirit of God will have to deal in our lives, if we are to receive Him. Shall we ask ourselves directly and personally, not in a mere general way, regarding those other sins as well, those unseen sins of temper, of thought, of disposition? I ask you to test yourselves, for example, by those simple little rules of the late Archbishop Benson: "Not to call attention to crowded work, or petty fatigue, or trivial experiences. To heal wounds which in times past my cruel and careless hands have made. To seek no tenderness, no compassion; to deserve, not ask for, tenderness. Not to feel any uneasiness when my advice or opinion is not asked or is set aside." We judge our own lives by some such cutting standards here to-day, and wonder whether Christ would be willing to trust us with any more.

Suppose we all look in now at the beginning, in honor and honesty, upon our hearts. Are there no things there that we ourselves can discover that hinder the receiving now, here, this afternoon, of that which Christ has brought us here for? And are there no sins of reluctant will? I read as I came down on the train the life of Samuel J. Mills, which has just appeared; and though his mother had dedicated him as a child to the missionary service, when at last by his own voluntary act he had given himself to the great ministry of his life, her heart overflowed over his sacrifice with sorrow. "But little did I know," she said, "when I dedicated this child to God, what it was going to cost and whereunto it would all end." And it may be that in our hearts there has been such hesitation, such reluctance, such holding back of will as would keep us from giving all, and, therefore, from getting from Christ what He waits to offer us to-day.

Or it may be that we have not defined to ourselves clearly what

it is for which we have come here. We came because many were coming; we came because we heard that a great mass of students were to gather here, the greatest body of delegated students ever assembled in the history of the Christian Church; we came out of curiosity, perhaps, because we had heard stories of past conventions and their mysterious power, and we wished to see all this for ourselves. Perhaps we did not really make clear to ourselves what it was of which we stood truly in need.

I will tell you some of the things of which we stand in need here at this opening hour. We stand in need, all of us—and Christ stands ready to supply these needs—first of all, I will not say of a clearer vision of Christ, for words like those have grown so familiar to us as to have lost their power over us. I will say that we stand in need of a more unhesitating exposure of our lives to the scrutiny of Christ, that we should be aware that we stand in His vision to-day and that His eyes are looking down upon us and searching us through and through. And standing where He can look thus upon us, we stand where we can also look, if we will, with unveiled eyes upon Him. One of the personal influences to which I look back with the most gratitude is the personal influence of old Dr. William Henry Green of Princeton, the greatest Hebrew scholar of our land in his day. He was a man of just as simple and gentle Christian life as he was of great and humble learning. What I remember best about him are the chapel services which he used to conduct, and in which he often gave out one hymn in which occurred the two lines,

“And bring us where no clouds conceal  
The beauty of His face.”

That is the first thing that we need here this afternoon, that we might come where no clouds of sin or selfishness, of evil, of low-mindedness, of un-Christlike temper, conceal the beauty of His face. What the Greeks said in their simple way to Philip expresses clearly enough the great and profoundest need of our hearts. We want to look to-day at the beginning, not upon one another's faces, although it is good to do that, but clearly and with unveiled eyes upon the face of Jesus Christ.

And we need to feel at the very opening of this Convention a larger measure of His living power. We know the weakness of our own wills; we know the fadingness of our own visions of Him. We need to-day a power from outside ourselves that shall come to us with all the fulness and the abidingness of God in it to help us to be what we ought to be and to do the great duties that are to be laid upon us here.

We need to enter not alone into the living power of Christ, but into the richness of His passion. We are to come close enough to Him in these days to feel for the world as He felt for it, to look



out over the world with the eyes with which He looked out over the world; maybe, if His heart is in us, to make sacrifice for the world of our lives, even as He laid down His life for the world. That law of life which controlled Him we have got to learn here in these days; and we can learn it if we will, here in this opening session of our conference together—that law to which He gave expression after He knew of the desire of the Greeks to behold Him: "Except a grain of wheat fall into the earth and die, it abideth by itself alone. . . . For he that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." We have got to learn in these days—and there are hundreds of students who have come up to this student Convention who have to learn this great lesson—we have got to learn Christ's own law of life. I heard Secretary Watson of the United Presbyterian Board, on the train yesterday afternoon, speak of the way in which Chinese Gordon's influence is still felt in every lane and byway of the city of Khartum. Men said he threw away his life when he died there; he might have escaped if he had wished to do so, and he deliberately waited and laid down his life. After Lord Cromer has been forgotten, Chinese Gordon will be remembered in the Sudan. He laid down his life, but he laid it down with the certain assurance that even in the Sudan he will find it again. Some day—it is surer than anything that has gone by us in the past—some day Northern Africa will come to the ideals for which Chinese Gordon stood, simply because in obedience to the law of Christ for life he buried himself as a grain of corn in Khartum, and therefore cannot abide alone. Some day the seed will rise again and the world will see in multitudes the great and radiant Christian life that Chinese Gordon laid down. We have need, every one of us who has come up here, to learn this great law of Christ for our lives. We have not learned it, fellow students, many of us, have we? We have not been laying down our lives in any such sense as Christ laid down His life. We have not hated them in any such sense as He hated His. Many things that never would have bound Christ have bound us; many shackles we have worn that He would never have worn; and here on the very threshold of our Convention we must learn, if we want to receive now what He is ready to give, His lesson of the meaning and purpose of our life.

How are we to do these things? We are to be courageous Christian men and women to-day in cutting free at the outset from all those weights and sins that will hinder us from receiving what Christ desires to impart. Both the weights and the sins that are cumbering and enshrouding us, we must mercilessly cut away from our lives; and we must, in these opening hours of this Convention, judge what things constitute our weights and our sins in the very presence of our Savior Himself. You know how it is among ourselves. I meet with this friend; certain things in my life fall into

the background under his lofty influence over me. We draw close to Christ this afternoon, and much that seemed tolerable becomes contemptible and squalid to us. How many of the ideals and values of our life readjust themselves, as we look now at everything and judge everything in the clear, certain light that falls upon our life from the face of Christ! We ought this afternoon, if we see these things, to courageously cut loose from what hinders us; and we must be willing even now fearlessly and unwithholdingly to yield ourselves up to the obedience of Jesus Christ.

I went a few weeks ago out to Bellefonte, Pennsylvania, to attend the dedication of the gymnasium there built in memory of Hugh McAllister Beaver; and as I came away, his father gave me the history of his regiment in the Civil War, the 148th Pennsylvania Volunteers. It seems to me one of the most remarkable historical books that has grown out of that great struggle. It is the story of this one regiment told by different people—by the brigade commander, by the colonel, by the adjutant, by the ambulance officer, by the captains of the companies, by the private soldiers themselves—and one of the first chapters of all is entitled "The Sister's Story." It is the story of how some of the lads of the regiment came to be enrolled. It was in the year 1862. President Lincoln had issued a call for 300,000 men and then a call for 300,000 more, and the War Department had drawn up provisions for a draft in case the men were not voluntarily offered; and this one county in Pennsylvania did not wish to stand under the ignominy of a draft, but desired that the men who were to go from that county should offer themselves freely in response to that call. This sister tells of how the appeal came to the little village in which she and her brother lived, in Center County, Pennsylvania. There was a small country academy there, and the summer vacation was just over, and the boys and girls had come back from the farms for the first day of the academy year again. She said that she came walking up the village street with a friend of hers, another little child, and as they came up the pathway through the yard of the school, arm in arm, with a little bunch of flowers held in both their hands and their heads bowed down very close together, as little girls would talk with one another confidentially, they were suddenly impressed with the silence of the school yard. Instead of the noise of play and the chatter of an opening day at school, all the boys and the little girls were sitting quietly on the school stoop, and when they came up they asked the older boys what the trouble was. Were there any specially dark tidings from the war? And they said: No, it was not that; but Professor Patterson had decided to enlist and he wanted to know how many of the boys of the school would go with him, and a meeting was to be held in the village church that evening in which they were all to be given an opportunity to say what they would do. She said that at once she left her little com-

panion and sought out her brother, and she said to him, "Harry, are you going to enlist?" and he said, Yes, he thought he would. "Well, but," the mother argued after they reached home, "you are only sixteen years old; you cannot enlist without father's allowing you to go, and you know how we have all built on you, on your brightness, and are making sacrifices at home in order that you might go to college. You must not go away now to the war." He insisted that when the opportunity came he was afraid he would have to respond. And the sister tells how that night in the little village church, when Mr. McAllister of Bellefonte made his appeal for volunteers and had finished, the principal of the academy rose with a long paper in his hand; and her little girlish heart almost stopped beating when she realized what it was that he was going to do, and then when he had made his careful, simple statement as to the purposes that led him and the motives that constrained him, he said he was going to call the school roll, and every boy who wanted to could respond "Ready" to his name. And in a silence like the silence of death he began at the top of the line: "Andrews," "Ready"; "Baker," "Ready"; and when he came down to K the little girl said her breath just absolutely stopped, and when the name Keller was called, she heard a clear boyish voice answer without a tremor "Ready" to his name.

There were thousands and tens of thousands and hundreds of thousands of the lads of this land, North and South, who gave a free and eager response to the call that came to them in those days of need; and here to-day, in a sense more clear and appealing, One is standing who will call during the days of this Convention—believe me—the name of every delegate who has come here. Are we prepared now in the very opening session of all to answer joyfully, without reluctance, with eager response and complete surrender, to our names as He is calling them here this afternoon? To be sure, we shall not hear Him, as we do not hear Him now, with any audible voice, and we shall not see Him, as we do not see Him now, with these physical eyes of ours; but there is a sense in which He is here more really than Mr. Mott is here, a sense in which at this moment He is Himself confronting every student who has come up to this Convention and calling to that student to compare his life, her life, with Christ's life, and to respond now to Christ's pleading and entreating call.

Why should we not do that here at this very opening session of the Convention? Why should we put off until Thursday, or Friday, or Saturday, or Sunday, that which we can do now, that which if it is right for us to do then it is right for us to do now? Why should we not here this afternoon, in the quietness and simplicity and stillness of our opening meeting together, just cut away all the things that hinder the incoming of the fulness of the living presence of Christ upon our life, here and now make free and un-

withholding surrender of all that we have and all that we are to the loving rule of Jesus Christ?

Only in proportion as here in this opening hour each one of us thus personally and individually, as though alone with Christ, draws near to Him, are we going to be able to have as a body here what we long for and desire. Any one of us here can hinder the blessing that would come to the rest of us. It is not possible for any one of us to be evil of mind, selfish of heart, disobedient to the calls of Christ, without the whole body suffering because of that evil and that disobedience. We can only have, each of us here in this gathering, the things that we desire as we all of us together come and seek those things now from Christ; and I simply ask in this opening hour, quietly, each one alone, to forget everybody else, to be just as though Christ and you were here in this hall together and everything else just silence and emptiness round about us. That is the fact in the case. Would that here, during these first moments, we could realize that there is the fact—that over against each one of us the Lord is standing, the Lord with a thorn-crowned head and the nail-pierced hands and the pleading voice of His infinite love calling to us, calling. Surely we can almost hear His voice calling to us. How can we hold back from that call? How can we—as we realize how near He is to us, how much nearer He would come to us, how tender and entreating His love is—how can we now at the beginning do aught else than lay our lives, holding back no part of them, into our Savior's hands. Shall we not do that—not to-morrow, but now?





THE SUPREME BUSINESS OF THE CHURCH  
TO MAKE CHRIST KNOWN TO ALL MAN-  
KIND





## THE SUPREME BUSINESS OF THE CHURCH TO MAKE CHRIST KNOWN TO ALL MANKIND

THE REV. GEORGE ROBSON, D.D., EDINBURGH

THE THEME assigned me to-night is but the translation into a modern thesis of the last command of our Lord. On the eve of His ascension and having in view the constituting of His Church on earth by the sending of the Holy Spirit, at His final meeting with the initial leaders of His Church He summed up the task before them in the words, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." To-night, on this opening day of our Convention, being gathered together in the name of the Lord and with Him in the midst, is not our first concern to apprehend clearly His present will concerning His Church, that this and nothing else may be the basis and the guide and the goal of our proceedings? The primary charge stands unfulfilled and unrepealed. The presentation of Jesus Christ to all mankind is still the supreme business of the Church.

I. Included in this thesis are four points. The first is that the Church is the appointed organ of missionary enterprise, to initiate it, to order it, and to maintain it. Now that may seem to you a mere truism, but it is no small gain to have it accepted as such. It took the Churches of the Reformation three centuries to learn this truth; for you must remember that the Reformation was simply a great revolt against the tyranny of Rome, a revolt which by recognizing the supreme authority of the Word of God liberated the faith of the Church from papal prescription and the government of the Church from papal autocracy. It did not by any means effect the re-formation of the Church on the Apostolic basis; it only made the process of such re-formation possible. Ever since the initial act of emancipation this process has been going forward, by slow steps it is true and through tangled and painful conflicts, but with growing hopefulness. Again, you must remember that the civil power, the organized state, was in the providence of God the shelter and the bulwark of the Reformed Churches against the Papacy. In each land the Church emancipated from the Papacy was reorganized as an entity within the state, and the state cared for its order and maintenance. No better solution of the situation may have been practicable under the circumstances of the times, but it was a solu-

tion disastrous for the realization of the missionary function of the Church. In effect it made the exercise of that function dependent on the state. In Germany, Justinian von Weltz, the noblest advocate of missions in the 17th century, addressed his summons, not to the Church, but to the Diet of the Empire, and its rejection there left the Church missionless for two centuries. In Denmark it made the sending of Ziegenbalg, the first Protestant missionary to India, exactly 200 years ago, an affair of the Court, from which the Church held itself unsympathetically aloof. In Holland and in Britain it led the state to avow a missionary design as a pious reason for planting colonies and seizing territories in newly discovered lands beyond the seas, and the Church was brought in simply as an auxiliary to that design. Even the work of John Eliot among the Indians was vindicated by him as an implementing of the obligation imposed in the charter of the colony. But the wonderful story of that work gave to men a new vision of the opportunities within their reach. The work of evangelization was seen to admit in many ways of free co-operative endeavor; and forthwith there began to spring up little societies for disseminating knowledge, for promoting prayer, and gathering contributions to aid the work in the colonies.

Then came the strong religious movements on both sides of the Atlantic in the earlier part of the 18th century; and the close of that century brought the splendid birth time of what are now the great missionary societies of the Protestant world. These societies, however, were at first only *ecclesiolae in ecclesia*, groups of Christians voluntarily associated for missionary purposes, who while remaining within their churches were far from committing the churches to their special endeavor. Almost everywhere indeed the Church in its organized administration held aloof from these societies and even disapproved their constitution and methods, if not their aims. Gradually, however, and in recent times with wonderful rapidity, the misconceptions of the past have rolled away like morning mists before the sun; and in the clearer light of a wider day almost all have come to see what the Moravian Church perceived from the beginning of its history, that the Church as such is the institution entrusted with the Gospel for mankind. There are still indeed diversities of method. There are churches which conduct their missionary operations as a work organized by the Church itself; and there are churches which conduct their missionary operations through an independent society in close alliance with itself; and there are societies conducting missionary operations by means of the co-operation of members of various churches in the work. But whatever be the line of action along which we seek to give practical effect to the common obligation, we are one in recognizing that the Church as such, of her own inherent right, in virtue of her constitution, and at her own charges, is the appointed organ for the evangelization of the world. At last we have won this rich fruit of the Reformation in the recovery

and acceptance of the Apostolic conception of the Church as the instrument chosen, fashioned, and endowed by the ascended Savior for the work of gathering mankind into union with Himself.

II. This brings me to my second point. If the Church has been divinely formed to be the organ of the missionary enterprise, what exactly is the missionary enterprise entrusted to her? I venture to say that it is most truly conceived when we recognize that its essence and sum is the presentation of Christ—that before all, that through all, that beyond all. This enterprise is not a mere campaign to overthrow the beliefs and worships of heathendom by the introduction of Christianity, but is a campaign to present Christ as the light of the world, who lifts into fulfillment the scattered prophecies of truth and aspirations of good, conserved and struggling in the religions of heathendom, and who at the same time compels the grateful abandonment of the whole mass of what is false and evil in those religions. The missionary enterprise is not a scheme for creating foreign extensions or dependencies of the home churches, but it is a scheme for presenting to those of other kindreds and tongues the Christ, who is the Way for all to the Father of all, and in whom there is for all nations a fellowship of equal and eternal brotherhood. The missionary enterprise is not a movement for the expansion of commerce and culture and civilization, but it is a movement for the making known of that Divine Lord who, wherever His influence is received, guides human life to nobler uses, enriching alike the individual and the community. May I add that if you have regard simply to the task of the Church, the missionary enterprise is not even an endeavor to convert the heathen; for conversion is distinctively the work of the Holy Spirit, and the work committed to the Church is only that of so making Christ known that He shall be seen to be the Redeemer of mankind.

How, then, is He to be made known? In three ways. He is to be declared in missionary preaching. The message entrusted to the Church is a proclamation of Christ. It is the story of His birth into the human family, of His unique life in the flesh, of His death of awful mystery upon the cross, and of His wondrous resurrection from the dead. But it is more than a story. It is a statement of these facts so that they become the certification of a Savior who is the gift of God to all time and to all mankind. True, the missionary has to show to men their sinful and lost condition, but it is in the beholding of Christ that the reality and the sinfulness of sin are most convincingly brought home to the conscience. True, the missionary has to educate men in ethical practice, but the supreme ethical standard, as well as the supreme ethical dynamic, is Christ. "The true morality, O bleeding Lamb, is love of thee." Christ, therefore, must be the all-transcending, all-pervading, all-dominating theme of missionary preaching.

The Christ is also to be revealed in missionary life. There is



sometimes a preaching of Christ which is unaccompanied by any personal reflection of His image. When this occurs in a foreign field it is quite possible that the missionary may still be highly honored for the impression he gives of superior culture, of Western civilization, of foreign power, but the failure to give any impression of the distinctive quality of Christian saintship is failure in the very essence of the enterprise. For, just as at home the Christian pastor should be the most Christlike man in the congregation, so the missionary who goes among heathen people goes not only to carry tidings of Christ, but to let them see a vision of Christ in the manner of his own life and spirit.

And Christ is to be attested also by missionary beneficence. "The works that I do in my Father's name," said Christ as He stood on the earth, "they bear witness of me." The works done in His name on the mission field bear witness of Him still. The dispensary, the hospital, the school, the production of Christian literature, the industrial institution, the manifold influences that create pure homes and social order and peaceful well-being—these have their place in the missionary enterprise simply because they are inseparable from the spirit of Christ living and working in His servants who are face to face with the needs of heathendom; and all these in their various ministry to the good of men are but a part of the revelation of the all-embracing Saviorship of Christ. Thus the essence and the sum of the missionary enterprise is to make known the Christ—the living, divine, eternal Christ, who is present among us in the power of His Spirit, who through us is seeking and saving the lost, and is mighty to save them to the uttermost. And wherever the missionary enterprise is successful, there is in the human heart an instinctive recognition of the revelation of Christ as the basis and crown of the whole change which has been wrought. It was put in a nutshell by the little Manchurian girl, who, in speaking of the flower-planted grave of her baby brother, said, "The grave has become a new place to us since Jesus came to our village." Our work is simply to make Him known, who wherever He is welcomed makes all things new.

III. My third point naturally follows. The scope of the missionary enterprise is conterminous with mankind. The Christ is to be made known to all men everywhere. For this reason among others, our Lord ascended to the right hand of the Father, that the revelation of Him might no longer be conditioned by connection with a particular locality or nation, but that he might place Himself in equal relations to all men everywhere. And, correspondingly, the coming of the Holy Spirit, whose office it is to glorify Christ, is not affected by race or by color, but is free as the wind which bends alike the Northern pine and the Southern palm. Most emphatically does the Book of the Acts of the Apostles teach that nationality, climate, territory, have no place among the foundations of the City

of God. Geographical considerations may order the procedure of the enterprise, but they are forbidden to limit its scope. And so the distinction between home and foreign missions, while convenient in administration, has no spiritual basis. The true home land of the Church is defined by the words, "In Christ Jesus"; and all who know not Christ, wherever they be, whether within the walls of your city, or the boundary of your state, or beyond those boundaries among neighboring nations, or in the uttermost parts of the earth, these constitute the one outland, the field of missionary enterprise. And in that outland is there a single class of society at home, is there a single tribe or sect in the non-Christian world of which you are prepared to say that the incarnation of the Son of God has no meaning for them, His life no message for them, His atoning death no value for them? that they are beyond the embrace of His love, or above His power of blessing or beneath it? Those who know not Jesus may use such language, but we who know Him cannot. Have we not seen among the most vicious in the cesspools of our crowded city life, as well as among the bloodthirsty cannibals of New Guinea, and the brutish weaklings of Tierra del Fuego, and the lustful idolators of India, that even those in the very lowest depths of degeneration the love of Christ is mighty to rescue and renew? And have we not also seen how in the mission fields among Eastern nations the evidence is every day accumulating that not in their ancient religions but in Jesus Christ the most earnest souls are finding the truth which satisfies the intellect, the power which regenerates life, the hope which illumines the future? So to all nations, made of one blood, dwelling on the face of the earth, to all the children of men created in the image of God, to every human being in whose flesh the Son of God has come—to all He is to be made known; for to their need of Him there is no exception, and to His power to save them there is no limit. He is the gift of the Father to all; He died to make atonement for the sins of all; He has been lifted up to draw all men unto Him.

IV. If these things be so, I need not elaborate my closing point, which is this, that the presentation of Christ to all mankind is the supreme business of the Church. I do not speak now of the final purpose of the Church. That will be seen when she is completed in multitude and perfected in character. Our view at present is limited to that generation of the universal Church which by the will of our Lord is living now in this present world; and the question before us is, What is the purpose of our Lord in locating and maintaining this supernatural organization in the midst of mankind, and what is our plain duty as determined by His purpose? It is placed beyond question by His parting charge. After His own personal work on earth had been accomplished, He furnished a pregnant foreword to the new era of redemption in the forty days between the resurrection and the ascension; and of that whole foreword



the new and triumphant characteristic was the one great charge, "Go ye into all the world, and preach the Gospel to every creature." "Make disciples of all nations." "Ye shall be my witnesses . . . unto the uttermost part of the earth." Through all these centuries the charge comes down to the present generation telling of a task yet unaccomplished, of a purpose and a desire in the heart of our ascended Lord for whose fulfilling He is waiting at our hands, if perchance we are ready to do His will. It is not the mere authority of His commandment which summons us to this duty, imperative though that be. His commandment is in reality the declaration of an obligation involved in the very nature of the case. Consider what Christ really is and desires to become to the world of mankind and what mankind is to find in Him; and consider, on the other hand, the position of the Church between the two, knowing Christ and living by Him, and yet in direct contact with the world. Is it not plain that even if no missionary commandment had ever been spoken, still the Church could not be answering to her divine ideal nor fulfilling her sacred function, if the end of her manifold labors were anything less than the presentation of Christ to all mankind?

What, then, is the present practical requirement? In the first place this, that the life of every individual Christian should be adjusted to this end. For, whatever be his calling or station, the very fact of membership in the body of Christ implies that he is called through some form of service to co-operate in the common task; and when once his heart has learned to beat in sympathy with the love that bled on Calvary, and when once his will is resolved to seek to make Jesus King, then his life will promptly yield its meed of help toward the great end, and the yielding of it will be to him the honor and the joy of earthly existence.

Secondly, it is necessary that the congregational life be adjusted to this end. At present the life of far too many of our congregations is sterilized by its self-centered character. The world-wide duty of the congregation is relegated to a secondary place, and the congregation is proportionately non-efficient for the chief purpose of the Church. What is needed in order that it may come into line with the will of Christ and may fulfill its function in His Church is that all its endeavors should be so ordered as to subserve and culminate in world-wide missionary service.

And, thirdly, it is necessary not only that the life of every denomination be adjusted to this end, but also that there be a genuine co-operation of all the Churches to accomplish it. We have had conferences international, ecumenical, which have been helpful toward co-operation in various ways; but what we are yet waiting for is a conference of authorized delegates from the various Churches who may arrange that, instead of the independent action which to-day is crowding missionaries of many denominations into one limited area, while other and larger areas are wholly unoccupied, there

shall be a concerted plan for the systematic distribution of their combined missionary forces, so as to secure a united advance into every field of heathendom for the presentation of Christ to all mankind. It needs, dear friends—I venture to say, it only needs—the full consecration and the wise application of the vast unused or misdirected resources of the Church of Christ on earth throughout her whole membership, in order that a presentation of Christ to all mankind may take place within a single generation.

And the immediate urgency of this task is emphasized by co-operative movements in the divine government of the world. Never was the opportunity for the task so favorable as it is to-day. The opening of almost every land for the evangelistic enterprise, the undoing of forces that threatened to bar the progress of the Gospel, the ever growing facilities of communication between remotest places, the ever growing intercourse between different nations, giving a new accent to the recognition of a common humanity, the racial and the international problems that are pressing to the front and for which we see an effective solution only in a living Christianity—these things, together with the mighty outpourings of the Spirit of God on far separated fields at home and abroad and the manifest trend in the Churches toward union in the face of the common foe, all these things discover to us the magnificence of the present opportunity and bid us seize it. Who knoweth but thou, each delegate in this Convention, art come to the Kingdom, to thy Kingdom, for such a time as this? The time gives to us the opportunity of need, the opportunity of power, the opportunity of devotion. In this Convention, then, at the feet of our ascended but present Lord, let us yield ourselves anew to Him, that being cleansed from sin and being anew endowed with power from on high, we may in this our day and generation bear witness of Christ unto the uttermost parts of the earth.



THE OWNERSHIP AND LORDSHIP OF  
JESUS CHRIST





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IS IT TRUE, or is it false, that Jesus Christ is the only rightful owner and Lord of our lives? Martin Luther thought it was true when he said, "If anyone would knock on the door of my breast and say, 'Who lives here?' I would not reply, 'Martin Luther,' but would say, 'The Lord Jesus Christ.'" Paul gave expression to the greatest practical reality of his life when he said, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." "For to me to live is Christ." And he not only regarded himself as the slave of Christ, but he regarded that attitude as the normal and rightful one of every disciple of Christ. "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit." "Ye are Christ's; and Christ is God's." "Feed the Church of God, which he hath purchased with his own blood." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And our Lord Himself regarded this as the only right attitude of every follower of His toward Himself. "Ye call me Master and Lord; and ye say well; for so I am."

This lordship and ownership of Jesus Christ applies not only to our lives, but it carries with it all our possessions and powers; for, "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "The silver is mine, and the gold is mine, saith the Lord of Hosts, and the cattle upon a thousand hills." "All things come of thee, and of thine own have we given thee." And when the Spirit of God came with mighty power upon the Apostolic Church, it is written of them that "not one of them said that aught of the things which he possessed was his own." There can be no possible question that Jesus Christ regards Himself as the owner and Lord of our life. For us the practical question is, Have we recognized His ownership and His lordship, and are we living in that attitude toward Him?

The four cardinal obligations of the world-wide missionary enterprise are: I, that we should know; II, that we should pray; III, that we should go; and IV, that we should send with our money.

Judged by these tests how far is the practical ownership and lordship of Jesus Christ recognized in the Church of our day?

I. We understand perfectly well that knowledge is the foundation of all consecrated and intelligent activity for the redemption of the world. I understand, and all of us do, that this is no ordinary audience, but one which is particularly selected; and yet are not questions like these being asked even in an audience of this kind? How much does even this picked audience know about the world and its needs? How many of us, for example, have read one standard book on each of the great countries of the world? How many of us have read the record of one great missionary life of each of these great countries? How many of us have familiarized ourselves with the outstanding features of all the great religions of the world by reading at least one standard work concerning them? Further than that, how many have so digested this information as to be able to be intelligent and effective advocates of a world-wide missionary propaganda? Has this information gotten down deeper than our heads and taken hold of our hearts? "For out of it are the issues of life;" and it is written of our Lord, that "when he saw the multitudes, he was moved with compassion for them." Are we moved at the sight of the world's need as our Lord was moved? Dr. A. J. Gordon used to say: "I have long since ceased to pray, Lord Jesus, have compassion on a lost world. I remember," he said, "the day and the hour when I seemed to hear my Lord rebuking me for making that kind of prayer. I seemed to hear Him say to me, 'I have had compassion on a lost world, and now it is for you to have compassion. I have given my heart; give your heart.'" How heavily upon our hearts does there rest to-night the burden of the world's sorrow and sin and shame and need of Christ?

When I came away from India, I wanted to keep deeply engraven on my heart and on my thoughts the needs of the three hundred millions of that great Empire to which I had given ten of the best years of my life, and on the dial of my watch, under the second-hand, I wrote down in ink the death rate among the heathen population of that Empire alone. I was compelled to put a black mark alongside of every third second. To-night we look out upon the world, as a whole, in its indescribable need. If we were to put down the death-rate in the non-Christian world during this hour while we sit here, and all the hours of the days and the months and the years, we would be compelled to put down a black mark alongside of every second of every minute of every hour of every day of the year. Will you stop for thirty seconds with me to realize how terrible a thing that is—one every second going out without knowing Christ and without knowing whither they are going? And think, if you will, what it would mean if they were your brothers and sisters—as they are—who are going out in that

condition. Every count represents the average death-rate in the whole heathen world. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty. Thirty seconds, and my watch goes on, and during the hour that we sit here together to-night, as many people as compose this audience die without Christ; and every session that we come here together the same thing will happen again, for every hour and a half more people die in the heathen world than are within sound of my voice at this moment. What does it mean to them? What does it mean to you? What does it mean to Him who for their sakes thought it worth while to lay down His life?

"Give me Thy heart, O Christ! Thy love untold,  
That I, like Thee, may pity; like Thee, may preach.  
For round me spreads on every side a waste  
Drearer than that which moved Thy soul to sadness.  
No ray hath pierced this immemorial gloom,  
And scarce these darkened, toiling myriads taste  
Even a few drops of fleeting, earthly gladness  
As they move on, slow, silent, to the tomb."

Is it not fitting that we should do as one has suggested in these words: "Let us hurry forward to extinguish hell with our fresh lives, our younger hopes, and God's maturity of purpose; for soon shall we die also."

II. And judged by the second of the great obligations that our Lord laid upon us, how far are we obeying Him? or how far is our life a practical denial of the lordship and ownership of Jesus Christ? When He saw the multitude in their need He was moved with compassion, and as the remedy for all this inexpressible need He gave this one prescription, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." How many laborers have you and I thrust out by our prayers? How often have we obeyed our Lord, and prayed that prayer in earnest? Have we allowed twenty-four hours to go by without pouring out our souls in the great petition which our Lord gave us when He said: "After this manner, therefore, pray ye: . . . Thy kingdom come. Thy will be done in earth, as it is in heaven." The Kingdom can never come until we ask God to send it. Are we obeying Him in asking Him that the laborers may go forth and that the Kingdom may come?

III. And the third obligation that He laid upon us is, "Go." There are to-day, after all these centuries since He gave that command, 25,000 different districts in the non-Christian world, every one of them containing at least 25,000 individuals, who do not know of Jesus Christ. They are unoccupied, and no one is

venturing to go out to occupy them in the name of God. Is that an appeal to you? When in our country one out of every four of the entire population is a member of a Protestant Christian Church, and when, if every one did his full share of the work, each of us would only have to preach the Gospel to three people in this great land of ours, does it not seem as if 25,000 people somewhere in the world that no one is doing anything for, or planning to do anything for, would be a more powerful appeal for a life like yours? Are we obeying Jesus Christ when He says to us, "Go ye into all the world"? Are we, fellow students, willing to obey that command? I have talked to a good many thousands of students in hundreds of different institutions in this country, and have made the mistake, I am afraid, in most cases, of asking them directly the question as to whether they would go as missionaries or not. I believe that there is a question underlying that which ought to be settled before that one is taken up—the question of whether or not you are willing to be a missionary, if you believe Jesus Christ wants you to go; for it is absolutely impossible that any one of us should ever get a call from God to go, or even hear the call, until, first of all, it is settled that we are willing to go anywhere that Jesus Christ wants us to go, and are willing to leave our best friends and our children, our brothers and our sisters. O that there may come such a reformation and revelation in the Church of Christ that nobody would hold anybody back when they wanted to go!

I heard a little while ago of a member of one of our churches in Pennsylvania whose son graduated from a theological seminary and sent word home to his father that he had decided to be a missionary, and asking him for his approval; and the father sat down in a towering rage and wrote back to him something like this: "This is absolutely the saddest message I have ever received from you. I could have wished that you had died in infancy, as your brother did, rather than that things should come to such a pass as this. You never will get my consent to do such a rash and foolish thing. I will cut you entirely off from any share in my inheritance, unless you give up this idea forever; and I do not care to see your face again until you have given it up." Imagine that kind of an answer from a professing Christian! In spite of it, the man is in Japan as a missionary to-day. Would it not be far more Christlike to take the attitude that my friends, Mr. and Mrs. Paton, did over at Pittsburg three years ago, when their only child, a beautiful, clever, tender girl, came to them one day and said she wanted to be a missionary out in Africa? And they were so much in sympathy with Christ that they said, "We shall be very glad to have you go." Then as they thought and prayed over it for a few days, they decided that they could not let anybody else support their daughter, and so they sent word to the mission board that they wanted to have the privilege for the rest of their lives of paying



their daughter's salary while she worked over yonder in Africa. And when one and another of their friends came to them, protesting against this madness in sending their only child away off to bury her life in the heart of Africa, their simple answer to these critics was in words like these, "Our Lord has given His best to us, and our best is not too good for Him."

All of us who are familiar with the earlier years of the Student Volunteer Movement remember the flaming message that Horace Tracy Pitkin carried through the colleges. I shall never forget some of his closing words yonder at Pao-ting Fu, when the Boxers gathered around him to cut off his head and mutilate his body with their spears. His wife and only little boy, Horace, had returned to this country three months before, little dreaming of the baptism of blood through which the Chinese Church was to pass. But when Pitkin's house was surrounded by these Boxers, and he saw the end approaching, he said to a Chinese native convert, "When this is all over I want you to send word to my wife, away off in America, that when our boy Horace is twenty-five years of age, I want him to come out and take my place." If the spirit of our Master possesses us, we shall have no higher ambition for our children than that all of them should have such a divine vocation as to carry the Gospel to those who otherwise will never hear it.

Five children were born to us during our ten years' residence in India, and day after day, at the family altar, and all around over the country, the prayer goes up that every one of them, if it may please God, may be counted worthy of occupying one of these districts of 25,000 unevangelized people, if you of the older student generation do not occupy all of those fields in advance. May God save us from the shame of waiting until children now six and eight and ten and twelve must grow up before we give the world a chance to know of Christ.

IV. And the fourth great obligation is to send. How much are we doing in the way of sending? If the Church of Christ in America were to give an average of a penny a week to the foreign missionary enterprise, it would aggregate \$10,000,000 a year. We give only \$7,000,000. If everyone in the country decided that he would give some offering every Sabbath Day to foreign missions, we would have to make a smaller coin in order to make the offering; for the average Protestant Christian in America only gives three-fifths of a cent a week now. If we could reach the point where we cared enough for the redemption of the unevangelized world to put a postage stamp a week into it, it would be \$20,000,000 a year, or almost three times as much as we are now giving. If we could reach that point of sacrifice where we would be willing to put a street-car fare a week into it, it would be \$50,000,000 a year, or more than seven times what we are doing now. If we were willing to give the equivalent of a dish of ice-cream weekly, it



would equal \$100,000,000 a year from American Christians alone. If we could get to that point of sacrifice where we would be willing to put into it the financial equivalent of one hour's work a week—not your work and mine, but the work of the Hungarian on the railway who gets fifteen cents an hour—then we would have \$150,000,000 a year from American Protestant church members for the redemption of the world. We actually give \$7,000,000; in other words, we give less than the financial equivalent of three minutes a week—judging our work by the lowest standards of unskilled labor in this country—for the redemption of a thousand millions of our brother men. And this we do in view of the fact that our Lord said: "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." "Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles."

Dr. Goucher stated before a great meeting in Cleveland, Ohio, some time ago, that he knew of one individual who, during the last twenty years, had put \$100,000 into one district in India. As a result of that investment, 50,000 idolaters are to-day members of the Christian Church in the district. For every two dollars invested, one heathen soul was actually brought to an open profession of his faith in Jesus Christ. I ask you what there is in this world that compares as an investment with the opportunity of putting money into the redemption of mankind? I am persuaded that it is possible to evangelize the whole world at an average cost of two dollars per person. Our Board's missionaries in Africa and in India, after very deliberate prayer and study, have told us that they will undertake to evangelize the fifteen millions of people in their districts, if we will give them one missionary to every 25,000 heathen, and about five times as many trained native workers. It will cost \$1,000,000 a year for thirty years to maintain that force, and that is an average of two dollars for each heathen in those fields. Is it worth two dollars to give a man a chance to be saved now and forevermore? Is it worth that to you? If the Christian Church were willing to put \$80,000,000 a year for the next twenty-five years into this enterprise, we could evangelize the whole world. That means about a quadrupling of all the money that is being put into the enterprise at the present time. In other words, we are not obeying now the command of Christ to go by helping those who ought to go.

If the railway employees obeyed their superior officers as we obey Christ, a great many of us would not have reached here on the train. If the Japanese soldiers had followed their emperor and their commanders as we follow Christ, Port Arthur would be in the hands of the Russians to-day, and for a century to come, probably. When they sent word back to the emperor that it was impossible to take Port Arthur, the emperor sent back word that he

expected his soldiers to accomplish impossibilities, and it was done; and our Commander expects us to accomplish what is humanly utterly impossible. But "with God all things are possible," and the redemption of this world is one of the things that will occur when we give God the right of way in our lives and allow Him to use us for the evangelization of the world. "The only reason why Christianity does not possess the world is because Christ does not possess Christians."

There are three great results which will follow in all our lives if we recognize fully and frankly and honestly the lordship and ownership of Jesus Christ. The first of them will be a new power over all sin; and there is no victory over sin apart from utter submission of the will and the life to Jesus Christ as Owner and Lord.

The second result will be clear personal guidance as to our own life work. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "If any man willeth to do his will, he shall know." O that the students of this Convention and the 100,000 students whom you represent on this broad continent might, in their heart of hearts, have the attitude to Jesus Christ such as that young missionary to the Congo a few years ago had, Adam McCall, who was only permitted to labor there eighteen months before he was struck down by the African fever. As he breathed out his last words, they expressed this sentiment: "Thou knowest the circumstances, Lord. Do as Thou pleasest; I have nothing to say. I am not dissatisfied that Thou art about to take me away. Why should I be? I gave myself, body, mind, and soul, to Thee—consecrated my whole life and being to Thy service—and now if it please Thee to take me instead of the work which I would do for Thee, what is that to me? Thy will be done." If you can reach that kind of an attitude of surrender to Jesus Christ deep down in your hearts, these days in Nashville will not pass until hundreds of you have a vision of what Jesus Christ wants you to do with your life.

And the third result will be a divine equipment by the coming into you in fulness of the power of the Spirit of God; for "we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." You will never have the power of God in your life on any other conditions than those of utter surrender and obedience to Jesus Christ. O that there might be among us the spirit of devotion and loyalty to the Master that characterized a young convert on the West Coast of Africa a year or so ago. Saved out of the most horrible savagery, she came into the house of God on Christmas Day, a year ago, to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday; for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ, whose birthday is being celebrated. At the close of the

service of song and praise and prayer they came in a procession to the front of the church, each offering to the minister the gifts they had brought for the Savior. They were so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone could bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, sixteen years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth eighty-five cents, and handed this to the missionary as her gift to the Savior. He was so amazed at the magnitude of it that he refused at first to accept it, for he thought surely she must have gotten it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her condition. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him as a slave for the rest of her life for this eighty-five cents and had brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord! I am glad to have a Gospel to preach and to believe that is capable of doing that for a savage; and while I do not recommend to you that you bind yourself in slavery to any man, even for Christ's sake, I ask myself, as I ask you to-night, whether there is anything so divine that we can do with this life of ours as to bind it in perpetual voluntary slavery to Jesus Christ for lost humanity's sake, and to say to Him: "If God will show me anything that I can do for the redemption of this world that I have not yet attempted, by His grace I will undertake it at once; for I cannot, I dare not go up to judgment until I have done the utmost that God expects me to do to diffuse His glory throughout the whole world."

My fellow students, I expect to be satisfied with that life purpose a hundred years from to-night. Are you perfectly sure that you will be satisfied with yours?

THE UNIVERSITIES, COLLEGES, AND THEOLOGICAL SCHOOLS PROPAGATING CENTERS OF PURE AND AGGRESSIVE CHRISTIANITY

The First Two Decades of the Student Volunteer Movement

Some Facts in the Missionary Life of Continental Universities

Greetings From the Students of Germany

Valuable Lessons From the Student Volunteer Missionary Union of Great Britain

The Missionary Possibilities of the Women Students of the World

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## THE FIRST TWO DECADES OF THE STUDENT VOLUNTEER MOVEMENT

### REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

PRESENTED BY MR. JOHN R. MOTT, M.A., CHAIRMAN

THE YEAR 1906 is a year of two anniversaries of unusual interest and significance to the student world. It is the twentieth anniversary of the inauguration of the Student Volunteer Movement for Foreign Missions at Mt. Hermon and also the centennial anniversary of the American foreign missionary enterprise which began with the memorable Haystack Prayer-meeting at Williams College in 1806. It is a suggestive coincidence that the earnest band of Christian students at Williams and the hundred student delegates who volunteered at Mt. Hermon had before them the common ambition of creating and extending a student missionary movement. The conditions, however, for the development of an intercollegiate society were not favorable in the days of the Haystack Band. In those days the colleges were few and isolated. The means of communication were poor. The intercollegiate idea had not been worked out in any other department of college life. There were no strong religious societies of undergraduates to furnish the field and atmosphere for a comprehensive missionary movement.

The situation had entirely changed eighty years later, when 251 delegates from eighty-nine colleges of all parts of the United States and Canada assembled at Mt. Hermon on the banks of the Connecticut for the first international Christian student conference ever held. They came together as representatives of an intercollegiate Christian society with branches in over 200 colleges. There was a corresponding movement among the college women of the country. There were two others among the theological students of the United States and Canada respectively. These societies, closely bound together by the intercollegiate tie, furnished the most favorable conditions for a successful missionary propaganda. Although at the beginning of this conference less than a score of the delegates were thinking of becoming missionaries, by its close exactly one hundred had indicated their willingness and desire, God permitting, to become foreign missionaries. The story of the spread of this missionary uprising

to all parts of the student field of North America is familiar and need not be repeated. It has seemed appropriate, in view of the anniversary character of our Convention this year, to depart from the custom of confining our report to the progress of the preceding quadrennium and instead to survey the achievements of the Volunteer Movement during the two decades of its history and make a forecast of the tasks confronting us in the new decade upon which we now enter.

It will be well to reiterate the fourfold purpose of the Volunteer Movement, namely: (1) To lead students to a thorough consideration of the claims of foreign missions upon them as a life-work; (2) to foster the purpose of all students who decide to become foreign missionaries, by helping to guide and to stimulate them in mission study and in work for missions until they pass under the immediate direction of the mission boards; (3) to unite all volunteers in an organized, aggressive movement; (4) to create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order that they may back up this great enterprise by their prayers, their gifts, and their efforts. Thus it will be seen that this Movement is not a missionary society or board in the sense of being an organization to send out to the foreign field its own missionaries. It is rather a recruiting society for the various missionary boards. Its highest ambition is to serve the Church.

The field for the cultivation of which the Movement holds itself responsible is the student field of the United States and Canada. This embraces all classes of institutions of higher learning, both denominational and undenominational. The Movement is under the direction of an Executive Committee composed of six representatives of the Student Young Men's and Young Women's Christian Associations, which, as is well known, are the two comprehensive Christian organizations among students of North America. There is an Advisory Committee made up of secretaries and members of several of the principal mission boards of North America, and also a Board of Trustees.

Before this Movement was a year old, President McCosh of Princeton said of it in writing to "The Philadelphian": "The deepest feeling which I have is that of wonder as to what this work may grow to. Has any such offering of living young men and young women been presented in our age, in our country, in any age, or in any country since the Day of Pentecost?" The Church certainly had a right to expect that a Movement with such a personnel, operating in such a field as that of the colleges and theological seminaries of North America, engaged in an undertaking so sublime and inspiring as the evangelization of the world, would accomplish large and beneficent results. That this has been the case will be apparent as we consider in outline a number of the outstanding facts of prog-

ress which have been achieved by this Movement during its short life of twenty years.

The Volunteer Movement has touched by its propaganda nearly, if not quite, 1,000 institutions of higher learning in North America. Upon 800 of these institutions it has brought to bear one or more of its agencies with such constancy and thoroughness as to make an effective missionary impression. This includes nearly all of the American and Canadian colleges and theological seminaries of importance. In the case of a large majority of these institutions, the work of the Movement has been the first real missionary cultivation which they have ever received. It is the testimony of professors and other observers that even in the rest of the institutions which had already been influenced in different ways by the missionary idea, the Volunteer Movement has very greatly developed missionary interest and activity.

There are few student communities in which the spirit of missions is not stronger and more fruitful because of the work of the Student Volunteer Movement. As a result of the visits of its secretaries, the training of leaders for student missionary activities at the various student conferences, the promotion of its mission study scheme, and the pressing upon educated young men and women of the claims of the world-wide extension of Christ's Kingdom at its great international conventions and on other occasions, the subject of missions has taken a stronger hold on the student class of North America than has any other theme or undertaking. The vital importance and moral grandeur of the missionary enterprise have been presented in such a way as to command the respect and allegiance of the educated classes. It may be said with truth that no class of people believe so strongly in missions as do the students. This is a fact of the largest possible significance, because from their ranks come the leaders in the realm of thought and also of action.

As a result of disseminating missionary intelligence, of personal effort on the part of student volunteers and traveling secretaries, and of the promotion of the ministry of intercession, not to mention other causes, the Movement has increased greatly the number of missionary candidates. Thousands of students have become volunteers by signing the volunteer declaration, thus indicating their desire and purpose, God permitting, to become foreign missionaries. This campaign for missionary recruits has been waged with earnestness for five student generations. Profiting by mistakes made in the early years of its history, the Movement has become more and more conservative in this work of raising up missionary candidates. No one familiar with the methods now employed finds ground for unfavorable criticism.

Some mission board secretaries have recently raised the question whether the Movement has not swung in its policy to an extreme of caution and conservatism. Notwithstanding the ultra-conserva-



tive policy in recent years, the number of students intending to become missionaries is over five times as great in the colleges and fully twice as great in the theological seminaries as was the case when the Volunteer Movement was inaugurated. This is no small achievement, because it is not easy to influence young men and young women to become missionaries. The many misconceptions and prejudices concerning the missionary call, the opposition of relatives and friends, the prevailing spirit of mercantilism and materialism, and the tendency to inconclusive thinking among so many students, combine to render the work of securing missionary recruits one of extreme difficulty. A larger number of new volunteers have been enlisted during the past four years than during any one of the three preceding quadrenniums.

The growing number of missionary candidates stands out in striking contrast with the decline in the number of candidates for the Christian ministry. Some people have thought that the increase in the number of student volunteers accounts for the decrease in the number of ministerial candidates. This is a superficial view; for actual investigations show that, in those colleges where the claims of foreign missions have been most successfully emphasized, there has been the largest increase in the number of men deciding to enter the ministry. If the Volunteer Movement has been more successful in its effort to obtain recruits than has the propaganda for ministerial candidates, this result is due to the methods it has employed, the earnestness with which these methods have been promoted, and the motives to which appeal has been made.

Because the Volunteer Movement is a movement and because it is a movement for *foreign* missions, the principal proof of its efficiency is to be found in the going forth of its members to the foreign mission field. No matter what its other achievements may be, nothing can take the place of this result. This is its distinctive mission. It is gratifying therefore to note that the Movement has on its records the names of 2,953 volunteers who, prior to January 1, 1906, had sailed to the mission field. At the Toronto Convention the hope was expressed that during the next quadrennium 1,000 volunteers might go forth. It is a striking coincidence that the number who have sailed during the past four years so far as we have information is an even 1,000. About one-third of the sailed volunteers are women. Not less than fifty denominations are represented in the sailed list.

Including the regular denominational boards, under which nearly all of the volunteers have gone out, and also certain un denominational and special societies, the number of different agencies under which volunteers are serving is very nearly one hundred. While the greatest proportion are engaged in evangelistic work, a large number have entered medical and educational missions, and every other phase of missionary activity is represented in the forms

of service in which the volunteers are occupied. The sailed volunteers are distributed as follows :

Among Indians and Eskimos of Alaska and British North America.....	39
Mexico .....	86
Central America.....	17
South America.....	167
West Indies.....	69
Latin and Greek Church Countries of Europe.....	18
Africa .....	313
Turkish Empire.....	121
Arabia .....	10
Persia .....	30
India, Burma, and Ceylon.....	624
Siam, Laos, and Straits Settlements.....	61
China .....	826
Korea .....	117
Japan .....	275
Philippine Islands.....	64
Oceania .....	43
Miscellaneous .....	73
Total .....	2,953

The question is sometimes raised, Would not many of these volunteers have gone abroad even had there been no Volunteer Movement? A question like this can never be completely answered. A somewhat extensive investigation involving interviews with a large number of volunteers in different foreign fields by a member of the Executive Committee of the Movement, has furnished data for the conclusion that about seventy-five per cent. of the sailed volunteers assign the work of the Movement as the determining cause in influencing them to go abroad in missionary service. Reasons could be given for increasing this proportion. It should be pointed out also that quite a number who never signed the volunteer declaration have reached the foreign field as a direct result of the Movement. Volunteers whose missionary decision is traceable to other causes testify that the Movement did much to strengthen their purpose, to help them in preparation for their life-work, and to hasten their going abroad.

Further proof that this organization is well characterized as a movement is its increasing momentum. Two and one-half times as many volunteers have sailed during the last ten years as during the preceding ten years. Nothing illustrates the spirit of this Movement better than the way in which its leaders have pressed to the front. Of the sixty-nine members of the Executive Committee and secretaries of the Movement who have been volunteers, forty-eight



have sailed, six have applied to the boards but have been detained by them for missionary purposes, five are under appointment to sail in the near future, two are securing final preparation, and eight have thus far been unable to go on account of poor health; none have renounced their purpose.

Secretaries of the mission boards testify that the Movement has been helpful in making possible the raising of the standard of qualifications of intending missionaries. During the past twelve years in particular it has emphasized that those who are to become missionaries should possess the highest qualifications. It invariably encourages students to take a regular and thorough college or university course and to press on to such graduate courses as may be required by the agencies under which they expect to go abroad. It urges upon students that whenever practicable they should supplement the regular courses by special studies in departments of learning which will better equip them for the difficult and responsible task of laying secure foundations in non-Christian fields.

The promotion of the progressive study of missions through its educational department has in itself been a most helpful influence in preparation for the missionary career. Leading board secretaries have repeatedly emphasized the indispensable value of the educational department of the Movement in affording facilities for securing such knowledge of missionary subjects. The volunteers as a rule have been encouraged to throw themselves into the active work of the Young Men's and Young Women's Christian Associations during their student days. This has helped to develop their executive, administrative, and inventive abilities. It has accustomed them to working with others. It has given them experience in personal evangelism, which is one of the principal methods they will employ all their lives on the foreign field. It would be impossible to overstate the importance of the service which the Movement has rendered in guiding and stimulating volunteers to form right devotional habits, such as personal Bible study, secret prayer, the observance of the Morning Watch, and the practice of religious meditation, because those who are familiar with the conditions which obtain on the mission field know that when these habits are not formed during undergraduate days, it is a most difficult and discouraging experience to try to form them after one enters upon missionary service. Above all, the Movement insists that each volunteer should come to know in actual personal experience day by day Jesus Christ as the only sufficient Savior, and the Spirit of God as the only adequate power in Christian service. It is evident, therefore, that the Movement in ways like these has accomplished much in promoting a higher quality of missionary effort as truly as it has increased the volume of missionary service.

From the beginning the Volunteer Movement has observed in its policy the principle of the cantilever bridge; that is, that the

one way to make possible the thrusting forth and sustaining of the volunteers who constitute the foreign arm of the service is by enlisting the intelligent, sympathetic, and active support of the students who are to spend their lives in work on the home field and who in turn constitute the home arm of the service. The old antithesis between the claims of the home and foreign fields has, therefore, as a result of this policy been rapidly disappearing. Each volunteer who sails means more than one additional helper in this world-wide missionary campaign. He stands for a constituency of his fellow students who largely as a result of his going have acquired a special interest in the enterprise and have come to feel a sense of responsibility for its successful accomplishment.

Thousands of young men and young women in the colleges are year by year entering other callings with the missionary spirit. Great as has been the service rendered by the Movement in helping to make the coming ministry of the Church a missionary ministry, a service equally great and in some respects more needed has been that of influencing the men who are to become the statesmen, lawyers, doctors, editors, teachers, engineers, and educated commercial and industrial leaders to recognize and to accept their personal responsibility for the extension of Christ's Kingdom throughout the world. Moreover, in interesting in the missionary cause the educated young men who are later to represent us in the diplomatic, consular, civil, military, and naval service in distant parts of the world, the Movement has greatly strengthened the hands of foreign missions. It is a fact of unusual interest and significance that nineteen of the present secretaries of twelve foreign mission boards have come from the ranks of the Movement. Several of these men were called to this work after they had rendered service on the foreign mission field.

Before the Volunteer Movement was organized, comparatively little was being done to inform, still less to educate students on the subject of foreign missions. In a few institutions missionary meetings were held from time to time. Now and then a missionary on furlough would visit a college or seminary. But as soon as the Movement entered the field it inaugurated an educational missionary campaign which has become increasingly extensive and efficient. Formerly, not one student in twenty had the subject of missions brought to his attention. Now few if any Christian students pass through college without being brought face to face with the most important facts about the non-Christian world and the missionary responsibility of the Church. It is now the general rule for each student Christian Association to hold regular missionary meetings. A large staff of traveling secretaries of the Volunteer Movement make effective appeals in hundreds of colleges and seminaries each year. Scores of returned missionaries are invited to visit the different institutions. Missionary libraries have been established in most important student centers. Missionary lectureships have been

inaugurated in several of the theological seminaries and in a few colleges. Most of these advances are traceable directly to the Volunteer Movement.

By far the greatest service, however, in promoting missionary education has been through its educational department which was organized twelve years ago. At that time an investigation revealed that in all the student field of North America there were less than a score of classes carrying on a progressive study of missions. Since then the Movement has organized mission study classes in 668 different institutions. During the past year there were 1,049 mission classes with an enrollment of 12,629 different students. As an indication that this work is growing rapidly it need only be pointed out that at Toronto four years ago it was reported that there were but 325 classes with an enrollment of less than 5,000. Fully three-fourths of the members of these classes are not volunteers. This in itself is a further indication of the great change which has come over the college world; for a generation ago the special study of mission subjects was confined almost exclusively to those students who themselves expected to become foreign missionaries.

The object of the educational department of the Movement is to stimulate systematic, thorough, and progressive lines of study by Volunteer Bands, mission study classes, and individual students. Much of the success of this department of the work is due to the fact that for several years there has been an educational secretary to devote himself exclusively to its interests. Mr. D. Willard Lyon occupied this responsible post for one year before going to China, and during the eleven subsequent years Mr. Harlan P. Beach has held the position. During this period the Movement has authorized the use of thirty-six different courses of mission study. Prior to this there were no mission text-books available. Seventeen of these courses have been prepared entirely under the auspices of the Movement. Among the principal contributions to missionary learning have been such books as "The Geography and Atlas of Protestant Missions," "Dawn on the Hills of T'ang," and "India and Christian Opportunity," by Beach; "Japan and Its Regeneration" by Cary; and "The Religions of Mission Fields as Viewed by Protestant Missionaries" by different authors. Several of the text-books of the Movement have had a sale of 10,000 or more copies and three of them a sale of 20,000 or more. The promotion of mission study has greatly stimulated reading on missions. This in turn has led to the building up of large collections of missionary books in many of the colleges and seminaries. Without doubt, students as a class, in proportion to their numbers, constitute the largest purchasers and readers of missionary literature.

There are marked advantages in connection with this mission study work. It is developing an intelligent and strong missionary interest. It is doing much to make such interest permanent. It is



an invaluable help in preparing missionary candidates for their life-work. It is making the conditions favorable for the multiplying of the number of capable volunteers. It is developing right habits of praying and giving for missions. It is promoting reality in Christian experience. It is equipping those who are to become leaders at home to be real citizens of a world-wide kingdom. When such writers as Benjamin Kidd, Captain Mahan, John W. Foster, and Professor Reinsch have emphasized so strongly, on the commercial and political sides alone, that the leaders of our own time must know the life of the peoples of the non-Christian world and prepare to enter into relations with them, it is most fortunate that the Volunteer Movement affords such favorable facilities for accomplishing this desired end.

Not a little has been done by the Movement to improve the provision in theological seminaries for missionary instruction. Two conferences of theological professors for the discussion of this most vital question were called by the Volunteer Movement. To these special conferences as well as to the discussions in the meetings of professors at the international conventions are traceable some of the most important advance steps yet taken in this direction. In considering the great progress which is now being made by the Young People's Missionary Movement and by denominational young people's societies, it should be noted that Mr. Beach has sustained an advisory relation to this part of their work, and their leaders bear testimony that he has rendered indispensable service. Similar testimony has also been given by workers in the women's boards in connection with which there has also been marked advance in the promotion of mission study. No better evidence could be given of the real worth of the splendid work accomplished by Mr. Beach as educational secretary than the fact that Yale University has appointed him to the new professorship of the Theory and Practice of Missions.

The Movement has sought to enlist the financial co-operation of students. When it began its work less than \$10,000 a year was being contributed toward missionary objects by all the institutions of the United States and Canada. Last year 25,000 students and professors gave over \$80,000, of which \$60,000 was given to foreign missions. This is an increase of fifty per cent. over what was reported at the Toronto Convention four years ago. If the members of the various churches gave on a corresponding scale the various mission boards would not be troubled by the financial problem, for that would mean to them an income of over \$50,000,000 a year. Seventy institutions gave \$300 or more each. Many colleges and theological seminaries are now supporting entirely or in large part their own representative on the foreign field. The growing missionary interest has culminated in the organization of large mission enterprises in some of the leading universities, such as the Yale

Foreign Missionary Society, the Harvard Mission, the Princeton movement on behalf of the literati of China, and the plan of the University of Pennsylvania to build up a medical college in Canton. As a rule students give toward some regular missionary object and in all cases are giving toward enterprises which have the approval of the mission boards.

An increasing number of the largest givers to foreign missions in our various churches trace their missionary interest to the influence exerted upon them by the Volunteer Movement during undergraduate days. There are a great many recent graduates who as a result of this influence are now supporting missionaries as their own substitutes. The Movement in promoting the support of a missionary by a college or seminary has familiarized the churches with the idea of the support of an individual missionary by an individual congregation. Hundreds of theological seminary graduates, with this object lesson fresh in mind, have gone out into the churches to lead them to adopt a similar plan. The existence of the Volunteer Movement with its large and increasing number of intending missionaries constitutes possibly the strongest basis of appeal to the churches to increase their gifts to missions. The experience of the field workers of the different boards clearly establishes this point. It is also being used by the Young People's Missionary Movement as an unanswerable argument in its work among the multitude of young people in the churches.

Important as has been the work of the Volunteer Movement as an agency to promote the evangelization of foreign mission lands, many consider that it has exerted an equally indispensable influence on the development of the best Christian life at home. Its direct and indirect influence on the religious life of the student communities has been very great indeed. Who can measure its effect on the faith of the students of this generation? It has greatly strengthened their belief in the fundamentals of Christianity. It has enlarged the content of their faith by its contribution in the sphere of apologetics. By bringing before them the difficulties involved in the evangelization of the world, it has exercised and developed their faith. By bringing to their attention the triumphs of Christianity in the most difficult fields, it has strengthened faith. By exhibiting to them the present day power of Christ among the nations, it has tended to steady faith at a period when in the case of so many students the foundations of belief are shaken. The marvelous spiritual power of the Movement itself and the intimate association it affords our students with the students of other lands have greatly enlarged the reach of their faith.

The influence of the Movement on the religious life of students is observable also in the realm of character as well as of faith. Culture or education for culture's sake is not sufficient. Education for the development of character and the increase of power to use



in the service of others is the true conception which is promoted by the work of the Movement. The missionary spirit is the spirit of Christ Himself. Wherever the Volunteer Movement works, therefore, it exerts a humanizing and broadening influence. It promotes the spirit of brotherhood and unselfishness. It develops the spirit of love and compassion for men as a result of inculcating the spirit of obedience to Christ. The Movement leads men to be honest in dealing with evidence. It promotes decision of character. It requires a life of reality. It develops the heroic and self-sacrificing spirit so much needed in our time. Phillips Brooks was right in insisting that missions are necessary for the enrichment and fulfillment of the Christian life. It would be difficult to over-state the value of the service rendered by the Volunteer Movement in helping to counteract certain perils of student life, such as selfishness, intellectual pride, tendency to growing luxury and ease, materialism, and skepticism. In summoning men to a life of unselfish, Christ-like service it is promoting the highest possible ideal.

It has tremendously stimulated Christian activity in all institutions. Not least among the causes of the increasing movement of evangelism in the colleges has been the Volunteer Movement. A point often overlooked is the place that this foreign movement has had in developing the home missionary spirit. If Jacob Riis is right in his contention that every dollar given to foreign missions develops ten dollars' worth of energy for dealing with the tasks at our own doors, the home missionary output of this organization through its large consecration of life, as well as of time, money, and influence must have been enormous.

During all these years the secretaries of the Movement, as they have gone in and out among the colleges and seminaries and conferences and conventions, have emphasized among the students the formation of right devotional habits. Who can calculate what they have accomplished in enlisting thousands of young men and women in the habit of unselfishness and definiteness in prayer, in introducing them to the best devotional literature, in inducting them into the habit of daily, devotional Bible study, in leading them to observe the Morning Watch? Secretaries of the Young Men's and Young Women's Christian Associations testify that the volunteers in many places have created an atmosphere in which men have been enabled better to discern the will of God and in which they have been energized to be obedient to their heavenly vision. The dominant note in all the work of the Movement has been the recognition of the Lordship of Jesus Christ. This one idea of regarding one's life, not as one's own, but as belonging to Christ, has without doubt done more to revolutionize and transform the religious life of the colleges and theological seminaries than any other idea which has been emphasized during the past twenty years.

The Volunteer Movement early recognized that the young peo-

ple of the churches furnish an ideal field for a successful propaganda in the interest of enlisting workers and supporters. Within a year after the Volunteer Movement was inaugurated the volunteers began to work among the young people in the churches. As far back as 1890, the secretaries of one of the leading mission boards sent a letter to the Executive Committee expressing appreciation of the work done by the volunteers to kindle missionary spirit in the young people's societies and churches. At the first Convention of the Movement held in Cleveland in 1891, one of the seven points of policy announced by the Executive Committee was the following: "Recognizing the wonderful possibilities of the various young people's societies of the day, the Volunteer Movement shall seek to spread the missionary spirit among them. It is believed that these two movements are destined to sustain a very important relation to each other." From that year onward an increasing number of Volunteer Bands and of other earnest companies of Christian students have devoted themselves to developing missionary interest among various classes of young people.

The first organized effort on a denominational scale was that carried on under the leadership of Dr. F. C. Stephenson, a Canadian Methodist volunteer, among and through the students of his own denomination. The effort which he inaugurated in 1895 has continued to go from strength to strength and has been one of the most effective object lessons for other denominations. About the same time Mr. F. S. Brockman, one of the leaders of the Movement, without knowledge of the good work being done on these lines in Canada, was so impressed with the possibilities of awakening missionary interest among young people that he decided to give special attention to developing these possibilities. He devoted much of his time and attention for two years as the representative of the Movement in inaugurating a similar campaign in the Methodist Episcopal Church and in facilitating like efforts in several other denominations. After Mr. Brockman went to China, Mr. S. Earl Taylor represented the Movement in carrying forward the work to a higher stage of development. This kind of work for a time was characterized as the Student Missionary Campaign, by which was meant an organized effort by students, both volunteers and non-volunteers, to communicate to the churches through the young people their missionary knowledge, enthusiasm, and consecration, as well as to introduce among them their practical methods and agencies. Many denominational enterprises of this kind were thus promoted directly and indirectly by the Volunteer Movement. Some of the most successful were carried on by individual bands, such as the Yale Band, and the bands of Denison University, Northwestern University, and Wooster University. In the first stages, the work of developing this kind of activity in the different denominations and among the various Bands was financed largely by the Volunteer Movement. Two

conferences of leaders of such activities in the different denominations were called and conducted by the Movement in 1899 and 1900.

All along, however, it has been the policy of the Executive Committee not to take on such work as a permanent feature of the Volunteer Movement, but to encourage its organization as an independent movement working on parallel lines to the Volunteer Movement, either in the different denominations, or as an interdenominational arrangement. The organization in July, 1902, of the Young People's Missionary Movement was regarded, therefore, as clearly providential. This comprehensive, interdenominational agency has the responsibility for the cultivation of the missionary spirit among all classes of young people, apart from those in the student field. It is under the direction of a committee composed of representatives of the missionary societies. It holds summer conferences, conducts missionary institutes at metropolitan centers, promotes mission study, prepares suitable programs and literature for Sunday-schools and young people's organizations, issues and promotes the circulation of missionary text-books and effective leaflets, and organizes and conducts missionary exhibits. Its leaders and those of the Volunteer Movement are in close consultation with each other and are seeking in all ways within their power to strengthen each other's hands. The fact that the leaders of the Young People's Missionary Movement and of the different denominational missionary activities among the young have come so largely from the ranks of the Student Movement ensures the highest degree of unity and co-operation. The possibilities of the Young People's Missionary Movement are simply boundless. If its campaign can be adequately waged, within fifteen years the entire Church of North America will be flooded with the missionary spirit. This in turn will make possible the going forth of the large number of recruits to be raised up by the Volunteer Movement to meet the great need of our generation in the non-Christian world.

Apart from furnishing recruits for the foreign field and intelligent leaders of the missionary forces of the Church at home, apart likewise from stimulating the missionary spirit among the hosts of young people, the Volunteer Movement has exerted a great influence upon the Church as a whole. The very fact of the existence of such a Movement, uniting the coming leaders of the aggressive forces of Christianity, has appealed to the imagination of the Church. The cosmopolitan sweep and growing momentum and spiritual power of the enterprise has given an impression of its providential character. Christians have been encouraged by the sight of such a comprehensive and aggressive league to believe in the possibility of making the knowledge of Christ accessible to all mankind in our generation. The Movement has presented an irresistible challenge to the churches. Dr. Charles Cuthbert Hall, in writing to the "Bombay Guardian" regarding the Church at home, said: "There is



an advance toward the world-view in certain sections of the Church. I attribute the advance, very largely, to the indirect influence of the Student Volunteer Movement. Our universities and colleges are getting the world-view. They are becoming impregnated with the spirit of missions. A reflex influence, radiating from university life, is smiting with new earnestness the occupants of many a pulpit and many a pew."

Although this Movement has spanned but two decades, it has exerted a large influence in promoting Christian unity and co-operation among various bodies of Christians. Uniting as it does so many of the future leaders of the Church who have spent from four to seven years or more in the most intimate spiritual fellowship and united Christian service in student life, it is not strange that this should be true. These workers going forth to the foreign field after being so closely united during the years of preparation, do not lose touch with each other. The bonds of mutual esteem and affection still unite them. Animated in their most plastic years by a common life purpose and spirit, familiar with each other's points of view, and accustomed to grapple together with difficult tasks, they would find it hard, if not impossible, not to stand together in the great conflict at the front. Face to face with the powerfully entrenched forces of the non-Christian religions, they recognize even more clearly than they could have done in the home lands that nothing short of unity of spirit and effort can hope to prevail. Therefore, we observe in several of the principal mission fields of the world the attractive and inspiring spectacle of concerted effort on the part of the volunteers who have gone out to represent the different Churches of the United States, Canada, Great Britain, the Continent of Europe, and Australasia.

Already in Japan and China these volunteers from the countries of Christendom have organized national Unions to promote Christian fellowship, united prayer, associated study of problems, and practical comity and co-operation. Although the volunteers are still in the minority in the different mission fields, they are wielding an influence out of all proportion to their numbers. What they have accomplished to deepen the spiritual life of workers, both native and foreign, through interdenominational conferences has in itself been a service of such importance as to call forth most hearty expressions of appreciation from many of the oldest missionaries. Under the influence of these united volunteers, in common with other causes at work, the idea of Christian unity has been much more fully realized on the mission field than at home. Even greater progress would have been made abroad had it not been for the denominational ambitions and lack of vision of some of the home churches. As was clearly brought out in the recent Inter-Church Conference on Federation, the mission fields have much to teach the home churches in the practice of Christian unity and co-operation. The good that has been

accomplished is a ground for great gratitude and confirms the prophetic words of Dr. Temple, the late Archbishop of Canterbury, who said, "The recognition of the common task imposed upon every variety of Christian belief will be likely indeed to do more to bring us all into one than any other endeavor that we may make."

In some ways, the largest multiplication of the influence of the Volunteer Movement has been its extension to the students of other lands. It first spread as an organized enterprise to the universities and colleges of the British Isles under the leadership of Mr. Robert P. Wilder, one of the founders of the Movement. It was next transplanted to South Africa by one of the American women volunteers, although it did not assume large proportions in that part of the world until the memorable visit of Mr. Donald Fraser and Mr. Luther D. Wishard in 1896. The leaders of the British Movement, particularly Mr. Fraser, transplanted the volunteer idea to the universities of France, Switzerland, Germany, Holland, and Scandinavia. The international volunteer conventions held in Great Britain have exerted an immense influence upon the further development of missionary life and activity on the Continent.

While none of the Volunteer Unions on the Continent are very large, they represent a great advance, especially when the baffling difficulties of that part of the student field are borne in mind. A member of the Executive Committee of the American Movement organized the Volunteer Movement among the universities of Australia and New Zealand in 1896. Thus there are now Volunteer Movements organized among the students in all parts of Christendom. Of all the Volunteer Unions in other lands, without doubt not only the largest, but also the strongest, is that of the British Isles. This Union has accomplished as large, if not larger, results in proportion to the number of its members than has our own Movement. One of the most significant steps in the enterprise of world evangelism was the transplanting of the Volunteer idea to the schools and colleges of the Levant, India, Ceylon, China, and Japan, during the years 1895 to 1897. This also was accomplished by one of the workers of the Volunteer Movement. As a result of this action the Christian students of the Orient join hands with the Christian students of the Occident in the effort to establish the Kingdom of Christ in all the world. The student Christian movements in non-Christian lands, in helping to raise up an army of native workers, are striking at the heart of the problem of missions; because, if Christianity is to be rapidly and firmly established in these lands, there must be not only an adequate staff of foreign missionaries, but also strong, resourceful, self-propagating native churches.

It is a well-known fact that in all countries where the Volunteer Movement is established there is a larger and more comprehensive student movement, corresponding to the Student Young Men's and Young Women's Christian Associations of North Amer-



ica. It embraces in each country not only volunteers, but also a much larger number of students who are not volunteers. It cultivates the whole range of Christian life and work among students. It is significant that the Student Volunteer Movement in several of these countries, especially in Great Britain, on the Continent, in South Africa, and in a measure in Asia, pioneered the way for the larger and more comprehensive enterprise. This John the Baptist service should not be overlooked in any estimate of the achievements of the Volunteer Movement.

In 1895 there was formed the World's Student Christian Federation, which now embraces all Christian student movements and societies of the different nations and races. Under the influence of the Volunteer Movement, one of its three principal purposes is the missionary purpose. The study of the formation and development of this world-wide Federation of students makes plain that the missionary idea has had a larger federative and unifying power than any other influence save the uplifted Christ. It is no mere coincidence that in the very generation which has seen the whole world made open and accessible and the nations and races drawn so closely together by the influence of commerce, there has been created this world-wide student brotherhood. God has been aligning the forces for a movement of such magnitude as the world has never known in all the centuries.

One of the mightiest factors in the influence exerted by the Volunteer Movement has been the proclamation of its Watchword, "The Evangelization of the World in This Generation." This has been sounded out with convincing force by the workers of the Movement for twenty years in conferences and conventions, in institutes and summer schools, in books and pamphlets, in public addresses and private interviews. The exposition, defence, and advocacy of this great ideal has had a great effect in shaping the convictions and purposes of the students of our time and has begun to influence powerfully the missionary life and policy of the Church. When it was first proclaimed, nearly twenty years ago, it met with distrust, unsympathetic questionings, and much opposition. Year by year it has been received with increasing favor. From the beginning, among its strongest advocates have been the missionaries, board secretaries, and travelers who are among those best acquainted with the real difficulties involved in the world's evangelization.

Some of the greatest missionary conferences held on the foreign field during the past ten years have emphasized the central idea of the Watchword. The appeal issued by the great Ecumenical Missionary Conference in New York in 1900, said: "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures." The most influential bodies of Christians in the British Isles, such as the Lambeth Con-

ference of Bishops of the Anglican Communion, have endorsed this Watchword. The deliverances of these influential conferences and conventions held in America, England, and Asia are traceable directly to the agitation carried on by the volunteers. One of the most conservative and efficient denominations in America, the United Presbyterian Church, has virtually made the carrying out of the idea of this Watchword a part of its missionary policy, so far as the parts of the non-Christian world to which it as a denomination is providentially related are concerned. This step was taken by its General Assembly after prolonged discussion preceded by a thorough consideration on the part of its missions on the foreign field of the problems involved. It is believed that other denominations in this and other Christian lands are more and more coming to shape their policies in accordance with this great objective.

Among the principal benefits of such a Watchword is the power that it exerts in the life of the individual student who adopts it as a personal Watchword, thus letting it govern his life plans and determine the use he makes of his time, money, nervous energy, and opportunities. It widens and enriches his sympathy. It exercises and strengthens his faith. It throws him back on the supernatural resources. It lends intensity to life. It necessitates a life of reality. It promotes the spirit of self-denial and heroism. It imparts vision. Comparatively weak indeed would have been the spirit and faith of the Volunteer Movement without this ideal. Eliminate this element of urgency which so markedly characterized the life of our Lord and the practice of the early Christians from the Volunteer Movement, and its achievements would have been insignificant in comparison with what has been accomplished. If tens of thousands of Christian students and hundreds of thousands of the other members of the churches could have given this Watchword right of way in their lives, as many of the members of this Movement have done, what marvels might not have been accomplished during the past twenty years in hastening the extension of the Kingdom of Christ in the world.

In no way can we realize more fully the great change wrought in the missionary life of the student field of North America through the influence of the Volunteer Movement, than by contrasting the situation as it was twenty years ago, before the Movement was inaugurated, with that of the present time. Then, in hundreds of colleges and other institutions of higher learning, including many of the leading universities of this continent, the claims of worldwide missions were never brought before the students; now, there is scarcely an institution of prominence in either the United States or Canada in which the facts of missions in their relation to educated young men and women are not brought to the attention of the undergraduates of each student generation. Then, interest in the worldwide program of Christ was confined almost exclusively to the

theological seminaries and a few scores of denominational colleges and, with the exception of a few medical student centers, was a matter of concern chiefly to those expecting to enter the ministry; now, the missionary spirit is as strong in state and undenominational institutions as in most of the Christian colleges, and students of all faculties or departments of learning alike are recognizing their common opportunity and responsibility for spreading the knowledge of Christ throughout the world. Then, the attitude of students toward missions was as a rule apologetic or indifferent; now, wherever the Volunteer Movement is well established it is one of growing interest and practical co-operation.

Then, there were not more than a dozen collections of up-to-date missionary books accessible to students; now, there are several hundreds of missionary libraries in the colleges and seminaries. Then, there was no such thing as the scientific and progressive study of missions carried on in connection with the Christian societies of students; now, as we have seen, more than 12,000 students in over 1,000 groups with capable leaders are carrying forward such studies under the guidance of a highly developed educational department at the New York office and have access to well-nigh two scores of systematic courses of printed studies prepared primarily for use among students. Then, there was no literature devoted to the methods and means of developing missionary life and activity; now, there are many booklets and pamphlets on such subjects written for use in student communities. Then, with the exception of a series of effective conferences confined strictly to theological students there were no student missionary gatherings; now, year by year, at thirteen sectional student conferences the college men and women of different parts of North America gather for ten days to consider among other things the world-wide interests of Christ's Kingdom, and once each student generation assemble in a great international convention over 3,000 strong to view together the great battle-fields of the Church and to take counsel as to the most successful prosecution of the world-wide war.

Then, there was not one person devoting his entire time to planting and developing the missionary idea among students; now, the Volunteer Movement has never less than ten secretaries in the field and at the headquarters devoting themselves exclusively to serving the missionary interests of the colleges and seminaries. Then, in only a handful of colleges were students helping missions financially; now, in over 300 different institutions there are growing financial enterprises on behalf of the world's evangelization, and many institutions are supporting their own missionaries. Thousands of young men and women are going out from the colleges each year on graduation to throw themselves into the great work of developing, under the leadership of the Young People's Missionary Movement, among the millions of members in the young people's



societies and in the Sunday-schools, an adequate financial constituency to sustain the growing army of student volunteers.

Then, only the most pronouncedly Christian institutions were furnishing missionary candidates; now, volunteers are forthcoming from nearly all institutions of higher learning; and, as has been stated, taking the student field as a whole, the proportion of missionary candidates is five times as great in the colleges and twice as great in the seminaries as it was twenty years ago. Then, there was no missionary organization binding together missionary candidates; now, we have the Student Volunteer Movement for Foreign Missions organically related to similar Volunteer Unions in other countries of Protestant Christendom and in the principal non-Christian nations, all bound together through the more comprehensive Christian student societies of the different lands by the World's Student Christian Federation, which embraces nearly 2,000 student religious organizations with a membership of 105,000 students and professors in forty countries. Then, there was no great unifying objective; now, the student world has as an inspiring ideal to call out its heroic devotion and self-sacrificing zeal, the noble and apostolic purpose, the evangelization of the world in this generation.

Great as have been the encouragements in the pathway of the work of the Volunteer Movement during the first two decades of its history, far greater things will be required of it in the new decade upon which we now enter. We are summoned to tasks of the greatest difficulty and of the most vital importance to the Kingdom. First of all, we are called upon to raise up a much greater number of capable missionary recruits. Let us never forget that the continued strength of the Movement lies in its appeal for life.

The need of more volunteers is convincing. Several mission boards are calling for a larger number of candidates than are now available. Interviews with the secretaries of the boards reveal the fact that their requirements are sure to increase rather than diminish. There must be a growing supply to meet this growing demand. Hundreds of mission stations are seriously undermanned. If this situation continues, it means overwork, imperfect work, lost opportunities. Nearly every missionary has large plans for extension. As a rule their demands are supported by the most telling evidence. There are still vast regions, including hundreds of millions of people, which require pioneer work. The need of men in these regions as well as in fields partially occupied, is not only extensive but intensive, and this intensive need is indescribably great. To those who have hearts of compassion and who actually know the facts from first-hand knowledge, this need constitutes the great, pathetic fact of the world. The calls from large bodies of missionaries should in themselves command a large response on our part. Let us never forget the strong appeal issued by the Decennial Missionary Conference held at Madras in December, 1902, in some ways the most

weighty body of missionaries ever assembled, calling upon the churches of Christendom to send out to India as soon as practicable 9,000 additional missionaries. Remember also the call from the responsible missionary leaders of China two years ago, asking the Christians of the home lands to double the staff of missionaries in China by the time of the Morrison Centennial in 1907. We as students should be peculiarly responsive to the appeal for large reinforcements which reached us a little over a year ago, signed by the names of 343 of the volunteers of North America, Europe, and Australasia now working in the Chinese Empire. The fact that the spiritual tide is rising in every great mission field and the enterprise of missions has begun to yield results on such a large scale suggests a special reason why we should press our present unprecedented advantage. To a degree not heretofore experienced this is a time of great crisis in some of the principal fields. For example, in all the history of Christianity when has there been a more momentous crisis than the one now confronting the Church in the Far East in the light of the Russo-Japanese war? And let us bear in mind that a great offering of the best lives of our colleges and seminaries from year to year is absolutely indispensable to the best welfare of the United States and Canada. Without such real sacrifice we cannot hope to preserve spiritual life, a pure faith, and a conquering spirit. "The army which remains in its entrenchments is beaten."

Reasons like these for a great and growing army of volunteers impose a tremendous responsibility on the Volunteer Movement. In view of our providential mission, in view of God's dealings with us in the years that are gone, we cannot escape this responsibility if we would. And the task should not stagger the faith of any of us. This is apparent when we remember that it would take only one of every twenty Christian students who are to graduate from the institutions of higher learning of the United States and Canada during the next twenty years to furnish a sufficient number of new missionaries to make possible a large enough staff to accomplish the evangelization of the world in this generation, so far as this undertaking depends upon foreign missionaries.

We can readily obtain the number of workers required to meet all providential calls upon us, if we will but multiply and faithfully employ the agencies which have already proved so effective. An expansion and deepening of our educational work, a wiser use of our large opportunities at the many student conferences, a considerable enlargement of our traveling secretarial staff, a general acceptance on the part of all volunteers of the solemn responsibility resting upon them for securing new recruits, the continued conservative yet confident aggressive use of the volunteer declaration, the deepening of the spiritual life of the colleges and seminaries by a great expansion of the Bible study activities, the calling forth of more intercession for laborers on the part of the Christian



students in general and of the pastors of the churches, the encouragement in every way in our power of the Young People's Missionary Movement in its essential work of preparing the minds and hearts of the youth before they enter colleges for the days of missionary decision—the unwearied use of these and other means will as surely result in giving us all the missionary candidates needed as the operation of any other well-known laws.

In all this work of enlisting new recruits, we should continue to stand for quality. The ultimate success of the missionary enterprise does not depend primarily on vast numbers of missionaries, so much as upon thoroughly furnished missionaries. For the very reason that our Watchword requires haste we, above all others, should insist on the most thorough preparation and training of workers, knowing full well that this will save time in the long run and enormously increase the fruitage. Let it be reiterated in this Convention, as it has been in all preceding conventions, that our great need is not that of volunteers who will go when they are drafted, but of those who will press through the hindrances not of God to the work and place which He has appointed.

Next to the demand for more volunteers of capacity is the need of young men and young women who, being providentially detained, stay at home for the express purpose of developing on this continent the strongest possible base for the adequate maintenance of this gigantic, world-wide campaign of evangelism. To stay for any lower reason will defeat the object of the Movement and prevent the largest expansion of the lives of those who thus hold aloof from carrying out the comprehensive and sublime purposes of Christ for His Kingdom in the hearts of men. All students should be ambitious to exercise the rights and responsibilities of world citizenship. There should be no exception among those who are to work in North America as to taking the Watchword of this Movement as the governing principle of their lives.

We should all associate our efforts to increase from among those whom God does not call to be missionaries the number of young men of large ability and genuine consecration who will devote themselves to the Christian ministry. No class of people should be more concerned with multiplying the number of efficient ministers than the leaders and members of the Volunteer Movement; for without an adequate leadership of the 130,000 or more parishes of the various Protestant Churches of the United States and Canada, it is an idle dream to talk about evangelizing the world in this generation.

Those who are not providentially led into missionary service or into the ministry should devote themselves with as much earnestness and self-sacrifice and life-long persistence to the promotion of the missionary campaign as do those who are separated by the Holy Spirit unto these two callings. We must have thousands of

earnest young men and young women passing out of the colleges each year into positions of lay leadership in the forces of the Church. If in some way during the next two years ten thousand of the choicest Christian spirits of our colleges could be led to specialize on the promotion of missionary life and activity among young people, it would take far less than one generation to bring up the forces of the home Church to the point of maintaining as large a campaign as that required for the realization of the Watchword. There is no unworked lead which will for a moment compare in financial and spiritual possibilities for world-wide missions with that of the 20,000,000 children and youth in the Sunday-schools and various Christian societies of young people in the United States and Canada. May God give the delegates to this Convention, and the tens of thousands of Christian students whom they can influence, vision to recognize and undiscourageable purpose and enthusiasm to exploit this marvelous lead.

There is need of laying hold with a far more masterly hand on the student field of North America and cultivating it with such thoroughness as to realize more fully its missionary possibilities. What has been said about the achievements of the Volunteer Movement and the Young Men's and Young Women's Christian Associations may seem to some like boasting; but these achievements when placed in contrast with what ought to have been done, what might have been done, what ought to be done, and what can be done, are meager and unsatisfactory indeed. No one recognizes the shortcomings and sins of omission and commission of these organizations more keenly than do their leaders. Well may they and the members humble themselves before God as they reflect on how poorly they have discharged their great trust. May such humiliation be so genuine as to make it possible for God to trust them with continued opportunity, that there may be more efficient and fruitful service rendered in the decade before us than in the two which have passed.

The students of a nation offer an unparalleled field for any noble propaganda. Their minds are impressionable, generous, and open. The special training which they are receiving prepares them for holding a vastly disproportionate share of the positions of leadership in the affairs of men. The student field of North America is ripe for far larger missionary harvests. What has been actually accomplished in certain denominational colleges, state institutions, and theological seminaries shows what might be done if the causes which account for the large fruitage in these institutions are but made operative in all the other institutions. There is no reason why institutions like Ohio Wesleyan, Northwestern, Oberlin, Mt. Holyoke, Cambridge University, Alexandria Seminary, Wycliffe College, should be exceptions in this matter of yielding large missionary results.

The difficulty reduces itself largely to one of close supervision and thorough and constant cultivation. To this end the staff of secretaries of the Volunteer Movement should be largely increased, so that every institution may receive at least one unhurried visit each year from an expert on student missionary matters. The traveling secretaries of the Young Men's and Young Women's Christian Associations should give much larger attention to the missionary policy of the student Associations than at present. The splendid results of such close attention on their part to the Bible study department during the past two years illustrate what might be done for missions with the benefit of such co-operation. Hundreds of sympathetic professors should be led to assume as one of their outside specialties the developing of the missionary spirit through the promotion of the scientific and progressive study of missions. The mission boards should release for the service of the Volunteer Movement propaganda such of their returned missionaries as may be desired to ensure the adequate cultivation of the entire field. Every volunteer should become a propagating center for multiplying the number of missionaries and the number of missionary leaders for the home Church.

The persistent use of such means as these would result in vastly greater missionary achievements throughout the North American student field. It would make possible the doubling of the number in mission study classes before the next Convention, the large multiplication of the number of institutions supporting their own missionaries, the steady increase in the number of missionary volunteers and of candidates for the Christian ministry, and the sending out into the ranks of the millions of young people thousands of new leaders to kindle their missionary zeal and devotion. Not many years would pass before there would be in every student community at least one band of earnest students whose hearts God had purified and touched with His hand of power, that would constitute a veritable spiritual dynamo from which would course forth missionary light, heat, and energy.

The time has come for our Movement and for the entire missionary enterprise to undertake things on a vastly larger scale. The conditions on the mission field favor as never before a great onward movement. The world is open and accessible as to no preceding generation. Its needs are more articulate and intelligible than ever. The forces of Christianity, both native and foreign, are widely distributed and occupy commanding positions. The forces which oppose the missionary movement have been markedly weakened. Momentous changes are in progress. On all the great battle-fields the conflict has reached the climax, and if the present attack be adequately sustained, triumph is assured.

The conditions on the home field are likewise favorable for taking advantage of this unparalleled situation abroad. Our mis-



sionary organizations have acquired a large fund of experience and have perfected their methods to such an extent that they are prepared for the prosecution of the campaign of evangelism on a scale and with a promise, a parallel to which the Church has never known. The material resources of the home Church are so stupendous as to constitute her principal peril. The various bodies of Christians have recently in the Inter-Church Federation Movement been drawn more closely together than ever for purposes of practical co-operation.

In the student field also the outlook is most encouraging. The Christian Student Movement has a secure foothold in nearly every student community of North America. In the ranks of the various Christian societies of students are to be found large numbers of the young men and young women of large capacity, high attainment, and choicest spirit. The student movement has wrought out plans and methods in years of experience which prepare it for cultivating its field more effectively than in any preceding time. It has a realizing sense of its perils and is availing itself of the best counsel as to how to avoid them. It commands the sympathy and co-operation of every missionary agency and of the leaders of the Church. It is animated by the spirit of enterprise, faith, and victory. In view of considerations like these our Movement simply must press forward to greater tasks, or decline, suffer atrophy, and give way to some new movement.

What are some of the greater things to which we as a Movement should give ourselves? The leaders of the volunteers in different lands, together with the leaders of the missionary forces, should make a fresh study of the entire world field and arrive at some plan by which it will be thoroughly mapped out and adequately occupied. It is possible to accomplish this now as at no preceding time.

It is absurd to assume that the Christian Church does not possess the requisite ability and consecration to accomplish such an undertaking which is so obviously in accordance with the desires and purposes of Jesus Christ. We should not permit ourselves to entertain further doubt on this subject, until the best constructive statesmanship has been exercised upon it and until we have given ourselves far more to prayer than we have hitherto done that this great end may be realized.

We should lay siege to the Port Arthurs of the non-Christian world with the undiscoverable purpose to capture them. We should not shrink or falter before such apparently impregnable fortresses as the Mohammedan world, the literati class of China, the principal citadels of Hinduism, the great strategic capital cities of Latin America. Moreover we should not be staggered by the comparative indifference, inertia, and unreality of vast bodies of Christians on the home field, nor by the general materialism and worldliness of our time.



And let it be reiterated that another great undertaking to which we should set our hands is that of raising up, by the use of all good human devices and above all by the superhuman assistance of the Spirit of the living God, nothing less than a great army of volunteers of such furnishing that they will meet the requirements of the situation and of such purpose of heart that they will reach the fields. Of like magnitude and importance is the work of greatly enlarging the financial plans and achievements of the missionary movement. There are literally thousands of individuals and families, not to mention churches, which should each be supporting one or more missionaries and in many cases whole mission stations. The rising generation of young people must be made a generously giving generation. The missionary enterprise must be so presented as to command some benefactions as princely as those made in recent years in the interest of the higher educational institutions of America and Britain.

The Watchword of the Movement, "The Evangelization of the World in This Generation," must be taken up in dead earnest by different bodies of Christians as the cardinal point in their policy. Especially must it lay hold of individual Christian students, both volunteers and non-volunteers, with such conviction that it will become in very deed a governing principle in their lives and relationships. This work of making Christ known to all men is urgent beyond all power of expression. It is the unmistakable duty of Christians to evangelize the world in this generation. It is high time that the attempt be made in serious earnest. We appeal to the Church by all the compulsions of Calvary and Olivet to accept the challenge which the Volunteer Movement presents in the proclamation of this Watchword.

If these great things are to be achieved, we must pay what it costs. What will be the price? Undoubtedly it involves giving ourselves to the study of missionary problems and strategy with all the thoroughness and tirelessness which have characterized the intellectual work of those men who have brought most benefit to mankind. It will cost genuine self-denial. In no sphere so much as that of extending the knowledge and sway of Christ is the truth of His own word illustrated, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." In the pathway of giving up not only our lives and possessions, but likewise and more especially our selfish ambitions and preferences and plans, will we most surely reach the great goal that we have set before us. In all the hard persevering labor to which we must give ourselves, not least must be the work of intercession. It is only when we come to look upon prayer as the most important method of work, as an absolutely triumphant method of work, that we shall discover the real secret of largest achievement in the missionary enterprise.

That undertakings like those which we have set before us require that we give ourselves to them with undying enthusiasm must not be overlooked. Important as is the most comprehensive and exhaustive preparation for any great work, there comes the time when the work of preparation ceases to be a virtue and when those who have done their best to prepare must give themselves with daring abandon to putting their plans into execution. God grant that this Movement may never lose its first flush of optimism and aggressive enthusiasm. Let the Crusader spirit which characterized the early Christians when they flung themselves against the Roman world, more and more possess it.

Of transcendent importance is it that we exalt Jesus Christ increasingly in the life of this Movement. He must continue to be at once its attractive and impelling force. It is His program which we are to carry out. He is our divine, triumphant leader. By His Spirit we shall conquer. The one word which sums up our great need and ambition is that the individual members of this Convention yield themselves absolutely to the will of God and the domination of Christ. "A body of free men, who love God with all their might, and yet know how to cling together, could conquer this modern world of ours."

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## SOME FACTS IN THE MISSIONARY LIFE OF CONTINENTAL UNIVERSITIES

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GOING back to the first beginnings of missionary interest in the universities of the European Continent, we find a name of world-wide renown and an idea which only just now, after two centuries, is about to be realized.

The name is that of the philosopher and scientist, Baron Gottfried von Leibnitz, who died in 1716, and the idea is that of carrying the Gospel to China across Russia. To us it seems like one of the mysteries of history that the great revival of Christian life, which is known as the Reformation, and which originated in a university, did not express itself in any activity for the extension of the Kingdom of God in heathen lands. On the contrary, theological faculties, or individual members of such, decried the idea of foreign missions when it was advocated by laymen, whether learned or unlearned.

Baron von Leibnitz, the famous founder of the Berlin Academy of Science, was not a man to be ignored or put down as an

enthusiast. The missionary idea had come to him by conversation with Jesuits, laboring in China, whom he had consulted on geographical questions, and he embodied it in the charter of the Academy, dated 1700, in the following terms: "Since experience shows that true faith, Christian morals, and real Christianity cannot be better advanced alike within Christendom and among distant unconverted nations, next to the blessing of God, along the line of ordinary means, than by men such as, besides being of pure and blameless life, are equipped with understanding and knowledge, we will that our society of science shall charge itself with the propagation of the true faith and Christian virtue under our protection"—i. e., the protection of the Elector.

The plan of enlisting the co-operation of the Czar of Russia for putting the idea into effect savors too much of the times, and was never carried out, nor were the efforts successful which the great thinker made for arousing a general interest in the home land. The essential condition for mission activity was still largely lacking, viz., Christian life. The idea, however, struck a fertile soil in the mind of Professor August Hermann Francke, who died in 1727, the founder of the famous orphanages in Halle, the leader of that student movement, which is known as the pietistic. In our days, the word "pietist" calls up critical thoughts in the minds of many. The views which it represents were not less severely criticised in the days when this movement began, as a reaction against the dead orthodoxy into which the Reformation had degenerated.

The fundamental principles of the pietists were: (1) No vital Christianity without a personal acceptance of Christ as Savior and a consecration to His service, which embraces the whole life. (2) No spiritual fellowship unless based on such a personal acceptance of Christ.

This, as well as their views on the so-called "adiaphora," is what has been laid to their charge as narrowness; and yet among these young students who gathered around their beloved leader in prayer, in Bible study, and in Christian work of the very type that has developed so wonderfully in our days, were found the men who were capable of grasping the widest of all ideas, that of the evangelization of the world. And they were not only able to grasp that idea, but they also had the courage of their convictions to offer their lives for the realization of it.

The missionary idea was not altogether unknown, though nearly so, in most of the countries of Protestant Christendom at that time—the beginning of the eighteenth century. Wherever it was admitted, it was conceived of rather as the duty of the political ruler toward his subjects, if he had in his dominion un-Christianized peoples. The Christianizing was considered as accomplished when the people were baptized and in some measure instructed in Christian doctrine. Little stress was laid on personal conviction and



still less on creating a native Church with a character of its own and ability for self-government and self-propagation.

While the ideas that underlie modern missions were germinating in the minds of Professor Francke and his students in the newly founded university of Halle, the impulse to a development into action came from the Danish King Frederick IV, who realized his regal duty toward his non-Christian subjects in the colonies, but was unable to find any candidates for missionary service among the theological students of his own country. According to the testimony of a bishop, they were "not fit for such work, but were given to drinking, licentiousness, and indifference." Through a court chaplain, who was a pietist, the King was led to ask Professor Francke if he could supply the necessary candidates. These were easily found among those who had been trained in the "Collegium Orientale", founded by him in 1702, with a view to world-wide missions, including the revival of the Greek and Oriental Churches; and in 1705 Bartholomew Ziegenbalg and Henry Plütschau were called to become the pioneers of modern missions. In their field, Tranquebar, on the east coast of India, they faithfully applied the principles which they had embraced at home; and in spite of the fiercest opposition from authorities and colonial pastors, they succeeded in building a native Church which at the end of a century, when the mission was handed over to England, numbered 20,000 adherents. In the course of that century, sixty missionaries had gone out to the field from Halle, which continued to be the real basis of operations, although the mission board was in Denmark. Through the *Missionary Magazine*, which was started by Professor Francke in 1710, as the first of its kind, a circle of praying and supporting friends was formed as a reserve force—the forerunner of the missionary societies which were to become, in the nineteenth century, the principal bearers of missionary life.

In the meantime, the chilly blasts of rationalism swept over the Continent and deadened the life which seemed so promising. The men who came from the universities had no longer the zeal of the soul winner, which is the first and essential qualification of a missionary. After 1803 one looks in vain for a missionary with a university education. The work was partly carried on by untrained men; partly and chiefly that particular mission in the South of India was handed over to the English Church Missionary Society.

The following period—the first half of the nineteenth century—is a time of barrenness in the missionary life of the universities on the European Continent. So far as I have been able to ascertain, there is only one sign of life, viz., the founding in 1824 of the Students' Missionary Association in Berlin. The character of the time is vividly illustrated by the fact that this Association was dissolved by the university authorities in 1830 on account of "pietistic and democratic tendencies"; or, more explicitly, "because students dur-



ing their stay at the university should occupy themselves with scientific, not with practical pursuits, and because only a small number of students can be members of an Association of this kind, whereas others, being excluded, might feel slighted". A petition in favor of re-establishing the Association was rejected, and it was not until the political disturbance of 1848 had cleared the air that the Association was allowed to reorganize.

This time of political unrest about the middle of the century seems to have released spiritual forces that had been dormant. Not only in Germany were seven Student Missionary Associations formed, but in Holland a similar Association was organized in 1846 by the now well-known Rev. Andrew Murray, of Wellington, South Africa, then a student in the University of Utrecht. This Association still exists, bearing the significant name of *'ΕΛΘέτω ἡ Βασιλεία σου*, "Thy Kingdom Come". Like others it has had its vicissitudes; but it speaks well for the tenacity of purpose in the Dutch that they have through all these years kept up, not only their Association, but also the paper "*Mededeelingen van het Eltheto*," the only weekly publication in the Student Movement that I know of. At present the "Eltheto" numbers 115 members and collects a fairly large sum in support of missions; but I am inclined to believe that hardly any of its members have gone out as missionaries.

The same must be said about the German Associations. Writing in 1883, Mr. Christlieb says: "In spite of the increase in the number of members [470 belonging to twelve Associations in 1883 as compared with 210 in 1879], there have not been corresponding results, as scarcely one of the members has gone to the mission field; and in 1877 Professor Warneck states, that out of 509 missionaries then employed by German societies, only twenty-five had a university education."\* He continues: "The universities have neglected much in carrying out their missionary obligations. God grant that they may soon make it good." One attempt in this direction had been made as early as 1866, when a petition was sent in to the Berlin University by the oldest missionary society of the same city, that a professorship in the history of missions might be instituted. It was rejected after an adverse declaration by the highest Church authorities. In 1877, however, regular, though private, lectures in the history of missions were being held in three universities. It was not until 1897 that Dr. Gustav Warneck, the eminent scholar in all that concerns missions, was made the first real professor of mission history in Halle.

The year 1896 marks a new era in the missionary life of the universities on the Continent of Europe, owing to the fertilizing influence of the Student Volunteer Missionary Union Conference in Liverpool in January of that year. But before entering upon

\* An inquiry in 1905 showed the proportion then to be ninety-six missionaries with university training out of 1,365.

this period, a few words should be said about the development in the Scandinavian countries. Ever since the great spiritual awakening in the middle of last century, which affected most countries in Europe, as well as America, and which touched the universities in Scandinavia, notably in Norway, individual professors had influenced their students in favor of the mission cause, and some had gone. The students themselves, however, had taken no active part in anything that might be called a missionary movement. Nevertheless, "God moves in a mysterious way, His wonders to perform."

At the time in England when the Cambridge Seven received their call and by their testimony stirred the British universities, and while Robert Wilder and his sister, Miss Grace Wilder, were praying for a missionary uprising among the students of America, a number of students in each of the Scandinavian universities began independently of each other to make missions a subject of earnest study and self-sacrificing interest.

When in 1904 the Upsala University Student Missionary Association celebrated its twentieth anniversary, it was found that out of 417 members who had had their names on the roll since the foundation of the Association, fourteen had entered missionary service. It must be borne in mind, however, that this includes those that have formed part of the Student Volunteer Missionary Union of the modern type, which cannot be kept quite distinct from the earlier development in Sweden. In the other Scandinavian countries, including Finland, there is a clear line of demarcation between the earlier development and that which owes its origin to the rousing impulses of that most remarkable Student Volunteer Missionary Union Conference in Liverpool in 1896.

Students from most of the countries on the Continent brought back a new inspiration from that Conference which in some cases, like Holland and Switzerland, led to the introduction of the general student Christian movement; in others, like Norway, Denmark and Germany, it gave rise to a Volunteer Movement, which, as far as Germany is concerned, has enlisted more student volunteers in the last ten years than had sailed during the previous 100 years. The same statement is probably true about any country in Europe. The statistics at my disposal are not sufficiently clear and complete to warrant definite conclusions or exact figures. I only quote a few items gathered from the reports. Germany in 1898 reported fifty-six volunteers; in 1904, twelve volunteered, and the total number was sixty, though at least seventeen had sailed. As reasons for this increase, they point out: (1) The influence of the Student Volunteer Missionary Union Conference in London, 1900, and in Edinburgh, 1904, where thirteen German students were present. (2) The German Student Volunteer Missionary Union Conferences in Halle in 1897, 1901, 1905, which have shown a steady increase in the number of students present, as well as in the quality of the addresses

and of the spirit pervading the meetings. (3) The circulation of 1,600 copies of the "Lose Hefte," the organ of the "Studentenbund für Mission," which is the official name of the German Student Volunteer Missionary Union.

Partly influenced by the meetings in Halle, partly by those in Great Britain, the Dutch Student Movement in 1899 formed a Volunteer branch, called "Studentbond voor de Zending," with two volunteers. It now has ten members, some of whom have sailed. At the general student Christian conferences, missions receive increasing attention, and a deeper feeling of the responsibility of the students of Holland toward the non-Christian peoples under her rule is being created.

The French Protestants have had thrust upon them great tasks in foreign missions on account of the policy followed by the government in prohibiting missions of other nationalities in the French colonies. This, together with the inspiring impulses of the world-wide Student Volunteer Movement, has resulted in earnest efforts on the part of the French Student Movement to enlist volunteers and emphasize missionary duties. Among the latter, Mr. Allegret's remarkable paper at the Conference in Montauban last year should be specially noted. "Sociétés des Amis des Missions" have existed in Montauban and Paris since 1898, and several new ones are being formed. It seems probable, however, that the number of volunteers has not exceeded four.

In French Switzerland the splendid examples of Eugene Casalis and François Coillard have acted as an incentive to students to devote their lives to the same noble work. These impulses were strengthened by those carried back from the London Student Volunteer Missionary Union Conference in 1900, where thirteen Swiss were present. The total number of Swiss volunteers is apparently thirteen.

Norway has, ever since the great revival in the middle of last century, maintained a high standard of missionary life. Among its missionaries in Natal and Madagascar not a few have had university training, but the modern development of the Student Volunteer Mission has affected the student circles in a special way. The thirteen that had attended the Liverpool Conference brought back a great measure of enthusiasm, one expression of which was the starting of "Excelsior," the organ of the Scandinavian Student Movement, followed in 1898 by "Adveniat Regnum Tuum," an annual publication representing the Scandinavian Volunteer Movement. That Movement was organized as a separate movement with branches in the respective countries in 1897. It was introduced in Finland in 1900, and though that country was so late in receiving this impulse and though until that time hardly one missionary with university training had gone from there to the mission field, yet it seems as if Finland was putting the other Scandinavian countries to



shame by the vigorous way in which it has taken up the cause. There are eleven volunteers, and the reports show a steady increase of interest. This is just where the other countries have been weak; for though at certain times they may have shown comparatively higher figures, yet in all of them there have been times of falling off which have discredited the Movement in the eyes of the students in general.

In consequence of the splendid work looking toward inner consolidation done by Mr. Robert P. Wilder during the year 1904, when he acted as the traveling secretary of the Scandinavian Volunteer Movement, there is hope of a genuine and healthy growth of the missionary spirit in the Scandinavian countries. At the Scandinavian Student Conferences, one whole day is always given to the consideration of missionary subjects.

But when we compare the figures indicating the missionary life in the Continental universities with those found in the reports of the American and Canadian, and British Movements, the question naturally arises, How is it that so little has been done, and how is it that the students of Continental countries have been so slow in taking their share in the evangelization of the world? The activity of the British Movement is easily explained by the close contact in which that country stands to so many heathen lands, whether subject to her rule or not. As for the United States and Canada, there is first to be noted the wider definition given to the term "student." On the Continent of Europe the term is strictly confined to university students, but this, of course, does not fully explain the difference. I believe the facts that your countries are comparatively young, that your students are filled with that invincible spirit of enterprise which belongs to youth and which gives a world-wide horizon, have something to do with the explanation, and yet these reasons are not exhaustive.

In seeking the ultima ratio, I am reminded of an expression used by the general secretary of the British Student Movement in explaining certain characteristics of the American and Canadian Movement. "They have more faith than we." Yes, for "All things are possible to him that believeth." Is not that the real explanation of any progress in missionary work? If you on this continent by a larger faith have been able to accomplish greater things than we over in Europe, remember that nothing but the same implicit dependence on God by faith will ensure continued progress. The moment you build upon your prestige or upon previous success, your real strength will be sapped.

And the work done on the European Continent, scanty though it may seem, yet much greater than what has been done there for centuries, is due to the same internal motive of true faith in Christ. May this, then, be our constant prayer: "O, Lord, increase our faith; not that we may do great things, but that Thy Kingdom



may come in greater power than ever to us, and through us to the uttermost parts of the earth," and in that prayer I wish you all to join with us.

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## GREETINGS FROM THE STUDENTS OF GERMANY

MR. WILHELM GUNDERT, STUTTGART

It is a great privilege for me to stand here to-day and to bring to this large Convention of American students the most cordial greetings of the German Students' Christian Alliance, and in a special sense those of the Student Volunteer Missionary Union of Germany.

The movement which I represent is very, very small in numbers compared with that in the United States and Canada. The total number of organized student volunteers, both sailed and preparing for service abroad, is now not more than seventy-one. Dr. Fries has mentioned some of the causes of these small achievements; may I add one more. It is the mighty power of conservatism and traditionalism which, though having a few advantages, prevents men from realizing their possibilities and weakens their courage in undertaking anything which is new. But, as he says, the chief cause is the lack of faith. Faith may overcome all our difficulties, and let me say that I am sure it will. Even the small results which have been accomplished by your German brethren seemed quite impossible ten years ago. Why should we not by faith be able to accomplish those things which seem impossible now? Besides, there are new encouragements in our Student Movement. Several Volunteers have sailed during these last months, and their example will not be in vain. A beginning has been made toward organizing student missionary campaigns to churches and young people's societies during the holidays. Mission study is taking its place in almost every Christian Student Union. The Volunteer Movement has begun to take hold of German women students, which is a most important feature now. There is hope that we may find a special secretary this year to travel in the interest of the Student Volunteer Movement, and the Student Volunteer Conference which was held at Halle in April, 1905, was the largest, the most representative, and the most successful student missionary convention ever held on the Continent. So far this is shown more by spiritual results than by the number of volunteers, but it is my conviction that the larger part of the fruits of the Conference has not yet appeared.

Looking at these encouragements, we do not feel the difference which exists between the American and German movements

with regard to numbers, but we feel very strongly our fundamental oneness with you. We are one in our ideal; we are one with you in prayer; and I know that at this very day many students in Germany pray for this great Convention. We are one with you in working and struggling, but, above all, we are one with you in Him who is our Savior, our Lord, our Leader. All of us are one great army of His all over the world. It is the most inexplicable thing that a man should know Him and not be ready to go to the ends of the earth for His sake. The fact of His glorious personality and of His world-wide mission is plain as is nothing else. So may our common work and also this Conference result in this one thing, that His name may be glorified.

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## VALUABLE LESSONS FROM THE STUDENT VOLUNTEER MISSIONARY UNION OF GREAT BRITAIN

THE REV. G. T. MANLEY, M.A., CAMBRIDGE

"THE wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

One lesson which I would like to bring to you this morning from the British Movement is this: that in so far as we have humbled ourselves and made ourselves the agent of the Holy Spirit of God, so far our work has been of use; and in so far as we have exalted ourselves and have thought of our organization, of our past achievements, and of our own honor, and have forgotten to exalt Jesus Christ, just so far we have failed. In other words, whatever work has been done by the British Student Volunteer Missionary Union has been done, not by them, but by the Spirit of God through them.

It is well for us to remember—and we, perhaps, in Great Britain have more reason to remember it than in any other country—that the beginnings of our university system were in a missionary movement. The first university, if we may so call it—at least, the first seed of a university in Great Britain—was the establishment of St. Columba with his missionary monks on the Isle of Iona. It was when those monks spread into Great Britain and founded their colonies that we had in Oxford and Cambridge the seeds of our first and oldest universities. To the present day in Cambridge we speak of our University as an institution of "religion and sound learning," putting religion first. When in our university sermons the preacher refers to his own college, he speaks of it,

not as a learned, but as a religious institution. And so it is one of the things for which we are most thankful that we can report of Great Britain, as Mr. Mott has already reported of America, that it is in our universities that missionary work is most fully recognized and most fully believed in.

Thank God, from the very beginning, as I have already said, there has been to a greater or less extent a missionary spirit in our British universities. We have not waited until the present century for that. And yet as one looks through the years, one sees that since the Reformation, not to go further back, the different missionary movements that have swayed Oxford and Cambridge, and, in later years the other universities which have been added to them, have been like waves with their crest and then again with their trough.

I suppose one might trace back the first beginnings of our modern Student Volunteer Missionary Union to the years between 1850 and 1860, when a great missionary revival swept over England and when the Church Missionary Society, the greatest of our missionary societies in England as regards the magnitude of its work, started in Cambridge and in Oxford societies, which may be called the beginning of our missionary meetings. They started a union called "The Church Missionary Union" in our University and sent down from their head office a delegation to give a missionary address to the students every week during term time. In Cambridge that address has been given weekly during term time from 1857 down to the present year. Originating in the band of men which attended those meetings at Cambridge, two other meetings were an outgrowth of them. One was the daily prayer meeting, which started in the year 1862 and has since been kept up daily in our University during term time. The other is an institution which seems almost to have served its purpose and now is merging into others, known as "The Cambridge University Prayer Union." At the beginning of this period, namely about the year 1860, there was formed for the first time of which I have knowledge a roll of men who were dedicating their lives to missionary service, the first beginnings of the Student Volunteer Missionary Union.

The next period which one may mention in the history of the movement was that remarkable series of missions held in Great Britain in the year 1883 by Mr. D. L. Moody. We owe more than we can express to the work which God did through his surrendered soul. It was then that some of our leading athletes dedicated their lives to God, and as they entered into His service they received the word from Him that they should go to the ends of the earth. So it happened that in 1884, Stanley Smith, the stroke of the Cambridge boat, and Charles T. Studd, the captain of the Cambridge cricket eleven and of the All England team, gave themselves, with five other leading Cambridge men, to the work of God in China.



They made a tour around Great Britain and then afterwards through some of the cities and colleges of the United States on their way to China.

In 1889, another roll of men was started in Cambridge University and also at the same time in Edinburgh of men who were about to go to the mission field. But it was not until the year 1892, during the visit of Mr. Robert P. Wilder—during whose visit perhaps I may be allowed to say I myself dedicated my life to God for the mission field—that the Student Volunteer Missionary Union in Great Britain was organized. May I here express the great debt which we throughout Britain feel that we owe to you on this side of the water. I believe most assuredly that it is only as every nation of the world comes together that we can realize the fulness of Jesus Christ. Each of us has his own way of looking at things, and one of the greatest advantages in this world-wide movement is that it enables us to see more and more of what Jesus Christ is. We shall never know, and can never know, the fulness of Jesus Christ until we see how He can satisfy the needs and make use of the powers of every nation—all the nations which have been created by Him.

One further word. Our work since 1892 has been very similar in many respects to your own. I wish just in a few sentences to accentuate what I said before, that as we have yielded ourselves to the Spirit of God, as we have taken pains and given valuable time, set it aside to get in touch with Him, so has our work prospered. I look back upon eight different student conferences in Great Britain which I have attended. From all the addresses which I have heard—and they have included all of our most noted British speakers and many of your best speakers from America—there is one address that stands out in my view, a very simple one, given by a lady now working as a missionary in South India. I can feel again to-day the stillness that passed over our meeting as she simply drew for us a picture of Jesus Christ suffering on the cross at Calvary and asked us to try and realize what that meant. The chairman of that great missionary convention in 1896, at Liverpool, Mr. Donald Fraser, who is here among us, I believe gave his life to God for mission work in a time spent in prayer on one of the mountains in Keswick at one of the conferences we held there. Whenever we have set aside time deliberately for confession of our weakness and for confession of our sins and our shortcomings, and when we have taken time to seek God's face, to subject our plans to His will, or, rather, to seek His will and abandon our own plans to Him, those have been our times of greatest blessing. Those conferences and conventions where we have given large periods of time for the students to get away quietly with God, have been the conferences which have been most blessed. We have accomplished most at those times when we have not considered human possibilities, but have



stepped forth on the promises of God, attempting great things for Him and expecting great things from Him.

And so, in conclusion, let me beg of you, fellow students, whatever you do in your different local organizations, to lay the foundations of our movement deep and strong in the quiet watch in the morning, in the times—two or three hours together, or more than that it may be, on Sundays—deliberately set aside for the study of God's Word and the seeking of His face, and looking, waiting to hear His voice. Here it is that the foundations of our movement rest, because whatever we do will not be the work of man, but the work of the Holy Spirit of God.

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## THE MISSIONARY POSSIBILITIES OF THE WOMEN STUDENTS OF THE WORLD

MISS UNA M. SAUNDERS, SOMERVILLE COLLEGE, OXFORD

FIFTY years ago to be a woman student was exceptional; twenty years ago to be a woman student who was vitally interested in missions was to be exceptional. To-day we have heard both from Great Britain and from North America that it is to our student world that we ought to look for the greatest and the deepest missionary interest. This growth of missionary interest among our women students, as well as among the men, seems to us phenomenal; yet as we look more closely into it, it seems to me to be the most natural thing in the world; for from our own individual lives, how many of us have learned that with every deepening knowledge of our Lord Jesus Christ, with every growth in our spiritual life, there always follows sooner or later a growing missionary interest, a longing to be allowed to be an ambassador for Jesus Christ somewhere or somehow.

This has been true in the whole student body on this continent. As the religious life of your colleges has deepened, you have been able to see a growing missionary interest among the women students. But I note this also, not only in individual lives and in the lives of colleges, but also in national movements. It was very evident to us this year, as we met together in Holland at that great meeting of the World's Student Christian Federation, that as the Federation has developed in every way a deeper religious life, so there has come with it an immensely growing missionary interest and love. At the Holland conference we saw clear evidence of this. That meeting was to us women a historic meeting. It was the time at which we became an articulate part of the Federation; for, though we had been for years an integral part of the Federation, before that date our

views had had to be made known through the voices of the men. There for the first time we were allowed to speak for ourselves; and since that time we have had a woman's co-operating committee belonging to the Federation, with an executive officer of our own, Miss Ruth Rouse, well known to you, as she has visited these colleges during three different years.

What are the countries which in that Federation became a part of our Women's Federated Committee, and in which we may trace this growing interest? I will quickly run through the fifteen in which there is actually an organized work in which women students are included. Those are the United States and Canada, Great Britain, Holland and Germany, Denmark, Norway, Sweden and Finland, India, China, Japan, South Africa, and Australia, while there are less organized efforts in which women are included also in the countries of Switzerland, Russia, Italy, and those which we include in the Levant, Turkey, Egypt, and Syria.

As we met together in those days in Holland, we learned two things at least out of many others. One was this: that the missionary interest of the women students of the world is not alone to be found in the great movements such as those on this continent and in Great Britain, but in other movements which are beset by the difficulties of which we have heard to-day, on the Continent of Europe. Take one example only, that of the small country of Holland. So great have been the difficulties there, that at present there are only about a score of women students contained within their movement; and yet last year out of that score they sent out their first woman medical missionary—that is, one out of less than twenty of the women students in their movement has gone to the foreign mission field.

We learned not only that the Continent of Europe was sharing in this work with the greater movements; we also learned that it is not alone the Christian students of the West, but the Christian students of the East among whom there is this growing missionary interest. In India, where many of us know that the lack of initiative and many another obstacle has made it intensely difficult for years to gain those workers from among the native Christians whom we have wanted—in India this last year we have seen the foundation of the first woman's home missionary society for work in that country. To those of us who know India, this is a fact of very great importance. And it is indeed the daughter of our Student Volunteer Movement. It has grown up, so far as we can trace, almost entirely from the influence of the volunteers among the missionaries and those who have come to the women students of India at conferences where we have laid before them the possibilities of such work; and this new woman's home missionary society is under the leadership of educated Christian Indian women.

While we rejoice that in the woman's side of the World's Stu-

dent Christian Federation missionary interest is increasing, yet these things that I have indicated to you are but trifles compared with what there should be. It is only the earnest of greater things to come as we think, first, of the great possibilities of the women contained within the Federation and, secondly, of the deep needs of that heathen world. What are the special reasons why women from among the countries in the Federation should give their lives to foreign missionary work? I can only briefly indicate two or three.

The first one is this: that the great mass of the women in the non-Christian countries can only be reached by the women of the Christian countries. Men preachers, men doctors, men teachers, cannot get access to the greater number of those women. Even the written Word of God cannot reach them; so dense is their ignorance that it is dumb to them. It is only the human voice, and it is only the voice of a woman that can reach the closed homes and the closed hearts of the women of those countries.

Yet another reason why our women should go forward. The greater part of the education of the girls, and in some cases of the younger boys, lies in the hands of women in the non-Christian countries. It is probably known to you that the government of India, in its desire to further the elementary education of girls in India, has been obliged to rely almost entirely on the work of the women's missionary agencies, because it was only the women missionaries who could win the confidence of the mothers in such a way that they could obtain those children for education at all. We need now for all those countries a vast army of women who will go out to take up the work of educating those children, and we need those who have received some kind of normal training here who are ready, therefore, to train and to educate Christian women under them as teachers for those countries.

But it is not alone for the individual reaching of the women and girls of those countries that I would plead with you. There is, it seems to me, one other great plea for the coming forward of a vast army of women, namely, this; that in certain of those countries, notably in India, the whole advance of the Kingdom of God is being impeded by the fact that the women are holding back those educated men who are ready to go forward for Jesus Christ. Among the men graduates of the universities of India there are thousands to-day who have been so influenced by the trend of Western thought that intellectually at least they have accepted the truth of Christianity, and have some desire to take the advance step and cut themselves loose from those things which they know to be the trammels of their old religion. Thus in some cases there are those who are at heart followers of Jesus Christ. But why do we not see them in the vast army of Christian workers of India to-day? Because they are bound by the chain which is forged for them by the women of their households, and those women still lie in ignorance and superstition because



we have not gone to them. You hear of the influence of a woman here; but you cannot realize what the incalculable influence of woman is in India and see it when it means a fearful retrograde influence, an influence that holds back those men that are willing to go forward and which keeps them back from openly joining the great work of the Church of God.

It seems to me from what we hear of the openings in China, that unless we women go forward side by side with the men who are going to work among the literati of that empire we shall in a few years' time be face to face with as great a problem in China as we are facing in India to-day. If those literati, now open to the efforts of Western students, are brought under the influence of Western learning and through that are made acquainted with the new religious thought, do you not see that the work for women will come? They will demand wives from among the educated and Christianized women of their own lands, and where shall they find them unless we have gone out? Do we wish their men to live a double life, in thought and in heart followers of Jesus Christ but unable to live it out because they are held back by those women to whom, in a special sense in an Eastern country, they belong, and without whom they cannot go forward?

Women, it seems to me that to-day there comes to us a tremendous call to throw ourselves into this work, to make it the one great aim of our lives that the Kingdom of God shall come, and that it shall come through us, wherever God is able to use us, that we may not prevent the advance of His Kingdom, but that rather we shall work side by side with those men who are to-day bringing life and knowledge to the people of the East. Thus together the men and women of the East may be able to go forward and to bring in that great half of the Church of God that the East is going to give us.



# CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS

Christianity the Only Absolute Religion

The Non-Christian Religions Inadequate to Meet the  
Needs of Men



## CHRISTIANITY THE ONLY ABSOLUTE RELIGION

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SEVENTEEN HUNDRED years ago a Christian teacher gave a description of an Egyptian temple, with its porticos and vestibules and groves and sacred fields adjoining, the walls gleaming with precious stones and artistic paintings, and its shrines veiled with gold-embroidered hangings. "But," he says, "if you enter the penetralia of the enclosure and ask the officiating priest to unveil the god of this sanctuary, you will find a cat, or a crocodile, or a serpent—a beast—rolling on a purple couch." And a modern writer asks us to contrast this with the Temple of Jehovah at Jerusalem. Here, too, you would find a gorgeous building, a priesthood, altars, and a shrine hidden by a veil. Within the veil stands the ark of the Covenant, covered by the mercy seat, sprinkled with the blood of atonement, and shadowed by the golden cherubim. Let that covering be lifted, and within that ark, in the very core and center of Israel's religion, in its most sacred place, you find, what? The Two Tables of the Moral Law. There in a word you have the contrast of the two religions. The moral law, enforced by the belief in the one true God—that is the religion of Israel—and that religion was interpreted, fulfilled, and consummated by the revelation of the Christ.

Let us be bold to declare this. The religion of Israel transcended all human conception and dreams and theories. It stands absolutely unique and without parallel in the history of religion of all nations and races and tribes of men, in its unswerving monotheism, in its hope of redemption, and in its emphasis upon the moral law. And the religion of Christ, which is really not a religion but a revelation, explains, interprets, reinforces, and completes the religion of Israel by the revelation that God is love, that God so loved the world—the whole world—that He gave His only begotten Son.

The message of the Cross is at once the glory and the condemnation of mankind. It is God's seal upon the majesty of the moral law, written upon man's heart in conscience; and it is God's revelation of redeeming love, which stooped to take humanity into itself and vindicate by the death of the Perfect One that religion and righteousness are the same in essence. Rather than that man, made in God's image, should perish, or the moral law remain un-

vindicated, He who is infinite love condescended to die a human death, that He might save His people from their sins!

This is the supreme truth of the Bible. Toward this all lines in the Old Testament converge, and from this all lines radiate in the New Testament and in human history. That sacrifice of Christ is no dream, no fancy. It has transfigured, it is transfiguring, all human life. It lights up every act of moral heroism on battle-fields of blood, or on the holier battle-fields of business and social life, and consecrates unselfishness as not only noble and beautiful, but as divine and godlike. Through Christ we *know* what the world's choicest spirits only dreamed and hoped before—that God Himself is Love.

“Think Abib: or dost thou think  
The All-Great is the All-Loving too.  
And through the thunder comes a human voice,  
‘O, heart I made, a heart beats here;  
O, face I fashioned, see it in Myself.  
Thou hast no power, nor canst conceive of mine,  
But love I gave thee with Myself to love  
And thou must love Me who died for thee.’”

My friends, this thought, this fact, transcends all criticism of the records, all speculations of philosophy. All the science of all the schools can never explain, can never account for this amazing truth, God, the infinite and absolute Being, the great Originator of all things, all worlds, who holds me and you in the hollow of His hand and without whose will we could not draw another breath—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” And “Now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

There it is—the revelation of the Gospel, certified, guaranteed, actualized, in the sacrificial and triumphant life of Jesus Christ. A new, original idea of God! A new, original idea of man! Search the literature, study the philosophies, examine the religions of the ancient world, and you will find no thought that approaches this, that approximates it. That life of Jesus constitutes the great, climacteric epoch in the history of the human race. We need not deny any pagan virtue. We need not exaggerate any pagan vice in order to prove the greatness of the revolution that began at Bethlehem. It was not a difference of external order, though that itself was marked as time went on; but it was a difference in the very motives and springs of human action that was created, the coming in of a new impulse, a new power, which slowly but surely gripped the hearts and minds of men and changed the world.

We breathe another atmosphere. Our very thought on every subject is inevitably colored by new conceptions. Life, as it were, has been swung upon another axis, and every view-point and every



pole is changed. It is a paradox but true that even an educated heathen, an educated unbeliever, has to defend his error in Christian language and from a Christian point of view. Last year, when a defense of Chinese civilization was attempted in the book, "Letters of a Chinese Official," it had to be written by an Englishman at a Christian university.

Is Christianity the absolute religion? Yes, if God is Love and if man is God's son. If there be an absolute God, this is His absolute revelation; and, as I said, it has changed the world. What is civilization? It is not steam and electricity; it is rather moral qualities whose prevalence has made science possible.

The seven principles of all human civilization and advance thus far are the fruits of the Christian Gospel, viz.: The individual responsibility of every human being; the mutual obligations of man to man; the jealous sensitiveness over human life and suffering; the sanctity of the marriage relation and of family life; the religious equality of the sexes; the revelation of a moral and internal holiness; the identity of belief and practice. These are the seven principles of civilization and they are Christian principles. But more than this, the great qualities of human character, which are to-day the pride of the foremost races of mankind, have no power in history adequate to account for them except the Gospel of Jesus Christ.

The virtues that relate to truth—genuineness, sincerity, fidelity to trust; the virtues that belong to manhood—the capacity for work and for liberty, the great self-commanding power of moral courage; the virtues that relate to law—the reverence for institutions, the respect for authority, the jealousy for justice; the virtues that belong to purity—the respect and honor for the marriage relation and the family life, which have made the home the finest achievement and the most sacred possession of the Teutonic race: these qualities have no influence to which they can be referred except the Christian Gospel and the Christian Church, "which went forth as a high imperial power into the wilderness of the people and made man infinitely more interesting than he had ever been before."

#### I. Is Christianity the absolute religion?

Well, as a great Christian scholar—the greatest scholar perhaps that the English speaking people has produced in recent years—has said in speaking of the woman of Samaria: "This is a matter of personal experience. 'He told me all that ever I did. He tore away all disguises. He exposed my secret life. He probed my inmost conscience. He held up a mirror to me, and for the first time I saw myself.'"

This unique power of piercing, wounding, exposing, convicting, convincing the conscience is and must ever be the most potent testimony to the revelation in Christ. It addresses itself to all men—to the rich, the poor, the great and small, the learned and ignorant. "He spoke to my conscience. He showed me my sin. He showed me myself." Every Christian knows that this is the

most potent, because the most subtle, influence which acts upon his moral being, penetrating into recesses where all others must fail, touching springs of action which none other can reach. "*I know*," says the Apostle, "*I know him whom I have believed.*"

Yes! "God so loved the world, that he gave his only begotten Son." "God was in Christ, reconciling the world." God was in Christ; God suffers; God sacrificed Himself, emptied Himself, humbled Himself, and took the form of a servant. God "made him to be sin for us who knew no sin"; and how that sin fastened its fangs upon Him and how it pierced and bruised and crushed Him until death relieved Him and the infinite glory of the moral victory transfigured again His human form and shattered the grave and the gate of death.

No wonder that St. Paul says: "He loved me, and gave himself for me," "and the life I now live in the flesh I live by the faith of the Son of God." "The love of Christ constraineth" me—holds me, drives me, overpowers me, sweeps me away. Oh, that love of Christ! Not that I loved Him, but that He loved me; and when I think of that love of God—loving me sinner as I am, selfish, weak, unstable, cold and hard and unforgiving—that love that pleads and follows and sacrifices for me—surely life is changed.

Oh, "is it nothing to you, all ye that pass by?" "God so loved the world." The Christ in us responds to the Christ about and above us, and compels.

II. It is the revelation of God. It is the revelation also of man. What we are, that life is. Many a pauper is rich in the things of this world. Many a bereft and blind and hungry bitter soul dwells amid luxuries and costly environment. What we are, that Christ is to us. He may be a mere teacher, a mere model of manhood, a mere hero of history. If we are not "saved," the word, the fact means nothing to us. But what we are, that He will be to us. And we need more than a teacher, more than a noble manhood; we need God. "Only the infinite pity is sufficient for the infinite pathos of human life." Because human life is meant to be God's life. The Incarnation in Christ is only the perfection of God's Incarnation in man. In Jesus Christ the human race is at-one-ed with itself and at-one-ed with God. It is compacted, bound together. It lives one common life, as the Master prayed, "That they may be one." As Paul said, "He made of one blood all nations of men." "Who is weak, and I am not weak? who is offended, and I burn not?" So suffering and disaster and sorrow and misery throb and pulse through the race, and they that have the Christ in them feel the pulsebeats and share the pain. This is the spirit of missions. For God being what He is and humanity being what it is—God's offspring, God's self-expression, consummated in the Christ—every individual is baptized into God, baptized into redeeming service for God and mankind. As the Christ grows in each one, the love quick-

ens and expands—"I in them, and thou in me, that they may be made perfect in one." That is the Lord's prophecy of the ultimate redemption of the race through the awakened members of the race. As the Apostle said, "The earnest expectation of the creation waiteth for the manifestation of the sons of God." It is His denunciation of that vast caricature of the Gospel called saving one's self. There is no true, no complete religion except the religion of the Redeemer, the Savior; and a man or woman who is religious is the man or woman who is engaged in the work of saving and redeeming.

This is the whole of Christianity. To be a Christian means accepting the Christ as God—living by His power and presence, thinking His thought, willing His will, and that will is the saving of all mankind. Here is love, charity, kindness, unselfishness, self-control! Here is the spirit and motive of the mission work of the Church. Here are the glorious visions of the prophets, the inspired purpose of St. Paul. Humanity shall be one, in mutual sympathy, helpfulness and in the source of life; at one with itself, at one with God; and through the pain and travail of this mortal and earthly state, it shall grow to the realization of the new man in the Christ who is to be.

"Where is one that, born of woman, altogether can escape  
From the lower world within him, moods of tiger, or of ape?  
Man as yet is being made, and ere the crowning Age of ages,  
Shall not æon after æon pass and touch him into shape?"

"All about him shadow still, but, while the races flower and fade,  
Prophet-eyes may catch a glory slowly gaining on the shade,  
Till the peoples all are one, and all their voices blend in choric  
Hallelujah to the Maker, 'It is finished. Man is made.'"

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## THE NON-CHRISTIAN RELIGIONS INADEQUATE TO MEET THE NEEDS OF MEN

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IT IS of course as Christians that we approach this question. On grounds of history and of reason and of personal experience we hold unswervingly that great Evangelical faith of which the Bishop of Tennessee has just been speaking to us. But this fact does not incapacitate us for a just judgment of the non-Christian religions. Men must inevitably approach these religions with some preconceptions, either the preconceptions of agnosticism, or the preconceptions of atheism, or the preconceptions of earnest religious faith; and the fact that we have already entered into deep sympathy with the religious needs of mankind does not constitute a disqualifica-



tion for judging the great religions of the non-Christian races. No intellectual bias prevents us from believing that we can fairly judge whether or not the non-Christian religions are adequate to the needs of men.

And just as we are not prohibited from this discussion by any intellectual bias, we are not incapacitated for it by any prejudiced sentiment. We love the non-Christian nations more than the atheists and the agnostics love them. We understand them better than those who have never gone forth to live among them and to lay down their lives for them understand them. And in the light of our sacrifices for the non-Christian peoples, the fact that we are engaged in a great aggressive campaign to displace and transcend their religions does not create any presumption that we are incapacitated by prejudice from freely judging whether these religions can meet the needs of men.

There are some considerations on which we shall not rest our conviction that the non-Christian religions are inadequate to the needs of men. We shall make very little of the obvious fact that great masses of men have broken away from these religions. I think the new character these men have attained makes their testimony to the inadequacy of the religions under which they had lived valid testimony. But we are not urging tonight as against the non-Christian religions the defection of their own sons; for men have broken away from Christianity, and what we will not allow against Christianity we have no right to urge as against the non-Christian faiths.

Neither will we rest our contention this evening on the alleged superiority or real superiority of what we call Christian civilization over the civilizations that have been developed under the non-Christian religions. For, first of all, there is no such thing as a real Christian civilization. We believe that the civilization that we call Christian is vastly superior to the non-Christian civilizations, but it is not Christian. It is at the best merely a midway resultant of the divine force pulling upward and the dead inertia of human sin and evil holding down. And we realize quite clearly that other elements than religion enter into the making of civilization. Racial and climatic elements enter. And we dare not overpress the argument for the superiority of Christian civilization until we have first learned to differentiate the sources from which that which we call civilization springs. Alas! there are many of us who are none too proud of what we describe by this name. We would all share the conviction that has just been expressed regarding the superiority of our civilization to the greatest of the non-Christian civilizations; and yet, even in that contrast, I think we must hang our heads in shame, as we look back over the last hundred years. We must confess, for example, that in spite of her stupidity and her crime, the great Empire of China has borne her wrongs with a patience



and a self-control that we must fear would never have characterized our Western peoples. Yes, even of that great upheaval of six years ago, we must still say that given such provocation, the Boxer Uprising itself was tame and childlike in comparison with the rage that we Western peoples would have felt against wrongs so hideous and so infamous. We will not rest our contention tonight that the non-Christian religions are inadequate to meet the needs of men on any overpressure upon the superiority of our Christian civilization as against the civilizations of the non-Christian world.

Nor, in the third place, do we intend to rest this contention on the declaration that the non-Christian religions are products of the evil one. A case might be made out for that contention. I remember very well a statement of Dr. Nevius at the first Student Volunteer Convention in Cleveland—and he was a grave and a sober man, and had lived for many years among a people whom he truly loved, and among whom he numbered many of his truest friends—that the bitter experiences of his life convinced him that the non-Christian religions, instead of being steps in an upward evolutionary movement of man from lies to truth, were in practical effect just what St. Paul had described them, devices by which men fell away from the truth and covered it over in the interests of lies. Indeed, in his book, "China and the Chinese," he says plainly of the religious systems of that Empire, "These forms of idolatry, while they evidence God's revelation of Himself in the human soul, are, with the most consummate art, so devised as to lead the soul farther and farther from God and to turn the truth of God into a lie." And it might be urged further in support of some such position, that we should only be ranging ourselves with the consistent position of the Christian Scriptures from the first to the last. The modern, tolerant, easy-going attitude of some students of comparative religion is not the attitude of the Hebrew prophets, nor of the Apostles of Jesus Christ. They never saw in the idolatry of men any upward moving of men's hearts toward a purer faith. They denounced that idolatry as puerile, as childish, as ignominious, as false, as sinful. The prophets saw in all the faiths around them before Christ came—and all the great faiths of the world were here then, save Islam—they saw in those faiths, just as the Apostles saw in them, merely a falling away of men from the primitive and clear vision of the only living God and Father of mankind. But I will not press that view tonight. I know there are many of us who would think that to press such a view betokened such an inveterate prejudice against the non-Christian religions as to make any calm judgment of them an impossible thing.

Neither, yet once more, are we going to rest our contention on the claim that there is no good in the non-Christian religions. Of course there is good and truth in the non-Christian religions. It is the good and the truth that is in the non-Christian religions that

has enabled them to survive, that gives them their great power; but regarding this good and truth which we joyfully admit in all the non-Christian religions, several great facts are to be recalled. In the first place, there is no great truth in the non-Christian religions which is not found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but it forgets that He is loving. Buddhism teaches that this earthly life of ours is fleeting, but it forgets that we must therefore work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home. And in the second place, the setting in which these truths are found in the non-Christian religions makes them often not a help but a positive hindrance to men. It is just the fragment of truth that there is in the non-Christian religions—I speak as a matter of sober fact, and I think I can appeal to the experience of most of the missionaries here with reference to this—it is just that truth which constitutes, not the leading on of men's hearts to the larger truth, but that with which men's hearts, already loving sin, satisfy themselves as against the claims and appeals of the larger truth. Of course, it is this truth which in honest hearts gives us our point of contact and sympathy, but it is often harder to convince of error the man with the half truth than it is the man with nothing but demonstrable error. And in simple fact it is the partial truth in the non-Christian religions which is made a reason on the part of those who cling to those religions for not abandoning their error and accepting the perfect truth of Christianity. The possession of half truth is valuable in a man who is ready to go on to the whole, but it is a positive hinderance to the man who is satisfied with it and refuses to leave it for the truth that is complete. And beyond all these things, these non-Christian religions, with all their good, are yet seamed through and through with great and positive and hideous evils. I am frankly ready to admit that there are great evils in our Christian lands, but there is one profound and distinctive difference between our Christian lands and the non-Christian lands. The great evils under which we suffer here are all of them directly condemned by our religion, and are practiced in the face of its prohibitions, while the great evils from which the

non-Christian people suffer are embedded in their religions and derive their most terrible power from the religious sanctions by which they are surrounded.

I can illustrate this readily with just one great fact out of each of the great non-Christian religions.

I have in mind, first of all, the positive immorality of Hinduism. You can put it in grand words, if you like, such as those Macaulay uses in the introduction to his famous speech on the gates of Somnauth: "As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods, as the priests. Crimes against life, crimes against property, are not only permitted but enjoined by this odious theology." And if you do not want it put in Macaulay's grand way, you will find it even more cogently expressed in Mr. Meredith Townsend's essay on "The Core of Hinduism," where he is dealing especially with Vivekananda's representations at the Parliament of Religions. There, and in other essays, Mr. Townsend, the present editor of the "London Spectator," for years a resident of India, and a careful student of its life, complains that the great curse of India is just what he says is the worst idea of all Asia, namely, that morality has no immutable basis, but is deemed by every man a fluctuating law, and that it is a characteristic of the Hindu mind that it is able to hold, and actually does hold, the most diametrically opposite facts, as though all such facts were true; and that the great weakness in Hinduism, making it utterly insufficient for the needs of men, is just the absolute want of that ethical reality of which the Bishop was speaking a moment ago as one of the great principles of Christianity, the absolute want of any vinculum binding religious faith to moral life. This explains why the holiest city of India is the most vile and accursed. This explains why it was necessary for the British government by statute to prohibit the obscenities of public worship in India. But the British government has not cleansed all the holy places. I suppose that of all the obscene carvings in the world there are none more loathsome than the friezes around the temple of the Rajah of Nepal, in the holiest city of Hinduism, on the bank of its most sacred river. Even some of the great languages of Hinduism have no adjective for chaste, as applied to men. Can an unclean religion be adequate for the needs of sinful men?

I speak, in the second place, of the sterility and unprogressiveness of Buddhism. Now here is a religion which, as Dr. Kellogg would say deliberately, "stamps human nature as evil, not because it is sinful, but simply because it exists, for all existence is evil;" a religion that pronounces our holiest relationships, husband and



wife, father and child, evil relationships, and that tells every man who would attain Nirvana at the last that he must cut loose from such things; a religion that deliberately denies the most necessary convictions of our minds, that pronounces our consciousness of personality, our belief in our possession of a soul simple delusions; a religion that condemns our holiest ambitions to eternal punishment. It is facts like these that explain why no Buddhist nation ever has fought a great unselfish war—they have fought, but not unselfishly—why no Buddhist nation has ever set up a patent office, why no Buddhist nation has ever wrought a great achievement. Buddhism has just held men tight in the clasp of its denial of the reality of our present life. Can a dead religion be adequate for the needs of living men?

I refer, in the third place, to the puerility and the childishness of those great Shamanistic and fetishistic religions which the people of Africa follow, which the people of Korea have followed, which have constituted, so far as the Chinese may be said to have any religion at all, the actual religion of the Chinese people. Here are religions that have absolutely no answer to give to the intellectual problems of men, the problem of a man's origin, the problem of his destiny; that have nothing to say to man about his social relationships or the foundations of his moral life. Dr. Richards says that the terms for sin and love do not occur in many of the African languages. A man would speak of loving his wife with exactly the same word that he would use if wanting his food. Can languages that contain no words for "Sin" and "love" adequately meet the needs of hungry men?

I refer, once again, to the stagnation, the impotence, and the moral inferiority of Mohammedanism. You may turn, if you please, to Mr. Bosworth Smith's "Mohammed and Mohammedanism," the most effective and persuasive apology for Islam ever written in English, and he himself has to admit, when he comes to his comparisons at the end, that there are in Christianity whole realms of thought, and whole fields of morals, that are all but outside the religion of Mohammed; that Christianity teaches men ideals of personal purity, of humility, of forgiveness of injuries, of the subjection of the lower life to the demands of the higher life, ideals which are absolutely foreign to Mohammedanism; that it sets before men possibilities of progress and boundless development of the mind such as Mohammed never dreamed of; that in the various paths of human attainment the characters that Christianity has developed have been greater, more many-sided, more holy, than any of the characters that Islam has produced. Mr. Bosworth Smith himself has to admit as much as this, that the great religion for which he is saying the best that can be said is a religion that for 1,200 years has been sterile intellectually. And, what is worse than that, Mohammedanism is held by many who have to live under its shadow to be the most



degraded religion, morally, in the world. We speak of it as superior to the other religions because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have for his supreme prophet and representative a man with Mohammed's moral character. Missionaries from India will tell you that the actual moral conditions to be found among Mohammedans there are more terrible than those to be found among the pantheistic Hindus themselves, and the late Dr. Cochran of Persia, a man who had unsurpassed opportunities for seeing the inner life of Mohammedan men, told me, toward the close of his life, that he could not say, out of his long and intimate acquaintance as a doctor with the men of Persia, that he had ever met one pure-hearted or pure-lived adult man among the Mohammedans of Persia. Can a religion of immorality, of moral inferiority, meet the needs of struggling men?

It is not pleasant to speak of these things. I am not speaking of them because a Christian man finds any joy in denouncing these evils in the non-Christian religions. We would denounce these evils if we found them in our own land; we speak no more harshly about them in other lands than we speak about them in our own. But we will not let the fact that these great evils are cloaked by religious sanctions abroad compel us to speak of them with less condemnation; we will speak of them with more condemnation because they are embedded in the midst of those very forces out of which men's whole hope of holiness must flow. I can honestly say that for myself I should like to believe that the non-Christian religions are adequate to the needs of men. I should like to believe that God is finding the hearts of His sons and that His sons are finding the heart of their Father in all of these great non-Christian religions. But what we would like to believe we will not allow to blind us to the facts that we must believe, and the facts force us to acknowledge that we stand in the face of a thousand millions of our fellowmen who are held in the grip of religions absolutely inadequate to meet their needs, religions that constitute, not educational influences leading them on to greater faith, but the greatest barriers between them and the acceptance of the incarnation of God in Christ.

For, looking at the matter more generally, what are the great needs of men that a religion must meet?

Man has his intellectual needs. As Mr. Ruskin says in a note, there are three great questions that inevitably confront every man: Where did I come from? Whither am I going? What can I know? Men must have those questions answered. All over the world every honest, thoughtful man is confronted by the great problems of his origin and his duty and his destiny. The non-Christian religions have no satisfying message to speak to such seeking men. Their philosophies of this world may stand for a little while in any metaphysical discussion, but they collapse, they are passing before our

very eyes, at the touch of the physical sciences. Philosophies of the world that cannot endure contact with reality cannot satisfy the intellectual needs of men.

The non-Christian religions are inadequate to meet the moral needs of men. In the first place, the non-Christian religions do not dream of presenting a perfect moral ideal to men. Mr. Bosworth Smith goes on, in the same chapter which I was quoting just a moment ago, to say: "When I speak of the ideal life of Moham-medanism, I must not be misunderstood. There is in Mohammed-anism no ideal life in the true sense of the word, for Mohammed's character was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish; and exactly in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated. But in Christianity the case is different. The words, 'Which of you convinceth me of sin?' forced from the mouth of Him who was meek and lowly of heart, by the wickedness of those who, priding themselves on being Abraham's children, never did the works of Abraham, are a definite challenge to the world. That challenge has been for nineteen centuries before the eyes of unfriendly, as well as of believing readers, and it has never yet been fairly met; and at this moment, by the confession of friend and foe alike, the character of Jesus of Nazareth stands alone in its spotless purity and its unapproachable majesty." And this is true of all the non-Christian religions. Confucius never dreamed of setting himself up as a moral ideal for men. The idea never crossed Buddha's thought; and as for the Hindu gods, we are better gods ourselves than they are. I mean that our moral characters are superior to the moral characters of the Hindu gods. Can such religions satisfy the moral needs of men?

Not only do the non-Christian religions erect before the eyes of men no perfect moral ideal, but they do not offer to men any living, transforming power by which the ideals that they do present can be realized. No great non-Christian teacher ever dreamed of speaking to men such words as Christ spoke. "He that eateth my flesh and drinketh my blood hath eternal life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I, if I be lifted up from the earth, will draw all men unto me." But even if you suppose that the non-Christian religions did make upon men a perfect ethical demand, of what value is it to a man to have a perfect ethical demand made upon him? His own conscience already makes ethical demands upon him beyond his ability to reply. What men need is not a fresh moral demand. What men need is a fresh moral re-enforcement, a power in their wills to enable them to attain the ideals which are held out before them. Jesus Christ did not come to create a new set of moral obligations; He did not come to multiply the number of "oughts" under which life was to

be lived; He came to give men more power to fulfil the "oughts" under which they already lived. The non-Christian religions are impotent to meet the moral needs of man, because not only do they hold up before him no perfect moral ideal, but they offer him no sufficient power to attain even the best ideal which they do present.

They are inadequate to meet his moral needs because there is in them no conception of sin. A religion that has no idea of a holy God cannot have any idea of a sinful man. It is because under the non-Christian religions men have no conception of such a God as Christ disclosed that they have never sat down in the midst of shame and sorrow at the hideousness of their sin. And, of course, with no message showing man the reality of sin, the non-Christian religions have no message of deliverance and of forgiveness.

And further, the non-Christian religions are inadequate to man's moral needs because they are all morally chaotic. I mean more than one thing by that. I mean, for one thing, that there never was a consonance between the best ideal and the reality in the non-Christian religions. No great non-Christian religious teacher ever lived up to his own ethical ideals, and that chasm which was real in the beginning is becoming a wider and wider chasm with the years. It is perfectly true that there is no Christian country in the world; it is true that there is no society that entirely embodies in itself the principles of Christ. But there is this great difference between the Christian societies and the non-Christian societies. The gulf between the ideal and the actual in the non-Christian world is widening every year, while the gulf in the Christian world is narrowing with each passing generation. The people of the non-Christian lands, most of them, have sunk ethically far below the level in which they were when their great religious teachers arose. There never was an era in the history of the world when Christian lands were as near to the moral ideals of Christ as they are to-day. It is true that Christianity is not pure, but Christianity has in itself the self-purifying power; and whereas all the non-Christian religions, instead of being steps upward, are degenerating from the great catastrophic moral upheavals from which they sprang, the Christian religion moves on in a steady ascending stream toward the great fountain from which first of all it came. Yet once again, the non-Christian religions break down at the very central and fundamental point. They have not perceived the inviolable sacredness of truth. "Verily," said Mohammed, "a lie is allowable in three cases: to women, to reconcile friends, and in war." And the god Krishna himself, in one of the Hindu sacred books, the Mahabharata, declares that there are five different situations in which falsehood may be uttered: in marriage, for the gratification of lust, to save life, to secure one's property, or for the sake of a Brahman. In these cases, says Krishna, falsehood may be uttered. "These five kinds of falsehood," he says, "have been declared to be sinless."



Let the story of "The Forty-seven Ronins" testify to the failure of Japanese religion to perceive and enforce the inviolability of truth. Now, if there is one place where religion and the men of religion meet their certain testing it is here. Here are two of the great non-Christian religions which deliberately proclaim that no man is under obligation to tell the truth to women. Both proclaim that there are cases in which lies are justified. Now there is nothing in this world that is absolutely sacred and inviolate but truth. Human life is not sacred and inviolate; God is wiping it out like water every day, and that which is not sacred and inviolate to God may not be sacred and inviolate to man. But there is one thing that to God Himself is absolutely and inviolately sacred; God cannot lie, and what God cannot do no religion dare pronounce to be allowable in the sons of God. Any religion or religious teacher proclaiming the possibility, the allowability of a lie, excavates the foundations under human confidence, under all living faith in a real God, and makes impossible an answer to the moral needs of men.

And, once more, the non-Christian religions are inadequate to man's moral need because they have no adequate sanctions buttressing morality. You cannot support morality on the basis of pantheism; it liquifies the sanctions of morals. You cannot do it on a basis of such hard monotheism as Islam, because in actual fact it kills the moral restraints. Dr. H. O. Dwight, of Constantinople, was telling us, a little while ago, of a voyage that he took in the Levant with a Turkish official; and as they sat down in the cabin at the dinner table the Turkish official, inviting Dr. Dwight to drink with him, said: "You may think it strange that I, a Mohammedan, should ask you, a Christian, to drink with me, when wine-drinking is forbidden by our religion. I will tell you how I dare to do this thing." He filled his glass and held it up, looking at the beautiful color of it, and said: "Now, if I say that it is right to drink this wine, I deny God's commandments to men, and He would punish me in hell for the blasphemy. But I take up this glass, admitting that God has commanded me not to drink it, and that I sin in drinking it. Then I drink it off, so casting myself on the mercy of God. For our religion lets me know that God is too merciful to punish me for doing a thing which I wish to do, when I humbly admit that to do it breaks His commandments." His religion furnished this pasha with no moral restraints or power for true character. Theorists about Mohammedanism may talk to their heart's content, 5,000 miles away from practical Mohammedanism, about the effects of a pure monotheistic faith upon morals. The simple fact is that the pure monotheistic faith of Islam has not prevented a horrible tarn of immorality over all the Mohammedan world. Neither that lifeless monotheism nor the pantheism of the other non-Christian religions can furnish the sanctions by which alone moral behavior can be sustained.



And just as the non-Christian religions are inadequate to meet alike the intellectual and the moral needs of men, so they are utterly inadequate to meet the social needs of men. Religions which deny to one-half of society the right to the truth cannot meet the social needs of mankind. Religions which proclaim that women may be lied to sinlessly are anti-social in the very principles upon which they rest, and I should be almost willing to rest the whole case against the adequacy of the non-Christian religions here. There is not one of the non-Christian religions that does not permit polygamy, and so make impossible anything like the Christian home. Miss Griswold was speaking, in the Japan section meeting this afternoon, of the pathetic desire of many people in Japan to learn about the constitution of the Western home. As she went to and fro, she said, even among the country villages she always found the people eager to sit down with her and talk about the home. They had heard of a better social organization than theirs, and they were anxious to know wherein the secret of it was to be found. More than one Japanese statesman in earlier days beheld a revelation in Christian home life. We hold here in our Christian faith the one secret of a pure social life, speaking with reference to the relation of sex to sex and of the adult to the child. The non-Christian religions condemn women in principle or legal right to the place of chattel or of slave. The very chapter in the Mohammedan Bible which deals with the legal status of woman, and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of "The Cow." One could get no better title to describe the status of woman throughout the non-Christian world. I gladly acknowledge the exceptions, but I am setting forth the general facts and principles. My friends, a religion which denies to woman her right place in society, which even proclaims that no woman, as a woman, can be saved, as Buddhism does proclaim, cannot meet the social needs of humanity.

These religions cannot meet the social needs of men because they are absolutely incapable of, and inconsistent with, progress. Now there are three great elements in religion: the element of fellowship, the element of dependence, and the element of progress. The non-Christian religions, I grant, satisfy man's sense of dependence, but they have no message to deliver, as I hope to show in a moment, to his need of fellowship; and I say here that they have no word to speak to his absolute necessity of progress. Every one of the non-Christian religions to-day is bound up with a degenerating civilization; and the peoples who live under the non-Christian religions are making no progress, are even slipping socially backward, save as they break free from these old restraints and feel the transforming power of the Christian principles. It is true of Islam. Have you ever thought upon the significant fact that almost all

the deserts of the world are under the faith of Islam? Wherever Mohammedanism has gone, it has either found a desert or has made one. Twelve hundred years ago it bound down all human life in the Arabian institutions of the seventh century, and until this day, and so long as Mohammedanism abides in the world, progress will be inconsistent with that faith. It is just as Lord Houghton put it:

"So while the world rolls on from age to age  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man's hand."

And that which is true of Mohammedanism is essentially true of all the non-Christian religions. Not one of them is capable of, or consistent with, progress. Japan offers no exception. "Japan," said the "Japan Mail," not long ago, "is an interesting country. It has been an interesting country for the last forty years. The moribund condition of its only religious creed is certainly not the least interesting feature of its modern career." Japan's progress has sprung, not from Buddhism, but from an abandonment of Buddhism.

And yet once more, the non-Christian religions are inadequate to the social needs of men because every one of them denies the unity of mankind, Hinduism with its caste, Confucianism with its conceit, Islam with its fanatical bigotry, and Buddhism with its damnation of all women. It was given to Buddha in his destiny never to be born in hell, or as vermin, or as a woman. "A Brahman," says the Code of Manu, the highest Hindu law book, "may take possession of the goods of a Sudra with perfect peace of mind, since nothing at all belongs to the Sudra as his own." To be sure, the phrase, "The fatherhood of God and the brotherhood of man," is a common phrase throughout the world, and some of our Oriental visitors used it as a very familiar phrase in Chicago, at the Parliament of Religions years ago; but the ideas of the fatherhood of God and the brotherhood of man are alien to all the non-Christian nations. Both of these great conceptions are sheer plagiarisms from the Christian revelation. When all the world comes to us to borrow our phrases, it only makes confession of its own lack of the conceptions which those phrases imply. Every one of the non-Christian religions cuts humanity up into sections and bars from privilege great bodies of mankind.

And now, lastly, just as the non-Christian religions are inadequate to meet the intellectual and the moral and the social needs of man, so they are inadequate to meet his spiritual needs. For one thing, all these non-Christian religions are practically atheistic. Dr. Dwight's pasha's god amounts to no god at all. Hinduism has 333,000,000 gods, but the man who has 333,000,000 gods has no god except himself. Buddhism deliberately denies the existence of

any god. "Buddha," says Max Müller: "denies the existence, not only of the Creator, but of any absolute being. As regards the idea of a personal Creator, Buddha seems merciless." These great non-Christian religions have no satisfying word to speak to man about God. They represent, as they actually are—and this is the most charitable view that you can take of them—they represent the groping search of man after light. They show us the non-Christian peoples groping blindly around the great altar-stairs of God, the more pitifully because they do not know that they are blind. As over against all these, as the Bishop said a moment ago, Christianity stands as the loving quest of God after man, the full, rich revealing of His light and life, the unfolding of His love toward His children, whom he has come forth to seek in a way of which none of the non-Christian religions has ever dreamed.

They are inadequate to meet the spiritual needs of men, because they have never taught men to say "Father." Not one of the great non-Christian religions contains the conception of God's loving fatherhood. By so much as we love to call Him Father, by so much as we shall delight, when we go away from here to-night, to kneel down alone, in all the joy of our own dear and loving intimacy with Him, and call Him by the precious name in which Christ revealed Him, by so much are we under the noble duty to make our Father known to all our Father's children throughout the world.

And these non-Christian religions are inadequate to meet man's spiritual need also, because they speak to him no word of hope. Mohammedanism has no word of hope to speak to him. When, after a little while, the honest man's heart has revolted from its idea of a sensual paradise, whither can he turn for hope, except where poor Omar turned?

"One moment in annihilation's waste,  
One moment of the well of life to taste.  
The stars are setting,  
And the caravan starts for the dawn of nothing.  
Oh, make haste."

What better syllable of hope does the Mohammedan world know?  
And some of you will recall the lines of the old folk-lore song in southern India:

"How many births are past I cannot tell;  
How many births to come no man can say.  
But this alone I know, and know full well,  
That pain and grief embitter all the way."

In those first days, when the great hope first shone on men, men realized that the great hope was the hope of Christ, that those who were without Christ were without God, and also without hope. I know it is narrow to speak so to-day; but we are content here in this conference to-night to be as narrow as Jesus Christ, the only



Savior; and as Paul, the greatest heart that ever went out to make Him known to the world.

And now, if anything needs to be added, before we close, to what I have said, I think it may be put very briefly in two simple statements.

In the first place, the great non-Christian religions are confessing their inadequacy, even in our own ears. I have seen myself—and my life has been no long life—I have seen great non-Christian religions die. I have seen Confucianism slain in Korea. I have seen Shintoism publicly degraded from the status of a religion to a mere code of court etiquette in Japan. We are—all of us are—witnessing now one of the greatest religious transformations that ever took place in the non-Christian world passing over Hinduism. There is a very interesting letter in the Life of Phillips Brooks, written from Calcutta to his brother Arthur, after Phillips Brooks had had an interview with Keshab Chandar Sen. Phillips Brooks thought that he saw in the rise of the Brahma Somaj a great schism running through Hinduism that was to issue in a reform movement that would bring up in India great masses of men to a pure theistic conviction, from which they would be ready to step over into a Christian faith. If you will compare the actual facts to-day with Phillips Brooks' prophecy, you will see that he, not at all unnaturally, but entirely, misread the signs of the coming days. Why? Hinduism has so readjusted itself as to make it unnecessary for the Brahmos to revolt from it. It has simply made room in its expansive folds for the ethical conceptions of Christianity, so that it is comfortable for a man who wants to hold those conceptions to stay inside the Hindu faith and live the Hindu life, if that is his desire. Hinduism is engaged in a great apologetic adaptation. All the great non-Christian religions are disintegrating, or undergoing some form of significant transformation. What Mr. Griffith Jones says in "The Ascent Through Christ" is manifestly true. "The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the East, and it is everywhere being shown that in this general break-up of old and effete orders there is an imminent peril. For where our civilization penetrates without our religion it is invariably disastrous in its effects. It never fails to destroy the confidence of subject races in their own creeds and customs, without furnishing anything in place of their sanctions and restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices. The advice sometimes given to the missionary, therefore, to leave the people to whom he ministers to their simpler faith, is beside the mark. These faiths are inevitably going—soon they will be gone—and the question presses, what then? If history proves anything, it proves that a nation without a



faith is a doomed nation; that it cannot hold together; that it inevitably decays and dies. From this point of view alone, then, there is a tremendous responsibility laid upon us. The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort, nations must perish. Therefore we must see to it that we give something in the place of what we take away, and that something must be the Christian faith, or it will be nothing."

We stand in the midst of a great world of wrecked religions. Heresy after heresy has shot schism upon schism through what we used to look upon as the solid mass of Mohammedanism, and all the other non-Christian religions are attempting, in greater or less degree, to transform themselves beneath our eyes. They are confessing, every one of them, their inadequacy to meet the needs of men.

And, last of all, I might say what would have saved us all of this discussion, if said at the beginning. For us Calvary closes this question. All the non-Christian religions, except Mohammedanism, which in actual consequence rejects and supersedes Christ and therefore condemns itself—all the non-Christian religions except Mohammedanism were here when Jesus Christ came. If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism, Jesus Christ came; and that, the best of all religions, He declared to be outworn and inadequate. The time had at last come, He taught, to supplant it with the full and perfect truth that was in Him. It will be enough for us to-night, quietly, as men and women who love Jesus Christ, and to whom He is in no sham and unreal way Master and Lord—it will be enough for us to recall His own great words: "I am the good shepherd." "All that came before me are thieves and robbers." "I am the light of the world." "I am the way, and the truth and the life: no man cometh unto the Father but by me." "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." We bow our heads tonight beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him, or who were to come after Him. No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His

service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

My fellow students, as the owners and the bearers of that name, how can we withhold from the hearts of men the sufficient message of their Father's life, their Father's love, made known alone in our only Lord and Savior, Jesus Christ?

“THAT THE MAN OF GOD MAY BE COMPLETE, FURNISHED COMPLETELY UNTO EVERY GOOD WORK”

Care of One's Health a Divine Requirement, and the Essentials of Maintaining Physical Efficiency

Intellectual Equipment and Continual Growth Indispensable to the Largest Success in Mission Work

Efficiency is Limited and the Kingdom is Retarded by Violating Reasonable Standards of Taste or Propriety

Spiritual Prerequisites for the Persuasive Presentation of Christ





## CARE OF ONE'S HEALTH A DIVINE REQUIREMENT, AND THE ESSENTIALS OF MAINTAINING PHYSI- CAL EFFICIENCY

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I NEED only spend a few moments in emphasizing the importance of the first part of my subject. We all know that God can and does use men and women of all grades of mental and physical strength. It is not always the wise, or the strong that are chosen; yet, other things being equal, can there be any question that the men or women who are able to keep free from serious illness, who are able to eat and sleep well and maintain a steady mental balance, are the ones who can live on the mission field and keep themselves fit for continuous activity, which is of so much importance in the difficult work of evangelizing a people. I say without hesitation that it is a divine requirement that we do our very best to take care of our health. We are wonderful machines which the Holy Spirit deigns to use, and is it not our bounden duty to do whatever may be in our power to keep the machine in the best possible working order? I have seen an officer getting on in years, now engaged in office work in the army, keeping up his physical exercise and generally bearing in mind the necessity of having a sound body, if he were to remain fit to answer the call of his King to active service; and I need hardly refer to the self-denial which many men are willing to practice in order to ensure physical fitness for their earthly business. Ought not we, as servants of our Lord and Master, engaged in His army, whether at home or abroad, to see to it that whether we eat or drink or whatsoever we do, we do it all to His glory? The more we examine the general lines upon which God works—if I may reverently use such an expression—we see, I think, that, having given us certain knowledge, or at any rate the power to acquire it, He expects us to live in accordance with the marvelous laws which he has laid down.

It cannot be right for us to neglect His law and then expect His special intervention in order that we may have the physical health required for our work. Is it any more right for the foreign missionary, who perhaps is responsible for the work of a whole

station or district, to needlessly risk his health and expect to be kept in good condition, than it would have been for our Lord to throw Himself down from the pinnacle of the temple and expect angels to bear him up? I have known of many instances of death or incapacity for further work by neglect of these laws—not to speak of secondary results, such as one man breaking down because his colleague has been sent home on account of ill health and he is left to do the work of two or more, the result being that progress in a station has been set back for years. If God calls you to serve Him abroad, it will not in most cases be only as individual evangelists, but you will be sent that you may lead the native workers. The demand of every society is for leaders—men who can look beyond the things of to-day—and unquestionably physical health is an immense item in the assets of such a man. Can there be any question that it is a divine requirement that we take care of our health?

I believe that the Church Missionary Society is the only one that has a definite health or medical department with a physician at the head of it. The business of this department is to advise as to the physical fitness of candidates for missionary service and in every way to care for the health of missionaries during their work abroad. I think this example is one that might well be followed by other large societies; or possibly several might combine to form a kind of missionary health bureau. It must ever be borne in mind that a man or woman spiritually fit for the work, with a knowledge of the language, of the habits of the people and the customs of the country, is a very valuable commodity, which often cannot be replaced except at a very considerable expense of both time and money.

With regard to the second division of my subject, "Essentials of Maintaining Physical Efficiency," it is impossible to deal with this in any detail in the short time at my disposal. I wish to speak briefly on two factors: First, the importance of obtaining some knowledge of the structure of the human body and of the derangements to which it is subject, especially those most commonly met with in tropical countries; and, second, the immense importance of the influence of the mind over the body.

With regard to medical training, it is impossible for the average missionary to have anything like a full acquaintance with the general laws of physical health; but it is equally impossible—and I speak after ten years of experience as physician to the Church Missionary Society—for a man or woman to do the best for their bodies, unless they have some idea as to the function of brain and lungs and heart, some knowledge of the simpler diseases of the different organs, and some idea as to what to do and what not to do when sickness comes, or accident occurs. A little knowledge may be a dangerous thing; but a certain amount of accurate information,

even if it is small, may save your life or that of a fellow missionary for years of further service for God. A missionary has no right to go to a malarious country without some knowledge of the fact that malaria, typhoid dysentery, and other diseases are to a great extent preventable, as they depend upon the obnoxious habits of certain minute organisms which he must learn to keep at a distance, if he is to remain in good health. Every missionary ought to understand something of the importance of guarding against the effect of the rays of the sun, of the need for scrupulous care as to food and drink; and he should be able to deal with simple ailments, which may develop into something much more serious if neglected, and also attend to minor surgical cases.

May I here caution you against necessarily accepting advice on these matters from one missionary who says that he has never had a day's illness and yet he does not trouble about the sun, or from another who says he drinks any water that he comes across. There are some people whose brains are so well protected that they can stand any heat, and others whose digestive tract is of such a character that a poor typhoid bacillus cannot find a lodgment anywhere; but do not be led to think that you are made that way. Personally, I feel without any hesitation that every missionary ought to have some medical training, though the amount would naturally vary with the station to which he is going. A man located in Bombay would not have to depend upon his own resources in the same way as would his brother in the jungle. In the Church Missionary Society all the men in its Theological College have regular lectures on these subjects throughout their two or three years' course; and the Society has recently decided that all men trained elsewhere shall as far as possible pursue a course of study on this subject. With regard to the women, the Society has its own Medical Training Institution, to which all its accepted women candidates go for three months' lectures and practical work in the medical mission attached. In this connection, may I say that I think every woman working in the zenanas and harems of the East ought to have some further knowledge of medicine? Men cannot go into the women's part of the house, and this medical knowledge will often be of the greatest help in gaining a real and often a very lasting influence over the people.

As some of you, at any rate, will pass through London on the way to your station, I should like to mention Livingstone College, which is an institution devoted exclusively to the medical training of foreign missionaries under the direction of Dr. Harford. There are three different courses of nine, six, and three months each; but further particulars will be found in the Exhibit. So I would say, somehow or other, have a certain amount of elementary medical training before you go to the mission field. If there are not courses in these subjects in the colleges where you are trained especially



adapted for the foreign missionary, I hope it may be possible to establish such in some of the more important centers.

I am aware that in many of the colleges in this country a certain amount of training in hygiene and "first aid" is given, but the health conditions in a tropical country differ so much from those which obtain here that a special course of instruction is needed. It is my conviction that the time and money required are well spent; for a plan of systematic medical instruction, if carried out by the boards, would lead to a considerable increase of missionary years of service, and thus to a real saving of money.

Secondly, we shall do well, if we recognize the immense influence of the mind over the body. I emphasize this, not because it necessarily is the principal factor in the problem, but because, in my experience, it is one not only little recognized by missionaries, but often put on one side as not existing for the Christian worker. There is no question but that as a rule missionary work is a great mental strain; there is the separation from home and all which that involves; there is the difficulty of working in a foreign language; there is the deadly influence of the heathenism or Mohammedanism around; often one who has had great results in work for the Master at home, finds on the mission field that he is making but little impression on the stone wall which is opposed to him; and then the heat, the insects, the resulting malaise, all tend to make the work very often an immense nervous strain. I am quite clear that when it was my duty to examine candidates for service under the Church Missionary Society, I laid more stress upon a healthy nervous condition than upon anything else. Women have often facility for learning a foreign language, but I have known them to break down utterly from the nervous strain of having to prepare for a language examination. Perhaps, however, this would not apply to women from America as much as to those from Great Britain. Often the history of a missionary has been that everything has gone well until some extra work has been thrown upon him, and then mind or body has given way.

Am I not right when I say that a large number, I might almost say a large proportion, of missionaries, who in their student days have mingled a good deal of play with their work, seem to think that when they are really set apart as workers for God, there is to be work in the one groove only and no play? We must not get into ruts even in our spiritual work. I once heard a "rut" described as a grave with the ends knocked out. At any rate, it is, I am convinced, a very bad thing; and if we are to do the best work for our Master, we must not only have times of work and times of sleep, but times of work on one subject and other hours set apart religiously for some entirely different line of activity—for recreation of some kind. As President Henry Churchill King, of Oberlin College, says: "A broad and sane view of even the highest interest



requires sympathetic understanding of many other interests. The reaction, too, in one's own case, which is certain to follow exclusive attention to any subject, is most disastrous to the interests which it was sought thus exclusively to conserve. Moreover, if one wishes to make some higher interest prevail with others, he must fulfil the conditions of influence, and these demand a broad range of interests." In other words, every man ought to strive for a variety in his ordinary work, or much better, some other interest altogether outside his daily vocation. I believe that any man, if he is to do his best work, ought to set apart some time each day and a longer period each week, during which he would feel it almost a sin to be engaged in his ordinary work.

May I say in this connection that in my opinion the Sabbath was given to man not only as a day for worship, but as a day of rest from labor; and if you are called to work especially hard on that day, I have the gravest doubts as to whether you are keeping God's law made for the good of the whole man, if you do not set apart another long period of rest each week. Why do so many pastors break down from nervous strain? It is not that they do more in a day than the business man, but because they do it every day. Surely we ought to go about our work for God with the consciousness that we are His, engaged in His work; and in all these things we must ask for guidance item by item, learning that there are times when we are literally doing most for His glory by resting instead of continuing at work—by saying "no" to a request to take up new work instead of "yes," even though it may on the face of it look like a good opening. Oh, how often God's servants have spoiled good work and sometimes almost wrecked their position before God by trying to do too much! It has led to worry, to irritability—a sin which some seem almost to think allowable for a missionary in a tropical country—and to neglect of communion with God.

With regard to this question of recreation, I would remind you that in most cases, not perhaps in all, actual physical exercise is of the greatest importance in a tropical country. It is extraordinary how comparatively rarely you find a man or woman break down who has kept up religiously the practice of regular exercise.

But I would especially advise you to have some hobby. I would point out how very useful photography, for instance, is. It is a good mental training in habits of accuracy and care in detail, and good photographs are of immense use to the editors of missionary papers; and to those who are trying to educate young and old in the home land, it opens up new interests and may be made a real recreation. Collections of curios are of the greatest use to the home Church, and as one who is now in charge of the home organization of a society, I would impress upon all outgoing missionaries the importance of rendering all the help they can when at the front

line of battle to those who are bearing the burden at home. Time should be found for letters and to exhibit some interest in these efforts being made at home. Then others who are so constituted that they cannot take simple forms of recreation may study the flora and fauna of the country, the history of the people, their development, etc.

Though I have been speaking especially to those who hope to go abroad, I notice that the subject assigned to me does not exclude those who are called to work at home. We also should attend to these things. How often it is that some self-denial in the way of food, exercise, or time of going to bed or getting up, some habit not evil in itself perhaps, may change under God our whole work for Him. The other day I was dining at a house in England and one of the daughters, a girl of about seventeen, came up to say "Good night." I remarked that she was going up early—soon after nine. Her reply was: "Father says that I must have eight hours in bed, as I have not been strong; and every five minutes that I spend after ten o'clock in getting to bed, means that I have five minutes less with God before breakfast."

So my simple message to-day is summed up in three propositions: God requires you to keep your body as far as possible fit for the transferring of as much of His power as possible into work down here below; to do that you must have some knowledge of its function and structure; and nothing is of greater value on the mission field than a quiet, healthy, stable mental condition, which will enable you to shine for your Master at all times, to trust and not to worry, to be under God masters of your work, and not to let your work have the mastery over you.

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## INTELLECTUAL EQUIPMENT AND CONTINUAL GROWTH INDISPENSABLE TO LARGEST SUCCESS IN MISSION WORK

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As my theme is the intellectual equipment of the foreign missionary, I shall merely refer to that indispensable endowment without which no missionary can succeed, namely, spiritual insight, enlargement, and power. Because I emphasize especially the intellectual side of a missionary's qualifications, let no one conclude that I regard as of minor importance that which is spiritual. Assuming the spiritual equipment, I am to consider the intellectual. Both intellectual and spiritual enlargement are inevitable to every mis-

sionary who is devoted to the work to which his life is consecrated. Why does foreign missionary work demand of the missionary the enrichment and mastery of his mental faculties?

1. Because religion is apprehended, weighed, and propagated through the exercise of the intellect. The intelligent practice of any religion requires the exercise of mental faculties. In the lower forms of religion but little mental action is demanded; and yet even here there exists a distinct and positive intellectual demand. As one rises higher in the scale of religious beliefs and practices, a clearer and more patent demand is made upon the intellectual faculties. These faculties are required, both to accept and to practice the imperatives of religion, as well as to place those principles before the minds of others for acceptance. In any and every vital and significant religious act, the mind is drawn upon to weigh evidence, pass judgment, and to incite to definite action.

2. Because Christianity is the most exalted religion, the intellectual demands made upon those who accept and practice it are greater than the demands of any other religion. This does not mean that only the most highly cultured can become Christians, but it does mean that to understand Christianity and intelligently to practice it requires a higher exercise of one's intellectual faculties than is required to understand and practice, in the same degree, any other religion.

One step further: As Christianity applies to every conceivable condition and need of man, both for the world that now is as well as for that which is to come, covering his relations to himself, to his fellows, and to God, it presents for his comprehension a field demanding the supreme exercise of his highest and best trained mental faculties.

3. However much the intellect is taxed to apprehend a religion, it is more severely taxed to propagate it. This presents an entirely new set of demands requiring greatly enlarged fields for investigation, analysis, comparison, and for the exercise of discriminating judgment. One may be convinced of the truth of a religion and be led to join in the simple practice of the same without much conscious mental effort. To present these claims to another in a manner to convince and to lead him to join in its practices, especially when those practices run athwart his previous habits and his personal preferences, is a task vastly more difficult. This is more pre-eminently true with reference to Christianity than of any other religion, because it transcends all in every respect.

For the successful propagation of Christianity, three vital considerations demand the close application of one's mental faculties.

(a) The preacher must know his own religion. This does not mean that he must know all about his religion; that is an unattainable goal. But it does mean that he must have such a grasp upon his theme that the one to whom he is presenting it shall be convinced



that the speaker's knowledge of his subject is unquestionably beyond that of his listener and his judgment sufficiently trustworthy to command respect. The preacher of Christianity must intellectually grasp the fundamental principles of Christianity.

(b) The one who propagates Christianity among Oriental races must understand the needs of those to whom he presents it. It is not sufficient to possess a general idea of the needs of all men. To present Christianity in its glory and with power, the Christian teacher must know in what peculiar ways and for what particular reasons this particular people need the Gospel of Christ. He must be able to bring to bear upon a nation or a race, as well as upon individuals, those portions of the Gospel which will appeal to their conditions and supply their conscious needs. The most successful propagator of Christianity must know the character, life, and surroundings of those to whom he preaches.

(c) The preacher of Christianity abroad in order to be most successful must know the religious thoughts and beliefs of those to whom he preaches. A phase of the Gospel that would appeal with overwhelming force to the Hindu might be scorned by the Mohammedan. The colossal task of the missionary is to displace in the mind of a man or a people by a new religion religious conceptions already enthroned there. This new religion may appear directly hostile to the old beliefs and practices. Here is a field for the most delicate and refined of all religious effort. It cannot be done with greatest rapidity, with a minimum amount of friction, and with assured permanency of results except when the missionary has a knowledge of what the people approached already believe, why they believe it, and how that belief affects their life and acts.

These considerations demonstrate the necessity of the foreign missionary's possessing a thorough knowledge of Christianity, a clear conception of the particular religious needs of particular men and races, as well as an intelligent understanding of the religions of the people among whom and for whom he is at work. If any one thinks this is a light intellectual task, let him take it up and attempt to carry it through to victorious consummation among a non-Christian people, and he will soon know to the contrary.

All this is general. Undoubtedly many of us could cite cases where men and women of limited intellectual equipment have made a masterly success in the mission field. A close study of the lives of such in every instance reveals the fact that they were all students of the highest order in all that pertained to their work and indomitable in the energy with which they devoted their whole physical, mental, and spiritual being to the tasks before them. Any lack in early intellectual opportunities was made good by subsequent application. The very lives and records of these missionaries are sufficient in themselves to prove the necessity of having the mastery of one's mental faculties in order to missionary success. It is



sufficient to cite such names as Schwartz, Duff, Martyn, Judson, Livingstone, Morrison, Riggs, Chamberlain, Hamlin, and a great host of others, to demonstrate that trained intellects count mightily in the colossal task of impressing upon non-Christian races the supreme claims of Jesus Christ.

The task to be accomplished is so colossal and all-embracing in its scope and outlook, that only the best trained and the continually trained can hope to win large success in the attempt. As missions have developed during the past century, they have broadened and deepened in their character and outlook, until to-day every missionary of the Gospel of Christ must be able to interpret that Gospel into terms as broad as the activities, experiences, and aspirations of man, and make it vital to every phase of human society, as well as to the needs of each individual soul. The foreign missionary, in every field to which he may be sent and in whatever particular phase of the great work he may be personally most interested, must preach and propagate the following ideas:

1. The Gospel of physical cleanliness. He must himself understand what external cleanliness means and how filth degrades the character of all who do not rebel against it. He must understand the laws of sanitation and be able to apply and to teach others to apply them to the unfavorable conditions of the East.

2. He must preach the Gospel of physical perfection, which demands a knowledge of physiology and the laws which govern physical development. He must teach that the human frame was created in the image of God and that it best honors its Maker when most thoroughly developed and can best serve Him when freest from the limitations of deformity and disease.

3. He must preach the Gospel of industry. He must know that the Christian life can best reveal itself in new physical as well as mental and spiritual activities. The Oriental needs, perhaps more than any other class, to learn that in the Kingdom of God there is no place for idleness. Self-supporting, self-directing, and self-developing industries not only must be taught, but they must be insisted upon, and the missionary himself cannot escape from standing before them as the chief instructor.

4. He must preach the Gospel of a sane, safe, and pure society. There can be no dominant Church of God without a reformed and redeemed society. The Church must produce this. The missionary, conversant with the laws that shape and control human relationships in the home, in the community, and in the state, must be able to direct the application of the principles of Christianity to these laws that it may eventuate in a Christian sociological evolution.

5. He must preach the Gospel of brotherly love. He must know the value of benevolence and its influence upon the characters of those who practice it, as well as of beneficence and its transforming power upon society. He must understand how selfishness stifles

the godlike in man, but how brotherly love is an emanation of the divine.

6. He must preach the Gospel of good works. It is not enough to believe, and profess, and confess, and worship. These are absolutely essential, but the man of the Orient does all this much easier than he serves his fellow man, when such service demands personal discomfort, humiliation, and self-sacrifice. The missionary must discriminate and choose good works that are profitable both to him who serves and him who is served. It requires a master mind to discern the needs and the possibilities, and a master hand to guide in it all. Out of the Gospel of brotherly love and good works, inevitably grow a variety of organized charities, societies, and associations, fundamental to the continuous growth of the Kingdom of God in any land.

7. The missionary must preach the Gospel of intellectual development. This demands a theoretical and a practical understanding of the laws of imparting knowledge. Psychology, philosophy, and pedagogy are his handmaidens. These principles must be applied to every grade of intellectual enlargement, from the kindergarten to the college and and theological seminary. It embraces every subject demanded to develop most practically and effectively the intellects of the people among whom the missionary lives. This demands a knowledge of language, including the languages of the country, a wide range of literature, and a multitude of subjects without which no people can come into their lawful inheritance of ability to reason, judge, originate, persevere, and succeed.

8. The missionary must preach the Gospel of justice, equality, and common rights. Outside of the reach of Christian influence these are unknown virtues. Christianity demands their practice in every form of society and by every man. All human rights, equality, and justice are based upon the law of God as revealed in Jesus Christ. This law the missionary must interpret in terms which shall command the assent of the consciences of the people and make them see in it all the beneficent law of God.

9. The missionary must preach the Gospel of human sin. He must know the proneness of the human heart to turn away from God and the depths to which it may sink, if left to itself. He must understand the restlessness of such a soul in its sinful condition, and help it to see that in continued separation from God there remains for it only eternal death. He must understand the many ways the unaided sinner has sought to find relief from the burden of his sin and show him how fruitless is his effort, how hopeless his struggle, to set himself free.

10. The missionary must preach the Gospel of redemption for the entire man. Not simply a redemption that is to be effective only after death has released the soul from its earthly body, but a redemption that begins as soon as the soul opens its secret chambers to

the light of Jesus Christ; a redemption that reveals itself in every word that is spoken and in every subsequent act. He must present a salvation that creates the home in which mutual love and trust are a dominant fact; that forms a new society where selfishness disappears, and in which the common good of all commands the sacrifice of all; a society in which all shall be producers and none who are able-bodied a burden; a redemption that quickens the intellect, purifies the mind, perfects the body, and saves the soul, establishing truth, fraternity, industry, and justice on the earth. The missionary has no other Gospel to preach than that which applies to every phase of human life and that is calculated to create anew every phase of human society. There are no depths to which it may not penetrate and no heights to which it cannot exalt the soul of every living man. Such a Gospel includes all phases of human religions, all the higher phases of human industry, all departments of the human intellect, all law both human and divine. It is this that the missionary is to preach in every land and to every race by his words and by his life; it is this Gospel that he is to set others to preaching, who in turn shall release other forces until the whole world is filled with this divine truth.

This theme can be grasped only by a trained intellect and the work of propagating it most successfully conducted only by one who is master of every faculty.

Our Lord Jesus Christ, who met with the doctors in the temple at Jerusalem, who worked at the carpenter's bench in the obscure village of Nazareth, who gathered little children about Him as the example of those who shall occupy the Kingdom of God, who mingled with the fishermen by the shores of Galilee, who healed by the roadside from Jerusalem to the north and from the north back to Jerusalem, who cleared the temple of the money-changers, was a guest in Cana of Galilee, and always welcomed in the home at Bethany;—this Jesus Christ, who met the soldiers in the garden of Gethsemane, who hung upon the cross, by His teaching and by His life gave to the world His many-sided Gospel, and said, "Go . . . preach the Gospel to every creature,"—the Gospel that touches every phase of humanity and every side of human life. We have no other Gospel to preach.

These being the facts, my fellow-students, you can readily understand why mission boards require that the men and women who go into this mighty service shall go with intellects well trained, that they may grasp the problems and impress this Gospel upon the people to whom they are sent. You can well understand that such men and women, with this training, who have gone to the ends of the earth, exercise the greatest influence over all classes and communities of men. They are the men and women who are most stable and are less easily moved from the foundations of their faith. They are not confounded by emergencies. They do not give up in dis-



couragement because they know in whom they have believed and what they have believed and what they are attempting to accomplish. Such as these can step into any breach, can fill any vacancy and never say, "I have never learned to do this." They are ready for any task and fill any position. They become founders of permanent institutions and lay foundations deep and firm.

You are called upon to make personal consecration to the service of God. Last night we witnessed a consecration service here in this house, just as truly a sacrament as any service ever observed in any religious assembly. You are asked to consecrate sound bodies to this service; you have no right to consecrate anything except the soundest you can offer. You are also asked to consecrate sound and well-trained intellects to the same service, the best that you have. We remember what the prophet said of those who brought the halt and the blind and the lame and laid them upon God's altar. If it was all they had, like the mite of the widow it was more than all the rest; but it is necessary for you and for me to train that which God has given us in the best schools and in the best way that He permits us to train it, in order that we may consecrate our best intellectual powers to this mightiest service that God permits His children to do in the world.

In view of these facts it is imperative that the old, leading foreign mission boards should come to the conclusion that, for the best and most efficient service in this the mightiest world movement toward all that is highest and truest in ideals, in living, in character, in hope, in love, in faith, they should seek for only those to enter the service whose minds are enriched by close discipline and who are masters of their mental faculties. God's greatest service demands great men and great women enlarged to the limit of their capacities by every reasonable method of intellectual as well as spiritual development.

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## EFFICIENCY IS LIMITED AND THE KINGDOM IS RETARDED BY VIOLATING REASONABLE STANDARDS OF TASTE OR PROPRIETY

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IN SPEAKING on this subject, I can show its importance, perhaps, by an incident which happened about twenty years ago near Peking. One night I heard a loud knocking at the outer gate of our compound. The gate-keeper went out and was astonished to see a dust-laden, wobegone new missionary. He had arrived at Tientsin, his station, about four days before. He found himself in



a new community, where he could not get his bearings, and had come to our station to learn what to do from two of our prominent missionaries. I was glad to meet the newcomer, but I said, "Why did you arrive so late?" "Well," he replied, "I couldn't help it." I looked at his cart; he had three mules attached to it tandem by a great tangle of ropes. He added: "The trouble is, I had hardly gotten started from Tientsin when this front mule, who is young, took a notion that he would desert the beaten track. He left the roadway suddenly before the carter could prevent it and made a dash straight for a china shop. There was a terrific crash. The ropes got caught between the legs of the second mule and dragged him over into a great lot of jars which went to pieces, and even the wheel-mule, hemmed in by the vast timbers that do duty as shafts in China, yielding to the shock, crashed into the china shop." It took a long time to get that difficulty righted, and hence he was late.

This incident illustrates my subject in six respects: (1) Missionaries, like those mules, make many breaks. (2) They usually make them at the start. (3) The breaks are generally due to ignorance, or to wilfulness. (4) The work of missions is retarded greatly by these mistakes, just as my friend was delayed until late that night. (5) Mistakes of missionaries involve their associates, as the action of this frisky front mule brought the whole outfit into disrepute. (6) What is most important of all, they bring loss to superiors. Those mules were mere animals, but there was a carter there and also my friend, who was so anxious to hasten the coming of the Kingdom that he took the trip at great inconvenience for that very purpose. Though we missionaries are only rarely mules, we are all and always servants of a great Master and are retarding His cause and bringing reproach upon His name and upon the Church of God, if we are guilty of such breaches of etiquette as are suggested by this parable.

I. In discussing the subject, a few postulates may be laid down first of all. (1) Propriety is an expression of the higher social, and sometimes of the moral, standards of a people. (2) These standards vary, so that what is perfectly appropriate in one country is not so in another. (3) Strict adherence in a foreign land to the rules of propriety obtaining in one's own country does not excuse one for breaches of etiquette in this land where one is a guest. (4) Nothing is so likely to invite the criticism and contempt of the people to whom the missionary goes, as for him to disregard the ideas of propriety current among them. (5) Our supposedly superior rules of propriety are largely due to Christian influences—yes, to Christian missionaries—and they are of comparatively recent growth.

Perhaps I might add a word in amplification of the last point. We must not despise the customs of the country to which we go, but

we should remember instead the pit from which we have ourselves been dug. Travelers among the aboriginal Indians of Brazil regard as very terrible one custom which is largely social and is regarded as proper. Aged persons, or those who are so sick that they are not likely to recover, are very frequently put to death and then eaten. We regard that as most heathenish. But let us remember—because you all have studied German history—that it was not so many centuries ago when the Wends in Germany did precisely the same thing. Let us remember that even in Christian churches in Scandinavia, according to Professor Tylor, they used to keep “family clubs.” What was a “family club”? It was a club that was to be used in the case of persons who were dangerously ill and could not recover, and it was a sacred usage of the Church to have this club taken out and used to put such persons to death.

But leaving these horrors and coming to more strictly cognate illustrations, I suppose that there is not a young woman here from any college who would wish to be judged by the standards of Chaucer's paragon, the nonne preestes. She did many things “ful faire and fetisely” that if done to-day would be considered neither faire nor fetis. We men should remember that our forefathers, only a few centuries ago, had a book written for their enlightenment, in which they were taught how to behave properly; and one section of that book describes very minutely how the true gentleman may blow his nose neatly with his fingers. Let us not despise others, but the rather pray with Burns for that power which will enable us “to see oursel's as ithers see us.”

II. Leaving these postulates, we are to remember, in the second place, that there are certain particulars in which we—I speak as a missionary—are most likely to err in matters of etiquette and propriety.

1. I will begin with the home, because that is where the missionary spends most of the time during the first year. A native of the country to which you go comes in to call, and the first thing noticed may be pictures upon your walls. They may or may not violate the sense of propriety of your caller, but in general one may say that statues, or any pictures approaching the nude, are decidedly out of taste. I recall coming in one Sunday and finding Mrs. Beach hard at work. She was painting, and as we had been brought up as Presbyterians, I was surprised to see her working on Sunday. “Well,” she said, “I must go out to my Sunday-school, and the last time I went they struck. I have been teaching the story of Joseph, and these cartoons of the Religious Tract Society of London represent him with bare calves, and the women simply will not endure them. I have nothing but water-color paints, and I have painted Chinese trousers five times on these legs, and they are bare yet.” We used to have picture cards sent out by Sunday-school children to help us in our work. We had to censor those picture cards, there

is no question about that. You cannot use every kind of picture card and preach a pure Gospel.

We are to remember another thing in our homes. We hold certain views with regard to what is proper between husband and wife. Those views are not held by the nations in general, and missionaries need to be very particular about offending. For instance, a husband goes away, and when he returns from his tour and gets into the yard, the usual Oriental crowd follows. His wife rushes out to greet him, and very naturally, they kiss. Like Judas, they are betraying the cause by that act, because it is most unseemly to do such a thing as that openly in certain countries. A missionary friend from Central Africa tells of a tribe that he had labored to influence and had partially succeeded. When he was leaving for further touring and was sending his wife back home, he kissed her. Immediately the 200 men present burst into long and uncontrollable laughter, not because it was new to them—for they kiss on both cheeks—but because no man ever thought of doing so in public. My friend lost more respect in a second than he had won for himself by his laborious cultivation of the strange tribe.

We very often offend our adopted people because of the relations which we permit to exist between ourselves and children. Childhood has a sacredness in Christian countries that it does not possess elsewhere, and we must make that evident. At the same time, a child of four or five years ought not to dominate the family. If you cannot rule your own household well, the Christians and the others are very doubtful about your being competent to rule them.

There is another particular in which rules of propriety are frequently forgotten—the relations between servant and master. We are not to treat servants as slaves, but we should treat them with some regard to local views as to these relations. On the one hand, we must not put them to shame, as missionaries very often do; on the other, we should not unduly cultivate them. The "loss of face," though a problem of China especially, is liable to cause trouble with servants the world over.

2. Leaving the home, you go out into the street, and what is there that first offends your friends—those whom you have come to help? Very possibly it is your dress. You do not have enough of it oftentimes. One function of garments is to conceal the form, and many modes of dress do not conceal but simply reveal it. While we are to remember this, going to the other extreme and walking the streets in bath-robe coats is also questionable. Anything approaching décolleté would weaken a woman's influence, even if she appeared thus only on a state occasion.

Over against this lack of dress is too much dress, which is quite as offensive. I saw the other day a photograph of Governor Tuan, one of the two commissioners who have just been visiting the United States. He sat in his yamen surrounded by some mis-



sionaries and other foreigners living in the Governor's province. It was a very beautiful picture, but one of the missionaries in that group, who was stylishly dressed, had a cane—a dapper little pipe-stem cane in China! To Governor Tuan there could be no rational explanation of that sort of thing. If it had been a staff and the missionary had been lame, it would have been appropriate. But he was not lame, no beggars were allowed in the Governor's yamen, there were no dogs there to bite him, and why in the world should this man bring his cane? It was just as if native Australians were being received by President Roosevelt and had brought with them boomerangs. Boomerangs have their place, but not in the White House; and to swing a cane causes trouble for China missionaries. Glasses are a necessity, but the missionary to the Chinese unconsciously offends high officials by his glasses, especially if he does not remove them when greeting the official. Many, even of the older missionaries, do not know such a fact as that.

As we talk in the street, or in chapels, we begin to gesture. Remember that many gestures have well-known and disreputable meanings. For instance, I have been holding my hand behind my back as I have been speaking to you. It is a most offensive thing in some countries to hold your hand behind your back. An African missionary was just about concluding difficult negotiations with a chief, when he closed his eyes and placed his hands over them. Instantly chief and subject alike arose in wrath and nothing further could be done with them. That use of the hand had lost the missionary all he had gained. The Westerner, in Kipling's phrase, is always hustling. He must get to a place just as quickly as possible, but in getting there he offends propriety. He ought not to walk rapidly; he is not a letter-carrier, nor a coolie. Why does he not walk as a gentleman should?

The father of President Hadley of Yale is reported to have said to certain members of one of his Greek classes who were guilty of a filthy habit, "Gentlemen, those of you who expect to rate high in my esteem must not expectorate on the floor." This matter of expectoration is a very serious problem. If you do it in China, you should not do so toward the north. In certain sections of Africa, you may, if you like, expectorate upon a person, because in that particular language, the Benga, the word for bless and spit is precisely the same. It is the way in which you bless a person. But one must know the customs; for there are few places where men deem themselves blessed when spit upon, no matter how sincere may be the missionary's desire to bless everybody.

3. Let us think of another line in which missionaries are very likely to offend—verbal sins against propriety, let us call them. We very frequently disgust people because of our seven-by-nine vocabulary. When the missionaries first went to the Hawaiian Islands, it was perfectly proper for them to call the horse the "not pig," be-



cause they knew no horse and the newcomers were obliged to describe a horse in some way; but it is infantile for a missionary in countries where horses are common, because they do not happen to know the word for "horse" and do know the words for "not pig," to call a horse the "not pig." There is too much guesswork about that kind of talk, and you offend people by so doing.

Vulgarity of speech is a very common fault with many. We do not realize, perhaps, how our language has been purified, but in most of the missionary countries the language is vile beyond expression. A missionary adopts a word heard, because he wants to use the language of the people; and he picks up something that is very greatly soiled. I recall a meeting that was electrified and horrified by a missionary who, in reading a hymn, repeatedly used an obscene word through sheer carelessness.

Almost equally unfortunate is a mongrel speech, a compound made up partly of ornate language and partly of something that is not. A favorite quotation used by Chinese missionaries in chapels is a sentiment from Confucius. In the Classics it reads, *Ssü hai chih nei, chieh hsiung yeh*—"The four seas between, all are brethren." The missionaries frequently give it, *Ssü hai chih nei, tou shih hsiung ti*—a change from the Classical in the last part to the commonest sort of language. A good many of you remember how the *Canterbury Tales* begin:

"Whan that Aprille, with hise shoures soote,  
The droghte of Marche hath perced to the roote."

Now, suppose you were to quote that thus:

"Whan that Aprille, with hise shoures soote,  
Has knocked out a March dry-spell."

That would be a fair parallel, but such language is not very helpful to the missionary cause.

The greatest danger of falling into verbal sin, perhaps, is that missionaries talk upon topics which are tabooed. For instance, you meet a friend whose shop is next to a house that has burned down, and you congratulate him upon it. It is an awful mistake, a most ill-omened remark. When Dr. Nassau of Gabun met some children and tried to cultivate the friendship of their mothers, he began to count them, which was unfortunate to the last degree. One cannot talk about death in many countries without giving great offense. There are many other topics that are tabooed, but they can be learned about from native teachers.

Then there are honorific sins, alas! Japan probably revels more in honorifics than any other land, and I suppose Burma stands next on the list. But be sure of your honorifics, for even English officials in Burma have endangered their lives by a wrong use of them. In China one has to be equally careful of his numeratives, or he is ridi-

culed. Be careful of whatever in any language is peculiar. Many missionaries think it beneath them to learn the language necessary for chit-chat—a very serious mistake. You must have some of these polite sayings in order to get on in society, for boorishness and taciturnity count against one the world over.

4. Let us pass on to a fourth source of offense, calls formal in character. One can ruin his social standing by going to make this call in a wrong style of conveyance. A friend of mine had bought a Chinese sedan chair with shorter handles than those of an ordinary sedan. It was loaned to a millionaire from New York to bring him up from the river, and it caused the greatest excitement that the city had ever known. People were laughing for years over it. Why? Because those shorter handles made of that sedan a spirit chair, in which the ghost is carried in funeral processions. It was just as appropriate as if Dr. Anderson of the First Presbyterian Church up here should receive a visiting clergyman in a hearse down at the station and bring him up town in it. It is safe to say that the sight of his guest looking out through the glass sides would not be forgotten. You have reached your place, and you desire to make a good impression; but you are in such haste that you leap down from your cart, or gharry. Well, if a lady should do this in China or India, she might just as well in America, if she desired to make a good impression upon a new friend, approach this friend's house skipping, or on the run; or a gentleman might just as appropriately vault a fence to get over into the yard, instead of entering by the gate where he was going to make a call. They talk about such peculiar actions in Asia just as much as they do in Nashville.

5. Then there are functions—calls extraordinary, etc.—which I am not going to dwell upon, except to remind you that the function in the non-Christian world must be regarded, because there etiquette and propriety are on dress-parade. Presents are another difficulty. Be sure to look into this matter, and do not think that you are doing all that is required when you send a present. You have to be very particular about the number of presents, about the manner in which they are wrapped, about their proper delivering, etc. Receiving gifts is quite as serious a problem to the person who desires to rank as polite, as is the making of presents.

6. There are also religious infractions of propriety, and they are more serious still. The Chinese word for propriety is an ideograph made up of two parts: one means to proclaim, or to reveal; the other means a sacrificial vessel. That is, propriety in the group of countries dominated by Chinese etiquette is a matter of religion and so is not to be lightly regarded. But what does one witness at the temples? Not infrequently one sees a missionary stalk boldly into a temple. He may not take off his shoes in Japan before walking over the polished temple floors. Very possibly he walks up to the idol and familiarly pats him with his ever-present cane. It is

to the believer in those faiths like taking hold of the Ark of the Covenant in ancient Jewish times. We should remember that ridiculing the beliefs of people is poor missionary policy. They are usually the best that that country, or people, know. Let us not profane those things which are held most sacred. We may argue against them and reason about the unwisdom of holding them, but let us never laugh at the religious views and practices of the non-Christian world.

III. I have spoken briefly—and mainly through a jumble of illustrations—concerning the way in which some missionaries impair their efficiency through failure to regard the proprieties of their adopted country with proper deference. Just a word in closing about how we are going to avoid these mistakes. I should say to those of you who are expecting to go to the foreign field, that the Volunteer Band could do nothing better for one branch of training than to have a course of reading on this subject. And may I, as a man who has been a missionary, say to the older missionaries here, that it is worth while for you also to study the subject more carefully than you have, perhaps. And when you have done this studying, decide upon what has not been discussed this morning, namely, what the "reasonable standards of propriety" are. The older missionaries, aided by wise native assistants, can decide that question fairly well. Next, let the new missionaries spend time and heart upon practicing etiquette and observing the rules of propriety, so that they may not make a wrong impression and thus nullify that influence which they are seeking to gain.

IV. May I suggest that another thing which missionaries ought to try to do is to enter into sympathy with the men, women and children with whom they are going to labor. We may laugh at their etiquette and despise their rules of propriety, but there is usually a sweet reasonableness about it. There is reason even in cannibalism—a deep, religious reason, not merely an economic one. If we are to be eaten by cannibals, let us know why we are eaten, at least.

Brothers and sisters, those of you who are going to the foreign field, propriety and etiquette are not the most essential things by any manner of means, but they are trifles of importance. One of the factors that made Sir Joshua Reynolds one of the greatest painters of his time in Great Britain was the motto which actuated him in all his work, "Trifles make up perfection, but perfection is no trifle." The missionary's main business is to faithfully depict Jesus; let no neglected trifle blur that picture.

In closing, let me quote the words of the Sage who has taught etiquette to a larger number of people than any other man who has ever lived, Confucius: "If you do not learn the rules of propriety, your character cannot be established. . . . If you are grave, you will not be treated with disrespect; if you are generous, you will win all; if you are sincere, people will repose trust in you; if you are



earnest, you will accomplish much; if you are kind, this will enable you to employ the services of others." And remember the saying of the greatest missionary the world has ever seen, that little Jew, converted to Jesus Christ, who, because of his dominant purpose, said, "I am become all things to all men." And what was his purpose? "That I may by all means save some." Our great object in this work is not merely to conform to rules of etiquette and thus save ourselves from being laughed at openly, or behind our backs. We exercise holy functions as representatives of Jesus Christ, of whom it stands written: "It behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God." "It is enough for the disciple that he be as his master, and the servant as his lord."

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## SPIRITUAL PREREQUISITES FOR THE PERSUASIVE PRESENTATION OF CHRIST

THE REV. DONALD FRASER, BRITISH CENTRAL AFRICA

I WISH I knew how to impress upon you the one thought that is in my mind, the one spiritual prerequisite for the persuasive presentation of Jesus Christ in the foreign field. I remember the words of Jesus Christ, when He said: "He that sent me is with me; the Father hath not left me alone." I think that in these words one sees the key to Christ's consistency and truthfulness. In the time of popularity and in the time of unpopularity, He recognized that God was with Him; and so I want to say that the one spiritual prerequisite is that we men and women who mean to serve God, either here or abroad, should live in a constant, holy fellowship with God Himself.

I see that God never sent a man alone to do His work. To shrinking Moses He said, "I will be with thy mouth." To Joshua He said, "As I was with Moses, so I will be with thee." To sensitive Jeremiah He says, "Be not afraid . . . for I am with thee." To Paul, in the midst of licentious Corinth, He said, "Be not afraid, but speak, for I am with thee." And I see that when He sent forth His disciples on the world-wide commission, He coupled with His commission the promise of His presence through all the ages. And when we read in the Acts of the signs and wonders and miracles which those first disciples did, we find the secret of it all in one phrase, "the Lord working with them."

We have been hearing a good deal about the prospects of the evangelization of the world in this generation, and certain arith-



metrical calculations have been offered to us. I feel most suspicious of all those calculations, for it is not by a multitude of men that the world is going to be won for Christ. As well think that by the sending forth of 100,000 phonographs into the foreign field the world will be brought to Christ. What we want is only one type of men and women—men of wisdom, who have learned to keep company with God and are going forth as His servants, in His fellowship. This is the only type of man who is going to help much in the evangelization of the world in this generation. I think the supreme lesson of the lives of such men as Brainerd, of Moody, of Hudson Taylor, and others, is just the unmeasured possibilities for evangelization that lie in a single life wholly yielded to God. I know that we have come in these days to a time of great self-sufficiency, and we think that our organization is now so perfected that we can by means of executive ability and high training become efficient messengers of God. But I am quite sure of this, that when a man is projected out into the foreign field, and lives alone, the supreme test of his usefulness in the years that come will be whether he has learned that he is identified with God, that his work is God's work, and God works with him. I think of Luther's bold word in the day of crisis, "Lord, Thou art imperiled with us." It is the absolute certainty that God has sent us and has not left us alone, that will keep us hopeful and optimistic in the day when riot and insurrection threaten to swamp the Church of God, or when backsliding and sin mar and spoil that Church which He is calling out to Himself.

I think of an incident that happened, a word that was spoken during our church crisis a year ago in Scotland, when the House of Lords made a certain decision which suddenly deprived our Church of all its property, and seemed to blot out a bright future of usefulness in the world. When the decision had been given and Dr. Rainy, the spiritual father and great ecclesiastic in Scotland, was leaving the House of Lords, along with the leading counsel, the leading counsel came up to him in a moment of supreme depression, and he said, "If at the first hearing Lord Shand"—one of the judges—"had not died, that decision would have been reversed, would have gone in our favor." Dr. Rainy's only reply was, "His death seems like a Providence." I think that was the answer of a man who believed that his cause was identified with the cause of God, that he was working with God, and that though God may defeat our methods, God still must triumph.

I want to press this truth on you for two or three reasons. First of all, I believe that this continual fellowship is necessary, if a man is going to fulfil the special service of the missionary. There is only one aim before us missionaries; it is the presentation of Jesus Christ to the world. I do not for a moment fancy that such an aim in any way limits the methods which we may use. Everything

which elevates the social conscience, which purifies administration, which sanctifies laws—every method of that sort may become an avenue to lead to Jesus Christ. But this I say, that these things by themselves are useless; that unless those avenues lead directly to the living Christ, we are only doing a temporary work which will not last through the ages. I say, too, that if we who lead along those avenues are not to end in a maze, we must step side by side with Jesus Christ, that the people may at last reach to Him. Let me press it. I believe that the supreme end of the missionary cannot be attained by anything else than by spiritual methods, by spiritual ambitions, the elevation of the human race until it returns to God and the face of God is again formed in man.

I know that missionaries are busy men. I fancy there are few lives lived in this earth so continually and sustainedly strenuous, but I cannot help believing that haste, activity, will not attain our ends, that these ends are far more spiritual; they will not attain to Christ. There is so much to do in the foreign field and so little time in which to do it, that a man is apt to be carried away in a torrential rush, that he is apt to forget the first things and the first power. Artisan missionaries work like galley-slaves; the doctor moves among crowds of patients; the clergyman is busy from morning to night in administrative, or in pastoral and evangelistic work; and at the end of the day the impression is, "How busy we are!" when it ought to have been, "How near God is!"

We know that in this world there are many things that can be attained by activity, by haste. The engineer may overcome many a natural difficulty by sheer genius and by work. The financier may overstep many a hindrance by methods good or evil and add to his capital by continuous work. But I say that Jesus Christ cannot be presented to the world except by spiritual methods and by living in the fellowship and company of Christ. Therefore, one of the first lessons a man must learn in the foreign field is that he must have the grace to limit himself, to limit his activities, to refuse to run on sidings, and to take time to cultivate the friendship of Christ. One hour's work from a man who lives with God is worth ten hours' work from a man who lives alone. It may mean a less quantity of work, but it must mean an immense addition to the energy of the service we are rendering. My brothers, if we neglect this, we shall teach false lessons to the heathen. We shall be teaching worry when we ought to be teaching peace, irritability when we ought to be teaching forbearance, passion when we ought to be teaching love; and our whole life will be a travesty of the life of Jesus Christ. No; when one looks at the world and the forces we have got to meet, one cannot help being certain of this, that there is no other power in the world which can overcome but the power of the presence of God with us; for we fight not against the powers of this world, but against the rulers of darkness, against

all the constant evil passions of man, and there is nothing else that will overcome.

I remember the words of Hudson Taylor when he embarked on his great enterprise for the evangelization of inland China, how God seemed to say to him, "I am going to evangelize inland China, and I will do it through you if you walk with me." I remember Dr. Laws, our father in Central Africa, telling me that in the days of their quixotic enterprise, when they pushed up into the interior with the Gospel and men thought they had gone on a mission of death and failure, that there were only two words in his mind through the whole of his canoe journeys, "God lives, and my father is praying." He recognized that the triumph that was coming was not coming to him through the wisdom of their arrangements, but because God was joined in a holy partnership with them for the evangelization of inner Africa.

I see that it is true, as one reads the story of the missionaries who lived through days of failure, as well as in the story of those who lived in the days of triumph, that the only thing that kept them true to Christ who commissioned them was the fact that God lived with them and God worked with them. Has it not been impressed on the world during these last few months that there is no true triumph of God wrought except where God is the predominant partner and the only one visible? Is not this the whole story of the Welsh revival, how the leader was often invisible, often refused to speak, often refused to appear at the meetings, and the work went on spontaneously, for there was no other arm visible but the arm of God. Read the story of David Brainerd here in America among the North American Indians, and you will see in his reports to his commissioners a paragraph that runs something like this: "I never saw the work of God appear so independent of means. I seemed to stand still and do nothing; God seemed to work alone." My brothers, if we are going to impress Jesus Christ on the world, we must learn this lesson of being willing to be forgotten, of being willing to be despised, if only Jesus Christ is made visible and allowed room to work.

I pass on to another point. I think that this recognized friendship of Jesus Christ is very necessary, if a man is going to retain spiritual sensitiveness and so persuasively present Jesus Christ to the world. Let us not deceive ourselves. The foreign mission field is no hotbed for saints. I think, rather, that it is a place of dreadful spiritual tragedy. There men live away from all the holy influences of Christian society; they live among others where the social conscience is pitched on a lower key than anything we know of here at home. They hear things daily that they ought not to hear, see things they ought not to see, and the tendency is always for what is fine in us to grow coarse, to sympathize with clay. I am sure of this, that there is no other deliverance for us, no other means



of retaining holy, spiritual sensitiveness, responsiveness to God, than that we should live with Him. Let a man once lose spiritual visions, cease to hear the holy sound of God speaking, and his efficiency is weakened, if not entirely destroyed. Think of Henry Martyn, a man who was eminently efficient in the presentation of Jesus Christ. He made as the motto of his life: "I am born for God only. I wish to have my whole being swallowed up in the will of God." The result of this continual spirit of devotion of Martyn was that, although living among all the degradation of Mohammedanism and of heathendom, he never lost his sensitiveness, his horror of sin, and his intense appreciation of Jesus Christ. One time, when a Mohammedan was speaking derisively of Christ to him, he said to this Mohammedan: "I could not endure existence if Christ were not glorified. It would be hell to me, if He were always to be thus dishonored." And when the Mohammedan, in surprise, asked him how this could be—why he should feel so—he said: "If you pluck out my eyes, I cannot tell you why I feel pain; it is just feeling; and it is because I am one with Christ that I am thus so dreadfully wounded." It is a fact that the man who is going to present the true Christ to others must have something of this painful fellowship with Christ, bearing daily something of the stigmata of Christ, wounded with the sins of the world, never losing a sense of the eternal horror of sin and the continual attraction of Jesus Christ.

I do not believe that there is any other type of man who can truly reflect Christ to the world. You go into the foreign field as Christ's emissaries. Men look on you that they may discern the face of God, and it is that type of life that you are going to live daily which will interpret God to the people you are living among. I wonder what kind of lesson we are going to teach to the world that we are going to live in. What kind of reflection of Jesus Christ are we going to give? I see in one of the wise instructions of the Church Missionary Society to its missionaries a paragraph that reads like this: "The conscientious industry of Christian missionaries is not denied, but assertions are made in various quarters that the high spiritual tone, the strong devotion which makes self-sacrifice easy, and which manifests to all around that the missionary is absorbed by love to his Lord and to his work for the Lord's sake—that these are not always so evident as might have been looked for." I think it is so true of most of us. We are strenuous, yes; we are busied night and day. Strenuous in what? Is it in the multitude of our organizations, or in our passion to be absorbed in God? We have left our mark on the land. What mark? The mark, perhaps, of industry, of a multitude of schools, of perpetual itineration; or is it the mark of the intensity of the glory of God that is shining through us? Here, surely, is our first work—first in point of importance, of pre-eminence—that God shall be sought day by day,



His company cultivated until there is one atmosphere going forth, surrounding us, and that is the atmosphere which tells of God.

And last, the company of God is necessary if we are going to have that character which most efficiently commends Jesus Christ to the world. Holiness is not found anywhere else. Activity does not produce it; it comes straight from the life of God. If I am going to be holy, I must let God come to me, I must depend on God, on His company, and on nothing else. You little know how much your character is built up by the society in which you live. You do things because your society approves of it; you refrain from other things because these things are disapproved; but when you go out into the foreign field, false props are removed; you are alone, alone amidst daily temptations, with no one to depend on but your companion, God. Then your true character appears. The platform lights are turned down; you stand in the clear searching daylight. Past reputation is nothing; public appearances are nothing; the man you are will be known by your colleagues, by the natives around you. If passion, or greed, or selfishness stain your character, you will immensely limit your usefulness and power of presenting Christ. There is no finer offering that we can give to the world than that we should give character stamped with the image of God, that we should be as men in whom God lives, and in whom God is forming Himself. Holiness is a flower not of this world's growth, and when men see it they recognize that another world has made it; and if, day by day, you try to live so disciplined, so much in the communion of God Himself, there must come to you something of the image of Jesus Christ, which will be your best and daily testimony to the power of Christ in the world.

In Scotland we have the memory of a man whose life has been the inspiration of thousands: M'Cheyne is his name. Dr. Andrew Bonar's wife was led to Christ through him, and she always said: "It was not his matter nor his manner that struck me; it was just the living epistle of Christ, a picture so lovely that I would have given the whole world to be such as he is." A minister in the north met M'Cheyne and was in his company for a little while, and he said he never met a more Jesus-like man in the world, and he went into his room to weep and to give himself to God. God help us, is there anything of this atmosphere in our lives, that the men and women who live with us daily in college, that the heathen around about us in the foreign field, are compelled to recognize that Jesus Christ is in us, to see the very image of God reflected in our daily conduct and work. The artisan, or teacher, or doctor, or minister, who so lives that God lives through him, will be the man who will best commend Christ, whose service will be constant, moment by moment, day by day. We speak much of power for service. There is a greater gift, power to be holy and to be Christlike. He surely is least in the Kingdom of God who, while he may win multitudes

of souls, forgets to discipline his own character, to get it sweetened in the atmosphere of Jesus Christ. He surely is the most efficient and Godlike servant who, day by day, seeks to live beside God until God is formed in him.

Let me press it on you. My brothers, seek the company of God, not for efficiency in your service, but for His own sake. Do not let your individual need be buried in your profession. You need God and Christ for your own sake first, before you need Him for efficiency in your profession. Seek Him for what He is, and seek Him for what you are and what you need, and then you will have efficiency. Goodwin, one of our old theologians, says: "I have known men who sought God for nothing else than just to seek Him, to come to Him, they so loved Him; they scorned to soil Him or themselves by any other errand, but just came to Him that they might be alone in His presence." Of such surely was Thomas Bradwardine, an old archbishop of Canterbury, who prayed thus: "Thyself, my God, I love; Thyself for Thyself above all things, for Thyself I love. Thyself I desire as a final end. Thyself for Thyself, not for aught else, I always and in all things seek with my heart and whole strength, with groaning and weeping, with continual labor and grieving. If Thou dost not bestow on me Thyself, Thou bestowest on me nothing. If I find not Thyself, I find nothing." Let us seek this passionate devotion to Christ Himself for His own sake. It is the man who, like Zinzendorf, cries, "I have one passion, and that is He, He only;" it is that type of man who will daily present Christ. On the drugs that he prepares in his dispensary, in his class-room, on all his work, there will be one stamp, "Holiness unto the Lord;" and the one testimony of his life, moment by moment, and day by day, will be Jesus Christ and the supreme, ineffable excellence of Christ, whom he is presenting to the world.

## MISSIONS AND THEIR WIDER RELATION- SHIPS

A Diplomat's View of Christian Missions

The Relation of Christian Missions to Diplomacy

The Relation of the Student Volunteer Movement to  
International Comity and Universal Peace

The Secular Press and Foreign Missions





## A DIPLOMAT'S VIEW OF CHRISTIAN MISSIONS

RIGHT HONORABLE SIR HENRY MORTIMER DURAND, G. C. M. G., K. C. S. I., K. C. I. E., AMBASSADOR OF GREAT BRITAIN IN THE UNITED STATES

I FEEL that I have been highly honored by the invitation to meet you here and to address this great gathering.

I will not detain you very long, for I know that there are many here who are far better fitted than I am to speak upon the various subjects you have met to discuss. But, as I understood it, those who invited me wished to have from a layman who has spent five and twenty years of his life in the East some observation upon missionary work in that part of the world, regarded from a layman's point of view. I propose to speak to you for a few minutes on those lines.

I dare say you will not be surprised if I begin by saying that in those parts of the East where I have served, missionaries are not always regarded with favor by the officials, merchants, and others with whom they are brought into contact. I have known many laymen who believed in missionary work and supported it heartily, but I have also known many who did not. I have often heard it argued that missionary work in those regions is at best wasted and is often harmful; that practically no results follow from the expenditure of so many valuable lives and of so much labor and money, which would be more usefully expended at home; that the missionaries make few converts, and that those they make cannot be trusted; that by attacking the religion of the people about them the missionaries arouse hostility against all Christians; and that they are in fact a perpetual source of embarrassment and anxiety to their governments. I have heard these things, and things worse than these, said of the missionaries. It must be admitted that they are not universally popular among their countrymen in the East.

Now I am not going to discuss the subject in detail. In the first place, it would be useless and unpractical to do so. The real question involved in it has been settled already by our two nations. Every one in this hall, or out of it, knows that neither England nor America will take her hand from the plow and abandon the field of foreign missions. And secondly, if that question were still open, there are many men here immeasurably more competent than I am to examine one by one the statements made, to show how far they are true, and

how far they are false, and also to show, if there is a measure of truth in them, to what extent they should be allowed to influence the attitude of Christian people toward foreign missions. For my part, I shall not attempt any such comprehensive examination of the subject.

All I wish to say and what I feel bound to say is this, that in so far as my personal experience goes, the charges brought against missionaries and their work are many of them untrue and exaggerated, and that the amount of good they do is greatly in excess of the alleged harm. I have, it is true, met injudicious missionaries, and I have known Christian converts of a very undesirable type, and I have been saddened at times by seeing devoted men and women apparently throwing away their health and their lives with no result. There are shadows to the picture. But the picture, on the whole, is very far from being a dark one.

As to the good done by missionaries, will you excuse me if before speaking of my personal experience, I mention my father's? He was a soldier, one of the group of soldier statesmen who did so much during the last century to build up our Indian Empire. Sixty years ago he was governing British Burma, and there he became acquainted with the American Baptist missionary, Judson. I have a book containing an article on Judson's life, which was contributed by my father to the "Calcutta Review" in 1850. It speaks of the Baptist missionary as a man of unconquerable spirit, entirely free from selfishness, from avarice, from all the meaner passions, above all, as a man of real humility. Judson's labors and sufferings are described, his twenty-seven years' toil over his Burmese translation of the Bible, his long imprisonment in fetters by the Burman king, his struggle against failing health, finally his death. The article ends by telling of "very important services he rendered to the British government," of the "information and advice" given by him to successive administrators of the province, of his coming forward as "a powerfully auxiliary to a diplomatic mission," ready to "devote his great ability and thorough acquaintance with Burma, its princes and its people to aid in the conduct of negotiations." Finally, the article dwells on the fact that, though the Burmese were his particular charge, the British soldier shared his love and sympathy, and that many an officer and man of our army had cause to bless his name.

I find this article between one upon the British administration of Central India and one describing the battles of the second Sikh War, in both of which spheres of action the writer had served. It is written not by a missionary, but by a soldier and administrator, who had ruled British Burma itself and had the best means of knowing whether Judson did good or harm. May not this testimony be taken as some set-off against the criticisms I have mentioned?

No doubt it would be said that there are not many Judsons, and that is true. But I have seen enough of the work of the missionaries

to know that there are among them a very great number of devoted and able men whose work it is a shame to disparage and decry. The lives of those whom I have known have been almost without exception an example to all about them—an example which some of their detractors would do well to follow. Many of them have been men of the highest culture. I have never known any class of men in the East who had such knowledge of the native languages. This point has often been made the subject of remark. It stands to reason that the command of language needed to enable a man to argue upon religious and metaphysical questions is far greater than that required for the discharge of ordinary official or military duties. Further, I have found that in knowledge of the people, of their customs and feelings, the missionaries were, as a rule, far ahead of the officials. That fact also is easy to understand. And it enables the judicious missionary to afford at times, as Judson did, the most valuable aid to the official who will consult him.

Of course, as I have said before, all missionaries are not judicious. I have known some who were injudicious, and an injudicious missionary can at times be as powerful for mischief as an injudicious diplomatist—if, indeed, there can be an injudicious diplomatist. I trust there is no such person in existence, though I confess that when I find myself addressing a missionary conference, I have some doubts on the subject.

Altogether, so far as my experience goes, missionaries who obey the laws of the country in which they reside and who are gentle and considerate and courteous to all about them, very rarely get into trouble, and are a help, not a hindrance, to their countrymen. Of course, they do get into trouble occasionally, and deplorable outrages occur; for some of the "heathen" are as fanatical as some professing Christians, and Oriental governments are not always strong enough to keep their fanatics in order, as we now, to some extent at least, manage to keep ours. But there is much religious toleration among Orientals in general, for people who behave properly. Indeed, the spirit of religious toleration is at times one of the difficulties with which the missionary has to contend. I remember, for example, talking one moonlight night in India to a high caste Brahman and trying to get at his real views. The upshot of it was that he said: "Sahib, all religions are good. The Mohammedans turn to Mecca when they pray, and the Hindus pray to Vishnu and Siva and other gods, and the Sahib-lok pray to Christ; but over all is the great Nayayan, the Lord, to whom all these differences are nothing." It is not easy, I imagine, to argue with a man who holds so comprehensive a faith. Even Mohammedans, whom many Christians regard as specially fanatical, can show much toleration to a man who treats their religion with respect, and asks only for an opportunity of temperately explaining his own. There is a missionary now present who is a striking example of this. Not long ago he was invited by



an influential mollah, or priest, to speak in one of the largest and oldest mosques in Persia. There was a large audience. After offering prayer and reading the story of the Prodigal Son, the missionary preached to them about "repentance." He was treated with much kindness, and after the service the Mohammedan priest took the missionary home with him to tea, with a number of other priests and chief men of the town. The day was a Friday, and the missionary's sermon followed the regular Mohammedan prayers. If I did not know that story to be true, it would seem to me incredible. I suppose that any ordinary white man who had found himself uninvited in that mosque would hardly have escaped with his life; but the missionary who was invited there, who is now here among you, was one of the American Presbyterian missionaries at Teheran, Rev. Lewis F. Esselstyn, and that man has to my certain knowledge gained to a very remarkable extent the respect and liking of the Persians around.

I could tell you one instance of their respect for that mission that only occurred to me to-day. When I left Persia some years ago, the cemetery attached to the American mission, and in which also the English dead used to be buried, was a stony wilderness which it made one's heart ache to see. In that country everything will grow if there is water, but water is very difficult indeed to get and is most precious. Owing to the respect and liking inspired by the Teheran Mission among the Persians, a prominent Persian came forward and gave to the mission free of charge a practically unlimited water supply, and that desert cemetery is now becoming a garden.

As to the sincerity of Christian converts in the East, let me cite one instance out of many which I have known. A few years ago I was traveling in the mountains of Western Persia, when a man came to see me in the suite of a Persian official. After our business was over, this man spoke to me, and told me that he was a Christian. He said he had been in training for the Mohammedan priesthood, but that a chance meeting with a Nestorian on the frontier had led to his reading the Nestorian Bible. Gradually it dawned upon him that the religion it disclosed might be the true one, and after a visit to some missionaries he had been confirmed in this belief. He then openly embraced Christianity. He was, when I saw him, living among Mohammedans; and though he assured me he was not ill treated on account of his change of faith, his position can hardly have been a pleasant one. It is not easy to see what reason he could have had except sincere conviction for acting as he did.

I should like, by the way, to take this opportunity of expressing publicly my gratitude toward the Teheran Mission for their unvarying kindness to our people. We have a large legation there and about a hundred British subjects, but we are entirely dependent upon the American Mission for all religious offices. Our people turn to them for every kind of help and always with the certainty of re-



ceiving it. I can hardly exaggerate the debt of gratitude we owe to them. This, however, is another story.

To sum up, the fact is that it lies in great measure with the people who choose and send out men to mission work whether the missionaries do harm or good. Missionary work is difficult and delicate work, and in fairness to government, as well as to individuals, hot-headed and tactless men, however devoted, should not be sent out to do it. May I quote to you on this point the words of Judson himself? "In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire language; men of an amiable and yielding temper, willing to take the lowest place, to be the least of all and the servants of all; men who live near to God and are willing to suffer all things for Christ's sake, without being proud of it—these are the men we need."

Provided that missionaries are of that stamp, and many of those whom I have known in Persia and elsewhere were of that stamp—then I can only repeat in words I have used before to-night, that if I were ever again an administrator or a diplomatist in a non-Christian country I would from a purely business point of view, as a government official, far sooner have them than not within the limits of my charge. And I believe from what I have seen that the people of the country, too, would far sooner have them than not have them.

May I say one word to the young men, if there are any here, who contemplate going out as missionaries to the East? I do not wish to discourage you, but I beg you to consider earnestly before you go whether you are really fitted for the task before you. Do not be misled by love of excitement, or adventure, or by the glamor of the East. It has a wonderful glamor, and any man of thought and feeling who has been out there will "hear the East a-calling" for many a year. But a great part of a missionary's work, as indeed a great part of the work of every profession, is hard drudgery. To master an Oriental language, as you must master it if you are to be of any use, is itself a labor of years. Judson used often to sit and study his Burmese for twelve hours out of the twenty-four, and, as I have said, it took him twenty-seven years to complete his translation of the Bible. That is the kind of toil you must be ready to face. I once saw a missionary attempt to convert an Afghan. His manner of doing so was to walk up to the Afghan on the road and say in very bad Persian, which was not really the Afghan's language, "Christ is the Son of God." He repeated the remark twice, receiving each time a monosyllable answer, and then he sheered off, having apparently no more Persian at his command. This is the sort of thing which causes the enemy to blaspheme. And remember Judson's warning. Do not be tempted to spiritual pride. Do not stand

aloof and condemn the diplomatist, or the administrator, or the soldier, because their lives and their views are not what yours are. They, too, know some things—some things which you cannot know—and they, too, are trying to do their duty. Above all, never look down upon the soldier. He may be rough and reckless at times, but he is always ready to lay down his life for his country, and all good missionaries should honor the soldier's uniform.

If you are ready to go out in that spirit, in the spirit of Judson, then go, and God be with you. That He will be with you, I have not the shadow of a doubt.

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## THE RELATION OF CHRISTIAN MISSIONS TO DIPLOMACY

GENERAL JOHN W. FOSTER, LL. D., EX-SECRETARY OF STATE

I HAVE been asked to speak briefly on the relation of diplomacy to Christian missions.

The greater part of the entire foreign mission effort now being put forth by the Christian churches of the world is directed toward Asia. Across that vast continent, from west to east, stretch a series of non-Christian countries—the Turkish Empire, Persia, Tibet, China, Korea, and Japan. The first two are ruled by tyrants inspired by a bitter hatred to Christianity, and none of them, except Japan, have any of the restraints of a constitution or an orderly administration of justice and law.

For these reasons the Christian nations have found it necessary to exact from them the observance of what is termed the practice of extritoriality. This is the exemption under certain conditions of the citizens or subjects of the Christian nations in those countries from their laws and jurisdictions. It is based upon the theory that for certain purposes they carry with them the territorial status they would have if in their own country. This exemption is regulated by treaties, or other diplomatic agreements, and is not uniform for all the countries. In general, it may be stated, subject to certain exceptions, that an American citizen resident or found in those countries, when charged with a crime or an offense against the local law or custom, must be tried by his own diplomatic or consular representative; and if found guilty, the punishment must be meted out by such officer. American citizens also enjoy other privileges in non-Christian countries which I have not time to detail. On this account, American diplomatic representatives in Asia have more intimate and responsible duties toward their countrymen than those accredited to Christian powers.

The system of extritoriality is one which makes the govern-

ments where it is enforced very restive, and they look forward more or less impatiently to the time when it may be abolished. For nearly half a century after Commodore Perry opened the gates of Japan, that country labored under the exterritorial disability; and it was not until some years after she had adopted a constitution which guaranteed freedom of religious belief and worship, and the other civil rights, and had put in operation a system of jurisprudence and an administration of justice modeled after that of the Christian nations, that she was released from that thralldom.

The resentment of non-Christian countries because of the practices of exterritoriality is more likely to manifest itself against missionaries than other classes of foreigners, and the diplomatic representatives of some governments are more on the alert for the maintenance of their rights than others. The French representatives in Asia have shown special zeal for the defense of their missionaries, who are almost exclusively Catholics. Whether their conduct will be affected by the abrogation of the Papal Concordat remains to be seen. Germany made the murder of two German Catholic missionaries the occasion of the seizure of an important Chinese port, a large area of territory, and the practical control of an entire province. The government of the United States has held that American missionaries in foreign lands were entitled to the same protection as American merchants, or any other class lawfully in such lands.

But in most of these Asiatic countries special privileges have from time to time been obtained for missionaries. In the bigoted Empire of Turkey, for instance, the zeal of the French government for the Catholic missionaries has forced the Ottomans to grant them one concession after another; and under the "favored nation" principles, the Protestant missions have shared in these favors. In 1858 the United States and other Christian powers secured from China an express stipulation that the missionaries might teach their doctrines without being harassed or persecuted, and Chinese converts should in no case be interfered with or molested. In the same year our minister to Japan negotiated a treaty which granted freedom of religious worship; and some years later the representatives of the Christian powers intervened to bring about the abolition of the old anti-Christian edict. The last treaty negotiated by the United States with China is so recent (1903), and contains such a remarkable article, that I think it worth while to quote it in full, as follows:

"Article XIV. The Principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United



States, or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before, or may commit after, their admission into the Church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live in peace.

"Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes and, after the title deeds have been found in order, and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

The foregoing is sufficient to show that the diplomatic and consular representatives of the United States and the American missionaries must necessarily have important and close relations with each other. This would be so if the practice of extraterritoriality were the only bond for bringing them together. But the precision with which our treaties have been drawn with the Asiatic governments, the interest which our government at all times has shown in the work of the missionaries, and the care it has taken in securing the free exercise of their labors and in marking out their duties and those of their converts to the local authorities, constitute a certain oversight by our diplomatic representatives in those countries and an obligation and privilege on the part of the missionaries which neither can disregard.

I am happy to say that, with a few unimportant exceptions, the American representatives in the Orient and in the Far East have properly interpreted the spirit of their government; and in their relations with the powers to which they have been accredited, and to their countrymen engaged in the mission work, they have shown that they were the representatives of a Christian nation. Judged by the results accomplished, Commodore Perry was the most distinguished American diplomatist in the East. When he steamed into the Bay of Yeddo with his formidable squadron, which filled the subjects of the Shogun with fear and amazement, he gave them their first lesson in Christian institutions. When Sunday came the



free intercourse which had been maintained with the shore was entirely suspended, and public service, as was the Commodore's invariable custom, was held on the open decks of all his vessels. One of the most useful of all our ministers to Japan was Townsend Harris. During that unique negotiation with the then inexperienced and simple Japanese, which resulted in the treaty of 1858, he records in his diary, "I shall be both proud and happy, if I can be the humble means of once more opening Japan to the blessed rule of Christianity." You are familiar with the good work done by the late Colonel Denby, one of the most able and useful of our diplomats, and of Mr. Conger, recently returned from Peking laden with honors; both of whom were the staunch friends and supporters of the missionaries. I might enumerate others, if time permitted.

I am doubtless addressing some young men who aspire to serve their country in a diplomatic capacity. It is a laudable ambition, and I hope you may attain your desire. I am glad to assure you that there opens up in the Far East a wide field of usefulness and honor for the Christian citizen of our republic who is so fortunate as to go to those lands as the official representative of his country. But I address a still larger number of young men who are resolved to enter the great mission fields of Asia and to devote their lives to this most noble of all causes. It will be a satisfaction to them to know that many of their predecessors in their humble avocation have been able to render most valuable service to the world, and especially to our own government, in connection with the diplomatic intercourse of the Western nations with the Far East.

In the negotiations which resulted in the first treaty ever made by China with a Christian nation—that of Russia in 1689—the Catholic missionaries were invaluable participants, both as interpreters and advisers. And all through the eighteenth century the Christian Fathers were an indispensable part of all diplomatic missions which visited Peking. When the British government was making arrangements to send the famous Lord Macartney Embassy to Peking in 1792 to open up political intercourse with the Emperor of China, search was made for a competent person to act as interpreter, and the secretary of the Embassy records that "in all the British dominions not one person could be procured properly qualified," and that after much inquiry two Christian Chinese students were found in the mission college at Naples, Italy, who were engaged for that service.

The well-known English missionary and interpreter, Dr. Morrison, who first, in China itself, translated the Bible into Chinese, was the chief interpreter of the second British Embassy in 1816; and he acted as the official interpreter and trusted adviser of the British government and of the East India Company at Canton for some twenty-five years. During the Opium War of 1840, and in

the peace negotiations, Dr. Gützlaff, the German missionary and historian, was in the employ of the British government, as interpreter and adviser, and was most useful in the negotiations. He was also of service to the United States in a similar capacity at a later date.

When the first American diplomatic envoy was sent to the Far East by the American government, Mr. Roberts was appointed in 1832 to negotiate treaties with Siam and other Oriental countries. He had first to go to Canton, and there procured the services as interpreter of Mr. J. R. Morrison, the son of Dr. Morrison. A similar service was rendered for Mr. J. Balestier, the American representative, the negotiator of the treaty with Borneo in 1850, by Mr. Dean, an American missionary.

In 1844 Honorable Caleb Cushing was sent to China to establish our first diplomatic intercourse with that Empire. He was escorted in great state by a squadron of the American Navy. But he was utterly powerless to accomplish the great object our government had in view, until he obtained at Canton the services of Dr. Peter Parker, a medical missionary, and Rev. Dr. Bridgman, an accomplished Chinese scholar, both of the American Board of Foreign Missions. These two gentlemen were made secretaries of the Embassy, and through them the negotiation with the Chinese plenipotentiaries were wholly carried on to successful completion. Mr. Cushing returned to America to receive the plaudits of his countrymen for an achievement due in large measure to the humble missionaries. Dr. Parker became so useful to the government that for several years he acted as *chargé* of the legation, and later became the Commissioner of the United States to China.

One of the best known of Americans in China was Dr. S. Wells Williams. He mastered that most difficult language, and came to be recognized as the first scholar and linguist of all the foreign residents. When our government determined to force an entrance into Japan, which had been hermetically closed against all foreigners for centuries, Commodore Perry was dispatched with a formidable fleet, and both America and Europe were laid under tribute to furnish men of learning and fitness to make the expedition a success. But before Commodore Perry could venture on the first diplomatic step in his work he had to repair with his fleet to Canton to take on board Dr. Williams as his interpreter and adviser; and the narrative which the Commodore has left of his expedition shows that in securing intercourse with the authorities and in the details of treaty negotiations, Dr. Williams was his main support, and to him, more than to any other person, was the Commodore indebted for the complete success of his expedition, which has brought so much fame to American diplomacy, and which has given to the United States such prominence in the affairs of the Far East.

When the allied British and French fleets went to Tientsin in

1858 to exact treaties from China, the American minister took with him Dr. Williams as his counselor and interpreter, and he played a very important part in those negotiations. The minister reported to his government, "I could not but for his aid have advanced a step in discharge of my duties." Years afterward, when Dr. Williams was leaving China to return to America, to spend the evening of his life, the Secretary of State, Mr. Fish, wrote him, "Above all, the Christian world will not forget that to you more than to any other man is due the insertion in our treaty with China of the liberal provision for the toleration of the Christian religion." For many years after that event the Doctor continued as the trusted adviser of our government in all Chinese questions. He left as a monument to his industry and learning his Chinese Dictionary, and he gave to the world in his "Middle Kingdom" the most complete work on China, which is to this day the standard authority on that country.

Another person took a prominent part as the associate of Dr. Williams in the Tientsin expedition and negotiations of 1858, Dr. W. A. P. Martin, who went to that country as a missionary of the Presbyterian Church of the United States. He became proficient in the Chinese language and literature, and was called into the service of the Imperial government. For thirty years he held the post of the head of the Chinese educational system in the foreign course of study, and has acted as an advisor to its foreign office in international affairs. He has translated into Chinese our own standard author on international law, Wheaton, and other Western publicists. He has been of inestimable service to the Imperial government, and has been characterized by Minister Denby as "the foremost American in China."

Such are some of the services which Christian missionaries have rendered to the Western nations and to China in their political and diplomatic relations. It is not too much to say that up to the middle of the last century the governments of Europe and America were almost entirely dependent upon the missionaries for the direct conduct of their intercourse with Chinese officials.

My object in this brief review has been to show the relation which exists in the non-Christian countries between the American diplomatic and consular representatives and the missionaries, how necessary and intimate must be this relation, and what it has accomplished in classes of representatives of America in the past. Let us hope that these Eastern lands, especially Japan and China, may continue to work in harmony for the honor of their own countries and for the enlightenment and blessing of the hundreds of millions of the people of Asia.



## THE RELATION OF THE STUDENT VOLUNTEER MOVEMENT TO INTERNATIONAL COMITY AND UNIVERSAL PEACE

HONORABLE HENRY B. F. MACFARLAND, PRESIDENT OF THE COMMISSIONERS OF THE DISTRICT OF COLUMBIA

You recall the story of the English drill-sergeant who was told to ascertain the religious proclivities of the awkward squad, and who lined them up on the parade ground and said: "Church of England men to the right; Roman Catholics to the left; all fancy religions to the rear." That expresses the old order of division and separation between churches and the old order of separation and division between nations. But there is a new order, as this great gathering of all the churches tells us. During the Spanish War, when we were making up again to the mother country because of the great service she was rendering us as almost the only benevolent neutral in the world, at a dinner party in Washington, an American girl was talking to an Englishman, and there came one of those lulls that occur in the general conversation, and her voice only went on. She was overheard to say, "And I do not see any reason why we should not go on loving one another more and more." Of course, her reference was wholly impersonal; it related entirely to international comity and even to universal peace. That illustrates the new order. Why, the churches have come into comity. There is an interdenominational comity, and I can even see signs of universal peace among them; and if comity and lasting peace can come between the churches, certainly it can come between the nations.

We are celebrating this year the centenary of that great simple meeting by the haystack at Williamstown of those young students who so unwittingly brought glory to their Alma Mater and to their country and blessing to the world. But only three years before that time, Alexander Hamilton felt that he must face Aaron Burr in duel at Weehawken, though he realized that he was going to his death, because he did not dare to refuse the challenge lest his influence with his country, treasured against that time which he imagined would come when he should need once more to exercise it, should be absolutely imperiled if he declined. It is only a century ago when that man, the greatest of our early statesmen except Washington, did not dare to refuse a challenge to the duel; and, as we all know, many



men of less fame among our statesmen for years after that did not dare to refuse a challenge to the duel. But the duel has gone from among intelligent men in America. It was frowned down and it was laughed out, and it has long since gone. Now men settle their differences, even their differences about that impalpable thing called honor, in the courts or in other civilized ways.

Nations are slower than individuals to learn and especially to learn peace. It seems as though a nation, like a mob, was more governed by the baser passions of mankind than is the average individual in the nation. But nations, if it be not true that they are beginning no longer to learn war, are beginning to learn the advantages of international peace through international justice; and it is a proud thought for us that hand in hand the United States and Great Britain have led in this movement. For more than a century, from the time of John Jay's treaty, then denounced but now admired, which contained the first provision for international arbitration, the United States and England have with slight departures walked hand in hand in that pathway. More than a hundred arbitrations to which our government was a party occurred during the last century, and all the greatest questions that we had with Great Britain were settled in that manner. Within the last few years, the nations of the world generally have come to see the wisdom as well as the justice of that course. They are a long way from universal peace; they are a long way from general disarmament, although some nations have begun to disarm. But the Hague Convention is a fact; the Hague tribunals are a fact. Under the leadership of President Roosevelt a track has begun to be beaten to the Hague, and the nations have begun to walk in it. We must never forget that the Hague conference would have been a failure, whatever its original purpose may have been, if the earnest efforts of the American delegates had not been so earnestly supported by the British delegates, headed by Lord Pauncefoot, the late lamented ambassador of Great Britain at Washington. The great result has been accomplished of adopting a constitution, of setting up an international tribunal, of providing means by arbitration and by conciliation, for the settlement of some of the differences between nations. Delay has been secured and delay often prevents war by cooling angry passions.

We remember very well that after our own constitution was adopted by the sovereign states on this continent, and after our own Supreme Court was set up to be the arbiter of their differences, it was a long time before any important case, or any case at all, was taken to that Court, and men sneered at it as at one time men sneered at the Hague tribunal; but we know now that we have comity between our states and that our Supreme Court has been accepted as the arbiter and that its decisions are respected and obeyed; and we thank God that universal peace has come between these United States. The dream of the poet so long laughed at has now become

the very plan of the statesmen and is accepted in all governments as a settled fact.

And yet there is much still to be done. Although we have the Hague tribunals, although already so much has been done through the Hague Convention to avert war, there is yet a great program to be carried out. The Interparliamentary Union, made up of 2,000 members of the parliaments of the civilized world, in which 200 members of our own Congress are actively engaged, has suggested to President Roosevelt, and he has suggested to the Czar, the calling of another Hague conference for the completion of the work which that conference avowedly left undone. That Union is talking of an international congress which shall have at least advisory functions and which shall be the beginning of that parliament of man which shall culminate in the end in the federation of the world.

We are asked to consider to-night what you and those whom you represent can do for this cause—you, the members of this great Student Volunteer Movement, the 3,000 who have gone already to perform the service of ambassadors of Christ in the lands beyond the seas and all those who remain and all those who are back of them, the affiliated students of the universities and colleges of the world, 100,000 in number, fortunately represented here to-night by their president, Dr. Fries. In thirty lands are these 3,000 representatives whom you have already sent; in forty lands are these 100,000 men and women, the very flower of the intellect and of the physical power of our time. What can they do—those who have gone, those who are to go, those who are never to go—in this great cause of bringing the nations into comity and hastening the day of universal peace? Every one of you, whether at home or abroad, has influence proportionate to your exceptional intelligence, to your exceptional educational opportunity, to the exceptional work in which you are engaged, and that influence you are to use not only with individuals directly and privately, but generally to create that public opinion in the world which has brought about all the victories that this cause has ever achieved. The quick communication, the telegraph, the steamship, the locomotive, which have brought the nations of the world around one common table, so that they see and hear one another continually—these have made possible a public opinion and an influence of public opinion on individuals which is more powerful than anything which has heretofore been known. One reason for the duel between individuals was because there was less communication, less understanding. One reason for wars between nations was because there was less communication, less understanding; and the great reason of all was that the public opinion of the different countries was separated, that there was no common, no international public opinion. But now we have in every country, even in those countries which are called non-Christian, a real, a strong, and a constant public opinion in favor of closer and better relations between all

countries. All such organizations as yours—and they have been made possible by this same quickening of communication—are of the very greatest value, because they bring together men and women of good will and because that good will keeps the friendship of nations. We are to have peace on earth among men of good will; never otherwise. Men who are filled with the passions of avarice and hatred will never keep the peace except under the strong arm of the law, but men of good will have no difficulty in keeping the peace. Here we have before us men and women of all descents, of all nations, of all Churches, and we sit together here in brotherly love because we are all of good will; and if all men and all women in the world were men and women of good will, we should have now universal peace.

Your great service—and it is in my mind the greatest service in the world—is to be as ambassadors of Christ. If you go abroad, that will be your chief function and your chief honor. But every one of you will be also and inevitably a representative of your country, and every one of you will have a part in the making of international public opinion. "Blessed are the peacemakers, for they shall be called the children of God." They who believe in the coming of universal peace are not visionary; they may rather claim to be men and women of vision. We do not look for it in our time; we do not look for it in any time until the Prince of Peace comes to reign and becomes in fact King of kings and Lord of lords; but we may greatly ameliorate the relations between the nations of the world, as we may greatly ameliorate the relations between the men and women of the world by ourselves showing and doing equity, by keeping justice and maintaining peace, and by using all our personal, official, and organized influence to promote just such sentiments among the people of the world.

And yet the bright vision of universal peace must wait upon Christ Himself. Chili and Peru, beginning disarmament by selling battleships, have built upon the high mountain boundary line between them a great statue of Jesus Christ as the Prince of Peace, as the One and the only One who can keep peace between nations, or peace between individuals; and it is to Him that we all look for that increase of international comity which shall lead eventually to international peace, to universal peace, when all men and all women will be men and women of good will.

'Down the dark future, through long generations,  
The warlike sounds grow fainter and then cease;  
And like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say, 'Peace.'

"Peace, and no more from out its brazen portal  
The blast of war's great organ shakes the skies;  
But, beautiful as songs of the immortals,  
The holy melodies of love arise."



## THE SECULAR PRESS AND FOREIGN MISSIONS

MR. J. A. MACDONALD, EDITOR-IN-CHIEF OF THE TORONTO GLOBE

WHAT should be the relation of the secular press to the work of Christian missions in non-Christian lands? I am asked to answer that question, not as an ambassador of state who deals with high politics among the nations, not as a missionary official at home or as a missionary worker abroad, and not as a student volunteer in whose heart the passion for service burns with undimmed ardor. None of these qualifications or distinctions are mine. The only apology for my place on the program and my presence on the platform is that I am the managing editor of a daily newspaper. And so the opportunity comes again for someone to ask, "Is Saul also among the prophets?"

As a man's point of view is a factor in his opinions and judgments, it is right that I should not conceal the standpoint from which I am to view this question. I am a newspaper man, with the bias, the limitations, the instincts, and the traditions of my craft. For the moment, I am not specially concerned with the religious interests at home, or the missionary activities abroad. My perspective, my ambitions, my ideals, are those of the newspaper office.

Now for our question. Here we have the secular press, sending its line into all the earth, making its voice heard from Florida to the Yukon, the teacher of the public mind, the organ of public opinion, the university of the common people. Now, what is the relation of that institution to the foreign missionary movement?

I answer that question, as is a Scotsman's right, by asking another, and, being a Canadian Scot, I ask two: First, what is the function of the press? and, second, What is the newspaper value of missionary incidents and missionary movements?

I. The function of the newspaper is, in a word, to be what it professes to be, a newspaper. Its primary function is the collection, the organization, the interpreting, and the disseminating of news. The daily newspaper presents a report of the world's doings for one day. It holds the mirror up to life and reflects the facts of life with more or less definiteness of outline and truth of proportion. All sorts of facts are reflected, because all sorts of facts are there. Quarrel with the facts of life—with its murder and theft and bribery and divorce and graft and perjury and multiform immorality



—quarrel with the facts before you quarrel with their reflection. Change those facts into things of beauty and their reflection in the daily newspaper will be a joy forever.

The proportion and the perspective of the newspaper, the space given to this class of news and to that, the sweep of its survey and the interpretation of its facts, will depend on the resources of its counting-room, the needs of its constituency, and the quality of its ideal.

The typical up-to-date newspaper has its eyes on the ends of the earth. Not only the social function in the next street, but to-night's happenings in politics, in trade, in international affairs, whether they be in Britain, or continental Europe, or Africa, or the Orient, will be told in the morning to the people of the United States and Canada. The press has its finger-tips on the pulse of the world, and the heart-beats of civilization are counted and the health of the world bulletined in the office of the daily newspaper.

II. Now, in that world-survey should a place be made for news and views of the world's evangelization? A place is made for world-wide politics and trade and social scandal and industrial revolutions and wars and rumors of wars. Of all these the Associated Press tells the daily story, and special cables supply the "scoops." A "scoop" or a "beat," in diplomacy, or in foreign politics, or in international intrigue, is a front-page feature for a wide-awake newspaper. Of what value is a "scoop" in foreign missions?

I answer that question, not as a missionary, or a missionary advocate, but solely as the editor-in-chief of a daily newspaper; and I say that in my judgment the work of Christian missions in non-Christian lands contains, and could be made to supply, as important news, and often as sensational a story, as is ever carried by the cables or told by the press.

What gives public interest and sensation to any news item from a foreign land? It is its broadly human features, its intimacy and touch with thought and life at home, and its bearing on the fortunes of civilization abroad. And those characteristics belong to incidents and movements in foreign missions just as truly, and quite as largely, as to news that originates in the secret places of the diplomats, or at the legations, or in the foreign office, or among the traders, or capitalists, or social nabobs.

(1) I have said that a foreign news-item, to be interesting, must have broadly human features. Every editor knows the newspaper value of the human element in a story. A thing might happen in Nashville to-night, the parties involved might be obscure and hitherto unheard of, but in the incident there might be condensed and concentrated some of the master passions, some of the universal elements of human nature, and that story would be flashed to New York, to Chicago, to San Francisco, to Toronto, and would be read with intensest interest to-morrow morning by a million people,

who never saw Nashville or heard of those involved in the story. The human element makes appeal to the human heart and furnishes the essentials of a newspaper story.

So, too, with incidents and movements in China, in India, in Japan, in Africa, and in all the fields of foreign mission enterprise. In every one of those fields new illustrations are supplied of the great forces and features in human life—the high courage, the heroic endurance, the significant triumph, the spiritual tragedy. What is needed is the reporter with the true newspaper instinct, and the happenings of the mission field would be woven into a newspaper story. And the day is coming when the genius of the fiction writer will discover and utilize the wealth of material provided in the conflict of Christianity with heathenism. What Ralph Connor has done for the lumber camps of the Ottawa, the ranches of the foothills, and the mining towns of the Rockies, someone will yet do for the mission fields of Africa and the Orient. And if, meanwhile, we newspaper editors in America, in the rush and strain of our crowded lives are slow to recognize the newspaper value of foreign mission incidents, we can comfort ourselves with the reflection that the great publishing houses of the United States declined Ralph Connor's first book because of its religious and missionary qualities; and you friends of missions may be encouraged to hope for our enlightenment and conversion when you reflect that "Black Rock," although refused at first, has been published by nearly every respectable pirate house in the United States, in successive editions, ranging from 50,000 to half a million each. Book publishers as well as newspaper editors come to learn that the great human heart is incurably interested in the age-long and world-wide struggle.

(2) I have also said that the news of foreign missions is in intimate touch with life at home, and, therefore, has real journalistic value. Foreign affairs—trade, politics, sports—are of newspaper value in proportion to the local interest. The recent general elections in Britain were of interest to hundreds of thousands in the United States and Canada who came from Britain, or who, for commercial reasons, were concerned in matters of tariff and trade. For that reason the cables were kept hot with reports of the speeches and of the voting. Is there not interest as widespread and as keen throughout this country in the incidents and progress of world-wide evangelization? Are there not hundreds of thousands throughout the South and the North and the West and the Dominion of Canada who have children or relatives engaged in the schools and hospitals and evangelistic work of foreign missions? Are there not literally millions who give of their means and who intercede in their prayers for the sake of that missionary work? Those facts are indisputable evidence of a wide-spread and enduring interest which the secular press cannot afford to minimize or neglect.

(3) Once more I have said that the newspaper interest of

a foreign news-item is in part dependent on its bearing on the progress of civilization abroad. The newspaper is an institution of civilization. It owes to civilization its existence, its freedom, and its power. And it is under obligation to promote civilization, to strengthen its aggressive agencies, and to defend its world-wide interests.

That obligation to civilization involves an obligation to missions. The civilization which we know and approve, under which we live, and to which we owe what is most worth while in our life, is a Christian civilization, awakened, organized, developed, vitalized, and kept from corruption and collapse, not by Congress or Parliament, not by trade and industry, not by great corporations and financial institutions, but more than by all other influences, by the rejuvenating, inspiring, cleansing forces and agencies of the Christian faith. And until we have seen somewhere in actual life a civilization that can live, and that deserves to live, apart from and independent of a vital Christian faith, we are bound, when we send across the seas our trade and our scientific knowledge, and our political influence, to send also those spiritual and Christian elements which have safeguarded and vitalized our civilization at home.

III. What can the secular press do—what can reasonably be expected of it—in relation to the world-wide missionary movement?

(1) It can master the missionary problem as thoroughly as it masters the political problem, or the social problem, or the industrial problem, or any other problem that touches the life and progress of a foreign people. On the staff of every newspaper that can afford an expert in finance and trade and economics and sports, there should be an expert in matters of religious and missionary interest, who would save the paper from the mistakes and misrepresentations and misinterpretations which would not be tolerated in any other department.

(2) It should report the facts of the missionary movement, its organizations at home and its enterprises abroad, with the same intelligence and fairness as is done in the case of other matters and movements. A newspaper that would confuse the terminology of sports, or misuse the nomenclature of the law courts, or of politics, would betray ignorance, and suffer disgrace. Its ignorance is as real, and its disgrace should be as certain, when its reports and comments on religious affairs are confused and misleading.

(3) It should stand for that type of civilization at home which can justly claim the right to extend itself abroad and project itself over the world. Only that civilization which is superior and living is worth transplanting and has the right to endure. There are features in our life, types in our civilization—political, commercial, industrial, social—which are local, selfish, blameworthy, and which would be a burden and a curse to any nation that adopted them.



By standing against those types and features, by resisting them, by having them repudiated as being alien and antagonistic to the civilization of America, the press of this country would not only check the forces that make for corruption and decay at home, but would present to nations abroad a type of civilization that deserves to be supreme, that has in it the elements that endure, and that is destined to touch to finer issues the life of the world.

(4) The secular press can aid the missionary cause by standing for honor and truth and a square deal in the relations of Christian nations with the nations and peoples of the non-Christian world. The British nation is the greatest secular power making for righteousness and civilization which a thousand years of history knows; but the records of British diplomacy, of British trade, of British expansion, in India, in China, in Africa, are not unstained; else we had had no Mutiny, no enforced opium trade, and no Jameison raids, with the horror and shame and unspeakable dishonor that followed in their train. Look you to your affairs, you men of the American Republic, and see if there be in your diplomacy and foreign trade and new-born, far-flying imperialism, anything of which your citizens, did they but know it, ought to be ashamed. By standing against those wrongs the press of this country would give Christian nations prestige abroad and would promote the civilization and elevate the life of non-Christian peoples and give the missionary an undishonored standing and a fair chance.

(5) The press can still further and more definitely serve the missionary movement by being intelligent and fair in its treatment of the missionary problem, informed in its discussion of missionary methods, accurate in its estimate of missionary results, and just in its criticisms of missionary workers. No immunity is asked, no exemption from criticism, but only intelligence, fairness, and a just appreciation of the services to the world's knowledge and progress which the missionaries have rendered. There is demanded, too, an honest and reasonable sense of the civil rights of missionaries under the same treaties which secure the rights of traders and travelers. And it is within the scope of the press, not only to criticise missionaries, but also to criticise the uninformed and prejudiced critics of missionaries, the vagabond globe-trotters whose lust has cursed the natives, and whose perfidy the missionaries condemn.

(6) Once more, the press can serve the causes of civilization and evangelization by reading the movements of history and interpreting the developments of human society, so as to allow for those spiritual forces without which civilization had not been, and apart from which there could, even now, be no enduring progress. The men who report and record the doings of the day must co-ordinate those incidents and events into movements, and must relate those movements to the increasing purpose that runs through the ages and gives meaning and worth to the history of the world. Sending



cotton from the American South and wheat from the Canadian West and bringing back rice and tea and silk from the Orient is not all there is in the relations of the East and the West. It is not by accident that at the very time when the East is awaking to a new and deep sense of need, there is going on in the West a reconceiving and reforming of Christian truth for universal ends and a reorganizing of Christian forces for world-wide service. These coincidences do not come by chance. The men who stand alert and aware upon the watch-towers and scan the far horizon line, noting the day's happenings in the world's trade and politics and social life, are not blind to the deep significance of the situation in China and India and Africa, and the islands of the sea, where the doors of opportunity stand open wide and a million tongues cry aloud and a million hands are stretched out for help of a larger, fuller life; nor are they blind to the equally deep significance of the missionary movement which has gathered such force in the churches and colleges and universities of this continent and of Christendom, of which this Convention of student volunteers is such emphatic expression; nor are they, the best men on the secular press, unbelieving as to the mighty, all-embracing purpose that runs through the currents and confusions of both East and West, making slowly and by wide circuits, but steadily and surely, for the day-dawn of universal peace and truth and good will.

The missionary movement is the dynamic of civilization. The Cross of Christ is the philosophy of the world's history. The Christian evangel is the soul of the world's hope, and the impulse of the world's progress is in the redemptive purpose of God——

“That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.”



THE SUCCESS OF THE FOREIGN MISSION-  
ARY CAMPAIGN DEPENDENT UPON THE  
STRENGTH AND LOYALTY OF THE HOME  
BASE

The Minister's Essential Relation to the Success of the  
Foreign Missionary Campaign

The Latent Resources of the Laymen

The Educative Value of Missionary Literature

The Strategic Importance of the Student Volunteer  
Movement to the World's Evangelization

The Vital Relation of Intercessory Prayer to the Suc-  
cess of the Foreign Missionary Campaign





## THE MINISTER'S ESSENTIAL RELATION TO THE SUCCESS OF THE FOREIGN MISSIONARY CAM- PAIGN

THE REV. JAMES I. VANCE, D.D., NEWARK, N. J.

THE THEME of this morning's conference sounds like a war-cry—the success of the foreign mission campaign dependent upon the strength and loyalty of the home base! As we say it, we can see the flag of the cross in the smoke of battle. We can hear the blare of trumpets, the roll of drums, the tramp of soldiers, and the voice of our great Commander as He sends us to the front with “Forward, march!”

I like to think of the missionary enterprise as a campaign. This is what it is; it is a holy war. It is not apology but attack, not defense but assault. It calls for the spirit and bearing of a soldier. There are conflicts, wounds, hunger, heroism, hazard, loneliness, peril, it may be death.

“The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar;  
Who follows in His train?”

Here is the war policy of Christendom, “The success of the foreign mission campaign dependent upon the strength and loyalty of the home base.” The policy is sound. The strength and loyalty of the home base is fundamental. To neglect it is suicidal. It is like cutting off the stream from its source or severing the electric wire from the power house. No nation that pretends to wage war can afford to neglect the base of supplies. It knows that the efficiency of the army in the field largely depends upon the support it gets from the home government. Arms and ammunition must be replenished, the commissary must be kept well supplied, the wounded and exhausted must be given the treatment of the hospital and the furlough, the thinning ranks must be filled with fresh recruits, and all the needs of the force in the field must be adequately and promptly met from the home base. Any government that would send an army to the front and neglect or desert it, would make itself the laughing stock of nations and become a by-word and a reproach among its own people. Such treatment would encourage desertion, breed sedition, foster disloyalty, and make conquest impossible.

All of this holds in the missionary campaign. It is not enough to have a splendid army in the field. It is not enough for the Church to have missionaries who are earnest, consecrated, courageous, and ready to die for their cause. This army must be supported by the home government. Its arms and ammunition must be replenished; its commissary must also be kept well supplied; the wounded, broken down, and worn out of this army must be given the treatment of the hospital and the furlough; its ranks must be recruited, and all its needs should be promptly and adequately met from the home base.

Indeed, the importance of the home base is intensified in the case of the Church, for the missionary campaign is war in the enemies' country. It is a war of conquest. The struggle is so intense and incessant as to give the combatants no time for anything but the charge and shock of battle. It is a desperate, hand-to-hand encounter along the whole line. The Church that deserts its missionaries is apostate. The Church that sends representatives to non-Christian lands and forgets that they are there, forgets to support them, forgets to bear their names in fervent prayer before the throne of grace, is a Church that brings contempt upon itself and defeat upon its cause.

Is the Church at home all that it should be to the Church in the mission field? Are we giving the foreign mission campaign the support of a strong and loyal home base? I shall never forget the reply of a returned missionary to whom I had said, "What is your greatest discouragement in missionary work?" She promptly replied, "I am never discouraged." Then, after a moment's pause, she added, "If I am ever tempted to discouragement, it is when the news comes to us in the field that the Church at home is not interested." What rebuke is this when we, who should be the missionary's greatest comfort and support, short of Christ, become the sole occasion for discouragement!

Is it not true that we sometimes look upon the Church as the end and regard any policy as a bad policy that would make it but a means to an end? We have thought our mission was to save the Church and have fondly dreamed the mission performed when we have been able to say, "The Church is holding its own." We have mistaken worship for war and imagined that we were conquering the enemy when we were only showing off our uniforms. I would not bring a railing accusation against the Church, but as long as we can talk about "two cents a week for missions," as long as we can make the foreign mission sermon an annual event, as long as there are church members who can retain their self-respect and say, "We do not believe in foreign missions," and as long as a nation that claims to be Christian spends a billion dollars a year for intoxicants and gives a few paltry millions for the Christianization of the race, we cannot claim to be a conspicuous success as a home base.

Here is where we are weak—not yonder in the mission field, but here at home. Our missionary failures have been home failures.

Are foreign missions successful? Yes, amazingly so, but inadequately supported, wretchedly reinforced, poorly sustained. The lack of faith, devotion, enthusiasm, sacrifice, has been mostly a home product. The people who do not believe in missions are not the soldiers on the hot edge of the firing line. They are the dress parade soldiers whose heroics are mock heroics, whose war-like qualities consist in singing—

"Were the whole realm of nature mine,  
That were a present far too small."

but who, when a missionary collection is announced, begin a search for small coin.

Are we ministers responsible for this condition of things in the home Church? I suppose that we are, in part at least. The real question, however, is not whether we are to blame, but what can we do to make the home base strong and loyal? This is the minister's relation to the missionary campaign. He may be a popular preacher and have crowds, a sound preacher and stay orthodox, a tender preacher and comfort the saints, an instructive preacher and edify his people; but if his pulpit fail to ring with a world-wide evangel, if his people get from him no stirring summons to share in the evangelization of the race, if the gifts of his people to missions in comparison with their expenditures for themselves be mean, and if there fail to go from his church recruits of men and means to the army in the field, let him ponder the fact that he is failing as a preacher.

Our people are waiting to be led. Ordinarily the pews do not rise higher than the pulpit. "Like priest, like people." It is emphatically the case in missions. A pastor who is cold or skeptical or apologetic in his attitude to missions will find his flock browsing in the same sterile pastures. A pastor who is niggardly and parsimonious in his treatment of missions will find his church faithfully practicing what he preaches and practices. We can never take our people where we do not lead them. You will find that the church which steadily grows in missionary interest and gifts is ministered to by a pastor whose soul is aflame with missionary enthusiasm. Where there are large individual gifts, you will usually find not far away a preacher with the spirit of a prophet and the conviction of an apostle, proclaiming a message that is pentecostal. Our churches can be made a strong and loyal home base. The thing is not impossible, but the pastor must lead the way. There are instances of churches frosted over with selfishness, icy with indifference, that have been made to flame with missionary enthusiasm and devotion. The thing can be accomplished, but the minister must kindle the fire. He must be a real leader. He must be the shepherd of his flock and not its ewe lamb.

We owe it to our churches to develop and stimulate in them an



interest in missions. The best thing that can happen to the Church at home is for it to become a missionary Church. The artist was not mistaken, who, when asked to paint the picture of a dying church, put upon the canvas a splendid Gothic structure thronged by fashionable audiences which were entertained by eloquent preaching and beautiful music, but that passed heedlessly in and out by a plain box marked "Contributions for Foreign Missions" that hung on a nail at the door and over whose slit to receive the gifts there was painted a large undisturbed cobweb. It was the artist's way of saying that a dying Church is a Church that is dying in its concern for the evangelization of the world.

We owe it to our missionaries to develop a strong and loyal home base. They deserve our hearty and unflagging support. They are an army of heroic men and women of whom the Church may well be proud. I have known many of them personally, and while all are not of the first rank in intellect and scholarship, many are; and there is not one among them whose devotion to the cause has failed to command my unqualified admiration.

Above all, we owe it to Christ. It does not matter so much what becomes of either the Church or the missionaries, so long as the Kingdom is established. That is the great goal. The world must know Christ. As a minister, I may preach to vast audiences, I may institute social reforms, I may incite political upheavals; but if I have failed to widen the horizon of Christ's Kingdom among men, I have failed in my highest mission as a minister.

The foremost issue of the Church is the Christianization of the world. The Church is a missionary society. Missions are not merely a department of Church activity; they are the whole thing. It is an awful collapse when the Church of Christ becomes nothing but an annex to a political party, or the tail end of some reform movement, or an information bureau for industrial unrest. The mission of the Church is to make Christ known. In the face of all this, to make the missionary campaign a side issue, to apologize for it, to neglect it, in short to do anything but make it my mission is for me to show that as a minister I have missed my calling.

It is no part of my purpose to presume even to suggest a program for a missionary pastorate. The minister who is in earnest will have no trouble in making a program for himself. It is ours to vindicate the campaign as a Christian movement, to refute the defamers of missions and the missionaries, to know ourselves and to see to it that others know what Christ is doing in the earth.

There is such a thing as helping to make a strong and loyal home base with our prayers. Something is lacking in the public prayer which fails to lead the people into the presence of One Who would have all men be saved and come unto the knowledge of the Truth. We can do something through our sermons. I do not refer merely to an occasional sermon on missions, although that is very



important. I am speaking of the general character of our preaching. It is possible to make the pulpit echo every Sunday with the Great Commission and to send the people from every service saying, "We must crown Christ King." We can do something by shaping the organization of the Church in such a manner as to give the cause of missions the right of way. As yet we are only playing with missionary benevolence.

There is much we can do; the main thing is to want to do it. The minister who is determined that his church shall be a strong and loyal home base for the foreign mission campaign will find a way. Ours is a tremendous responsibility, but ours is also a peerless opportunity. No preacher in any age ever had within his reach a finer throne of power and usefulness than we. The world is an open door to our cause. "Now we stand before the world with all its gates ajar." May God bless us with vision!

After the Second Battle of Bull Run, the people in Lexington, Virginia, the home of Stonewall Jackson, were in a fever of anxiety for news from the battle-field. The wires were down, and they had been unable to get a message, when a letter came in General Jackson's well-known handwriting addressed to Dr. White, the pastor of the Presbyterian Church. Instantly the news spread through the little town that a letter had come from General Jackson, and the people gathered to hear the tidings of the battle. Dr. White broke the seal and this is what he read: "My Dear Pastor: I recall that next Sunday is the day for our missionary collection. Enclosed please find my contribution. Yours truly, T. J. Jackson." Not a line about the war between the states, but a volume in a line about that immeasurably greater conflict which is waging between the powers of darkness and the kingdom of light. With a devotion like this animating the ministers of the Christian Church, the strength and loyalty of the home base will become a Gibraltar of courage and hope to that long thin line of heroic men and women who, against tremendous odds and with unfaltering faith, are making modern missions a world conquest.

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## THE LATENT RESOURCES OF THE LAYMEN

HONORABLE SAMUEL B. CAPEN, LL.D., BOSTON

DISCOVERIES in the scientific world continually reveal to us forces hitherto almost concealed. There seem as yet to be no boundaries to the secrets of nature. Electricity has always existed, but how little we have known about it until within a few years. We have now harnessed it and compelled it to work for us through the

telegraph, the cable, the telephone, the wireless telegraph, and an almost endless variety of machinery.

There is a similar revelation of latent resources in the business world. In many cases what was formerly thrown away in manufacturing has now become a by-product almost as valuable as the product itself. A few years ago a man in Colorado spent his fortune in digging for gold. After he had exhausted all his own resources and all that he could borrow, he was compelled to abandon his attempt. The man who followed him dug only one foot further, when there was revealed a mine from which millions of dollars have already been taken.

The same thing is true in the spiritual world. There are here latent resources, some of them little appreciated, many of them certainly unused. It is for us to find them out—dig them out, if you please—and then set them to work for the Kingdom of God.

I. The first of these latent resources to which I would call your attention is the power now wasted from the lack of great ideals. We are continually dwelling upon the evil power of low, vicious thoughts. As a man thinketh, so is he. Senator Hoar in his autobiography tells of an impressive sermon by President James Walker before the Harvard students on "Leading into captivity every thought." Describing with terrific effect the thinking over in imagination of scenes of vice by the youth who seemed to the world outside to fall suddenly from virtue, he said there was no such thing as a sudden fall from virtue. The scene had been enacted in thought, and the man had become rotten before the outward act. If we could look into his heart we should find him again and again at his accursed rehearsals. The opposite of this is equally true, but of it we hear but little. We need more and more the power generated by great ideals. All deeds begin in some one person's thought. Some of you have come over the suspension bridge at Niagara. Before that great bridge was built, carrying every day its thousands of tons of precious freight, it was planned in a human brain. The wonderful cathedral at Milan existed in imagination before it became a structure of stone. This latent force is the very spring of life and action. Young men ought to dream dreams. Unless they build some "castles in the air," they will never build anything on the ground. Can anyone measure the force and the influence for good that would come to the world in the next ten years, if the young men and women in our colleges should cultivate in their thoughts and imaginations a great missionary purpose? If this should be their thought by day and their dream by night, there would be a dynamic generated that would be resistless in its power to conquer the world.

II. The second latent resource which ought to be far more used for the Kingdom of God is our time. Next to God's gift in Jesus Christ, in the work of the Spirit, and in the Bible, time is God's largest gift to man. It is always painful to hear anyone speak of

"killing time." It is killing one of our best friends. And yet how much does the average layman give of his precious time to missionary work? Of all the time spent in reading, what part of it is spent upon the history of missions or the lives of missionaries? And yet the missionary story is not only the most fascinating, but it is a most important chapter in the world's history. It is the record of the unfoldings of God's plans. The man who does not now keep up with current missionary literature is out of touch with the progress of civilization. I suppose that the reason for such neglect is the failure to comprehend the importance and seriousness of missionary work. It is the one thing in which Jesus Christ is most interested, and therefore we ought to be. If young men once get this conception, they will read and study missions as they do now the literature of their own business or trade. Such a use of time will fit a man for the greatest possible service. My experience during the last six years as president of the American Board has shown me conclusively that what business men want to know are the facts relating to missionary work and its results. They are not asking for more rhetoric, but for more facts. It is not more exhortation, but more education, that they need. The first foreign missionary address that I made after I was elected was to a group of a hundred men belonging to a Congregational church club. In that group was a business man sixty years of age, who had all his life been an attendant at a Congregational church, but who was converted to foreign missions that evening, and gave the first money in his life to that object. He said that up to that time he had supposed that missionaries were a lot of old "hags" who could not get a living at home, and so were sent abroad. Recently I was permitted to speak before a club at a social dinner, where I was able to use as illustrations many facts taken from the work across the sea. A man in that audience, who had been a member of a Congregational church for twenty-five years, told me afterward that he had never before understood missions. Furthermore, a layman, looking at missions from a business standpoint, can say to other business men just the things that they want to know, and in the way in which they will best comprehend them. It is common knowledge that over and over again in our churches, the request is for some business man to present a subject, because it is believed he often comes closer to the things men most want to know.

When we have put to proper use this latent resource of our time, and have become intelligently informed upon missions, then we are to make use of that information for the benefit of others. Personally, I feel more critical on this general point than on most others. I see men spending months and years in courses of reading who, so far as I can discover, make no use of them whatever for the good of others. Of course, it is of value in the molding and shaping of their minds, and therefore it is of indirect benefit to all



whom they meet; but they never read, apparently, with the purpose of using that information for others. I had a friend who possessed a large library, and who read diligently, but he never used his study to help others. We would better read one good book, and then put it to work for others, than to read ten simply for ourselves. No one can afford to leave such a latent resource unused. Some of us, from different parts of the country, have recently been through great political campaigns in behalf of better municipal government. In Boston, scores of young men from the highest social circles, some of them students from Harvard, gave themselves without reserve to different kinds of work. Thousands of people were called upon. From 10,000 to 20,000 votes were cast in Boston by men thus reached who, two years ago, failed to go to the polls. A group of seventy-five young lawyers worked oftentimes till after midnight in looking up the records of men who were candidates for office. They did it not only willingly, but enthusiastically. We had a committee on public meetings, a group of men who for months agreed to speak whenever occasion offered, and present the cause of good citizenship. Meetings were held in stores and lofts. In many of our cities leading citizens have spoken from the tailboards of carts and showed their interest in this way in good government. Why not have the same thing in missions? Why should not more of our young men take their latent resources and speak for missions before meetings, large or small? One of the maxims of Poor Richard was, "As we must account for every idle word, so we must account for every idle silence."

III. The third resource to which I would call attention is business training. Here is an important unused power which many men should use in service on missionary boards, local and national, upon committees of Young Men's Christian Associations, etc. As a matter of fact, a business man's training fits him to contribute very much in the way of counsel. The professional man is often visionary and impractical. He is most important in his place, but there is needed on every side the hard training of the business man. As a rule, he is more prompt in what he does. He does not permit time to be wasted in useless discussion. He has been trained to push things, and usually he does. Lawyers, by their training, are inclined to delay; they may get new evidence which will help them in the presentation of their cases, and they are not compelled to finish everything up as quickly as is necessary for the business man. I have heard it stated that John Wanamaker always finishes up every day the work of that day, so that it may not accumulate. I served for years on a committee with a trained business man, who had no power to make a public address, but his business and financial training were simply invaluable. He was a walking encyclopedia of facts and precedents relating to the work, and he had the largest influence of all the men upon it. The whole Young Men's



Christian Association movement is an illustration of how Christian business men work, with such leaders as the late Honorable William E. Dodge. The same thing is true of the International Association movement, controlled almost entirely by business men. We see it also worked out by Mr. Moody in the wonderful group of men he gathered around him as Trustees at Northfield and at Mt. Hermon. It certainly is true that here is a latent resource in our churches, used more than formerly, but still only partially developed. The young business men of this country can and should in various channels put in practice their business training for the Kingdom of God.

IV. There is another latent resource which more could use if they would, namely, social influence. A tremendous power for good may be exerted upon young men by their associates, or by those a little older than themselves. This can often best be done in the home and around the dinner table. Many important movements have been developed and fostered by men with no gifts in public speech, but with far-reaching ability in these other ways. Years ago there was a young man from a Christian home, of unusual promise, who was expected by his parents to become a minister of the Gospel. He went through college and to the last year of the seminary, however, and still was not a Christian. Finally his professors, in despair, came to one of his fellows in the class, a man in most humble circumstances, and said to him, "You must win this man." He bought a watermelon, invited him to his room, and then, after the melon was nearly eaten, he put his arm around his friend's neck, called him by name, and said, "You must be a Christian." He surrendered then and there, and afterward became one of the greatest preachers that this country has ever produced.

In the magazine called "The Pedagogical Seminary," for October, 1902, the most powerful external influences through which men became Christians are mentioned 391 times, and of these, 370 are from persons and only 21 from such sources as reading, etc., unconnected with personality. Who but God can ever measure this wonderful power that we call personality! Here is an opportunity for men of tact and good nature to remove difficulties, foster plans, and encourage efforts, and thus count for very much in the Kingdom of God. A railroad switch is a small thing, but the influence of the change of tracks is most marked. So the latent power of some men in their social standing and opportunities should be laid upon their consciences.

V. We must call attention to perhaps the most obvious latent resource, namely, the money possessed by Christian people, which ought to be available in far larger amounts for the conversion of the world. I think it can be said with all reverence that under God the rapidity of the conversion of the world has become largely a matter of finance. The world is wide open. There is a call from

almost every nation for Christian preachers and teachers. The non-Christian peoples are weary of their old religions and conditions, are recognizing the superior claims of Christianity, and are longing for Christian civilization. Men and women in great numbers are in training for this work. If our mission boards had the money, they could treble the work in twelve months. As Mr. Speer has well said, "We cannot serve God *and* Mammon but we can serve God *with* Mammon." The difficulty arises largely because of erroneous conceptions as to the ownership of money. We have not yet learned the meaning of stewardship. Men start from the wrong premises, believing that what they have is their own, and therefore that it is entirely optional whether they give anything or not. You ask such persons for a gift to foreign missions, and they treat your request as they would one to buy a ticket for a lecture or concert—as a matter simply of personal choice and inclination. This error is the worst possible heresy. God says, the silver, and gold, and the lands are His. We, therefore, are not the owners, but only the trustees of what we have, a difference that is almost as great as that between darkness and light. The question, then, is not, "How much of mine shall I give," but, "What part of God's shall I keep for myself?" It is not what we give, but what we have left, that measures the gift from God's viewpoint. Stewardship is a leading idea in the New Testament. God could convert this world without our help, but He has chosen to take us into partnership and give us a large interest in the greatest work in the world. The money which He helps us to make is His money, and the way in which we use it is a test of our discipleship. The wealth of the United States on the first of January, 1906, was about \$116,000,000,000. It is believed that the Protestant church members of our country own at least \$25,000,000,000 of this. As we add to it, on an average, a billion dollars a year, twenty-five years hence Protestant Christians will be worth at least \$50,000,000,000. For our present purpose let us throw out the millions of income from salaries and the sales of merchandise and farm products and consider only the interest on accumulated wealth. The interest on the \$25,000,000,000 now in possession of Protestant churches would be \$1,000,000,000. If the average gifts of all were like the gifts of the trained few, now at least ten per cent., we should have an income for religious work of \$100,000,000. And twenty-five years from now, on the same basis, it would be \$200,000,000. Does anyone say that this is idle dreaming? It is not so at all. If only we could have this latent resource of money in any fair proportion given for missionary work, it would then be possible to reach the whole world with the Gospel in twenty-five years.

If any person is skeptical, may I call his attention to the accelerating power of this work? At the beginning, while foundations were being laid, the work was both slow and discouraging.

Morrison labored in China for twenty-five years, and at the end of that time had less than half a dozen converts. During the first twenty years of the American Board's work in Bombay, more than one missionary died for each convert. Now, the work, as a whole, doubles every ten years.

At Silver Bay, a year ago last July, a missionary from Korea reported that in that country the religious forces had doubled nine times in seventeen years. At the present rate the world will be converted long before the end of this century. The child is born now who will see it. The world will be practically Christian, as much as America is to-day, in fifty years; and if we should put out our money and give our men as we might, from the human standpoint, it could be done in twenty-five years. I would like to live that number of years and see India, China, and the Dark Continent, glow with Christian light as our own land.

VI. There is another latent resource which very many can use with tremendous power. I mean that which comes from union work. The trouble with very much of our work, at least in some denominations, is that it is too individualistic. There is a great waste because men have not been willing to work together. The increase of power through co-operation is universally recognized in the business world. It is one of the first principles on which modern business is being conducted, and we need to carry it more largely into our missionary effort. Young men and young women ought to develop the power to work with their fellows, ought to train themselves not to be eccentric and singular, or to go off at a tangent, but to recognize the helpfulness of united effort, and be willing, for the sake of harmony, to give up their own preferences in non-essentials. I was much impressed, a short time ago, at the statement of the captain of a famous university football team, which, I think, was never defeated. The captain attributed their success to the fact that every man on the team was a Christian, the majority of them being active in Christian work, and that all of them were willing to sacrifice brilliant individual plays and forget themselves in order to do "team work." I wish that we could learn this secret in our missionary effort. We often make the remark that we have been "playing at missions," because, while much has been accomplished, the results would have been so much greater if all the members of the Church, instead of perhaps one-fifth, had been interested. The fact is that, as has already been pointed out by General Weaver, we have not been even "playing" at missions, for we have never done "team work." When the young people of this generation move together, the world will almost tremble beneath their feet.

VII. While I am making this plea for a greater development of united work, there is an important word to be said on the other side, that we should not wait too long for others, before attempting



work by ourselves. One of the serious difficulties that I have found in many people is this—they are always getting ready to do something, but they never begin. It was once remarked in my presence with regard to a certain bookkeeper, that he was always sharpening his pencil, getting his inkstand filled, and putting his rubber in the right place, but he was very slow in his accomplishments. The way to develop our latent resources is to take and put to work what we have. God is the great Husbandman, and He gives bounteous harvests to those who are willing to sow and then trust in Him for results. Let us not be hindered by surroundings which are not helpful, and certainly let us not wait too long for others to prepare the way. Oftentimes a man can “blaze” out a path for himself. There is a most interesting incident told of the Civil War. An army had encamped before a wide river, and one of the practical men in the engineering corps was sent for by the general in command, and was told that he would be furnished with a plan of a bridge to be put across the stream as expeditiously as possible. The general sent for him the next day, to see if he had received the plan, and the practical man replied: “No, I haven’t seen the picter yet, but the bridge is all built.” In the same spirit, let us not wait too long for others, but strike out bravely in God’s strength for ourselves. There is one thing we ought to do at once, without waiting for anyone else, and that is, adopt some systematic plan of giving. A majority of young people are apt to think that their gifts are so small that they will wait until they are older before assuming any very definite responsibilities. Delay here is fatal. If you wait until you are out in the business world, you will get caught in the swirl of worldliness, and it will be very difficult then to commence to give as you ought. If I may be pardoned a personal allusion, it has been a pleasure to me to look back upon my cash book when I was still a poor lad, earning \$5 a week, to find that I gave away fifty cents of it, or 10 per cent., to the Lord’s work. The proportion will differ with different people. Some ought not to give ten per cent., others should give fifty per cent. Every young man and woman ought to have some plan, made in the sight of God. Giving means a part of ourselves, not of our loose change.

VIII. Finally, let it be said that the greatest latent resource, after all, is not our unused time, or counsel, or social influence, or money, but ourselves. President Tucker has well pointed out that a man never accomplishes anything in this world unless he is very lavish of himself. You sometimes hear men remark, “I will give my money and that is all that I can do.” It is not all that we can do. With our money, and with all our other gifts, God wants us wholly as His own.

We have recently had in many cities of our country, in the attempt to bring about better municipal conditions, what has sometimes been called a “whirlwind campaign.” The good forces in



Missouri got together, and under the leadership of Governor Folk the boodlers of St. Louis and Missouri were routed. The same thing was done in Ohio, where the power of the "boss" and the "machine" were broken by a similar uprising of the moral forces. The guidance of Mayor Weaver in Philadelphia and the thundering away of men in churches and in market places utterly defeated the forces of evil in that city and redeemed it from the control of men who had been a national disgrace. So William Travers Jerome conquered in New York. In my own city we have had a similar movement and we have elected the best school board and the best board of aldermen that Boston has had for many years. I have known something of the inner workings of this campaign. Why not have a "whirlwind campaign" for missions? It would set forward the progress of the Kingdom by at least ten years. Such a campaign would be contagious all over the world. It can be done, if only these resources which are now in the possession of the Church can be developed and put to work for the coming of the Kingdom of Christ. Certainly the motives ought to be irresistible. For our own sakes that we may no longer be spiritually impoverished by not doing our full share in the greatest work in the world; for the sake of the men at the front who represent us so heroically and who deserve to be better sustained than they are now; and for Christ's sake, who kept back no part of the price but gave all that He was and all that He had for the redemption of a lost world, let us as in His sight put all the resources that we have—money, time, talents, opportunities—at Christ's feet, for He deserves them all. You remember Nelson's signal on the flagship, "England expects every man to do his duty." That meant more to that fleet than any order; it reminded them of what their nation expected of them. Reverently let it be said, Jesus Christ expects you young men and women, representing all our colleges and universities, to do your duty as in His sight.

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## THE EDUCATIVE VALUE OF MISSIONARY LITERATURE

THE REV. F. P. HAGGARD, BOSTON

THAT the success of the foreign missionary enterprise is dependent upon the strength and the loyalty of the home base is an axiom. The converse is equally true, that weakness and disloyalty are responsible for the delay of the triumph of the Redeemer's Kingdom. A recent stirring utterance of Dr. Henry Van Dyke is most timely: "What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. . . . Indifference to

missions is the worst kind of treason." The very heart of this foreign missionary problem is laid bare in these few words. If the world is ever to be won for Christ, you and I must be loyal, brave, and true.

My task will be to point out the relation which missionary literature sustains to this problem and to indicate how this literature may be employed to develop both strength and loyalty in our home constituency.

I. First, consider briefly the need for missionary education. The total ignorance of Christian people regarding missions is little less than appalling; and because of this ignorance the world still lies in wickedness, the Church lacking both motive and zeal for its appointed task of evangelizing the nations.

Three years ago letters were addressed to 560 average members of my own denomination in which they were asked to write down, off-hand, the post-office addresses of the five leading missionary organizations of the denomination. Out of the 560, 151 knew where one organization was located, eighty the location of another, seventy-three that of a third; while the headquarters of next to the oldest body was known to only fifty-seven and that of the oldest to only sixty-two. It is evident that the rest of the 560 persons were not in the habit of sending offerings to those societies very frequently.

How many of the members of our churches could give the names and stations of a dozen present-day missionaries? How much do they know of the work that the missionaries are now doing? They are familiar with the acts of Peter and Paul, but they know little or nothing of the acts of the modern apostles.

Ignorance of the geography of missions is well illustrated by the experience of one of our missionaries at home on furlough. She had gone to speak in a country village. Wishing to send a letter to a friend who was a missionary in Jerusalem, she took her letter to the post-office to have it weighed. When the postmaster saw the address he seemed very much puzzled, and finally remarked, "Jerusalem, Jerusalem? why, that's in heaven, isn't it?"

I am not overlooking the fact of the great development of interest in mission study during the past few years. I rejoice with joy unspeakable that thousands of children, of women, of students, of young people in our churches are wishing to know more of the Kingdom and that they are seeking their information in an earnest and systematic manner. After all, however, the total number of people engaged in such study is small, so small as to call the greater attention to the much larger number who are ignorant of most things missionary.

All must agree that no such program as was proposed by Jesus, the evangelization of a world, can be carried out on a platform of ignorance and by such limited numbers. It is not sufficient that a few leaders shall be informed, that the special groups only to which

I have referred shall know and do. We must enlist the masses, must help them to realize that as heirs of salvation they are also heirs of the heathen world, the nations of the earth. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." It is well, therefore, that this modern campaign of education was begun. It was inaugurated none too soon.

II. In the second place, it is evident that missionary education demands a literature. Help of this nature is required for the pursuit of any branch of human knowledge, for the intelligent working out of any problem.

If the United States Government would deal intelligently and effectively with the situation in China, or in the Philippines, a vast fund of information must be secured for the education and guidance of those at home who determine what shall be done. Pictures, documents, reports, and anything else required for the illumination of the subject must be freely used. Likewise if the Church of Jesus Christ is to grasp the situation on the mission fields and supply the needs of those perishing millions, there should be no lack of information. Much of this will be delivered by word of mouth by missionaries and others returning from the front, but most of the work of education will be accomplished by means of a suitable literature.

A suitable literature! Probably even the youngest of us here can remember when some of it, at least, was not suitable. Its improvement by mission boards and other publishers during the last few years has been rapid and substantial. Indeed this is one of the most encouraging signs of the times. The highest ideals, it is true, have not yet been realized. Much that is antiquated in appearance and not too helpful in character is still published; but for a noble library of good missionary books, for thousands of helpful missionary booklets, for tens of thousands of bright, attractive missionary leaflets, cards, and miscellaneous publications, for our improved missionary magazines and other periodicals, we are profoundly grateful. Most of all do we rejoice in the recognition which this educative agency has received as a necessary element in the campaign of the Kingdom. It has won a place for itself, and not a little of that which has been published is worthy to rank with the world's most helpful literature.

III. In the third place, I want to urge that in the preparation of missionary literature, educational values should receive highest consideration.

All literature has such values. The dime novel, as well as "Paradise Lost," educates, the newspaper educates, the latest catchy song educates. Some impression is sure to be made by every scrap of missionary literature put forth. Shall it convey the idea that it represents a great spiritual world-movement of strength and power? or shall it suggest a feeble interest in a still more feeble cause?



Shall it merely please and interest and thus educate our consciences into a condition of still greater indifference regarding a lost world? or shall it be a definite contribution to an increasing supply of missionary stimulus?

Said a pastor recently to a returned missionary who had spoken in his church: "That address was good. I like to listen to a man who grips my conscience." It is not sufficient that our missionary literature educates intellectually. It must educate spiritually and dynamically. It should grip our consciences and urge to definite and concerted action for the evangelization of the world.

Missionary literature is sometimes likened to fuel. Now the chief function of fuel is to burn—not simply to burn up, to burn itself—but to burn something else, to produce heat in another body. Of course, our furnace fires warm our houses, but I once saw a bonfire arouse the enthusiasm of a crowd to white heat. Those burning barrels and boxes stirred to their very depths the noblest patriotic emotions of the people. Missionary literature that will not burn—I mean that will not burn somebody, that will not arouse missionary ardor and enthusiasm, that will not lead to missionary doing and giving—is worthless.

More and more will the questions be asked: "What definite results can you show from all this mission study, from the distribution of all this missionary literature? Are contributions larger—are more men and women actually going to the fields?" These are pertinent questions and we must see to it that a proper answer may at all times be possible. In the case of some boards at least, the results have been so meager that serious doubt has arisen as to the wisdom of such large expenditures along this line. Fortunately in the case of others there has been ample justification for the forward course pursued.

We have said that missionary literature should not merely interest. Manifestly, however, it should interest. If it does not, the fault cannot be with the subject; for one more prolific of inspiration for a writer or more calculated to stir the soul of a reader cannot be imagined. Those whose duty it is to prepare this material must see to it that those for whom it is prepared do not have occasion for complaint because it is uninteresting; for unlike fuel for our stoves, missionary fuel must not be dry, but fresh and full of sap.

Producers of missionary literature are wisely beginning to adopt some of the methods which business men and political leaders have found most helpful in advertising their business and advancing their cause. We need, however, to put still more brains and money into our literature, to make it a still more worthy and efficient agent for the world's evangelization. In this connection two special classes should be mentioned for which a great deal more and better material must be prepared than has yet been attempted, the children in our Sunday-schools and the men in our churches. I am sad-



dened beyond measure when I think how little we are doing to teach our children about the great missionary movements of the day. Is it any wonder that more of the older people are not interested? And what shall we say of the men? Until very recently they have been practically overlooked in our program of missionary education. The wonder is that they have any interest, that they give any money to the missionary cause.

Judging from their appearance and general contents, missionary magazines were formerly prepared for the pastors and deacons, the few who were already interested. Some missionary periodicals of the day are being edited with quite a different class of readers also in mind. There is no reason why such periodicals should not contain material calculated to attract those who do not believe in missions, as well as something for those whose zeal for the cause is well known. From the Church Missionary Society, of which Dr. Lankester is the honored representative, much can be learned, especially from their effort to reach men through a lay department with a suitable auxiliary literature.

IV. Again, the educative value of missionary literature will be enhanced by thoughtfulness in distribution and by wisdom in use.

Many of us will not be producers, but all of us may be users and distributors. The real problem is how to get our material into the hands and minds and hearts of the rank and file in our churches. We have in large measure prepared the way, if we have made it interesting. While the distribution of literature thus prepared should be large, it should not be promiscuous. There is as much need for discrimination in this as in the selection of Scripture passages or of tracts in dealing with the unconverted. Too much free literature, of course, is positively harmful, because of the impression of extravagance it may convey, and because people do not prize highly what they get too cheaply. There will necessarily be some waste. Some seed will fall upon stony ground, but others will find prepared soil and bring forth abundantly. An hour could be spent profitably in the discussion of this question of distribution alone. We have time only to add that many plans and methods have been found practicable, such as pass-it-on-clubs, annual subscriptions for samples of new literature, follow-up systems. These plans and others should be studied and the best adopted.

In this work much depends upon the pastor. There came into our office the other day a man who had only recently closed a very successful missionary pastorate of several years to become the minister of a large church which was not so strongly missionary. He ignored that fact, however, and began to employ his former methods, which included the observance of the monthly concert of prayer for missions. He made out his program, based on the missionary magazine of his denomination, and as he met one after another of those

whom he had assigned to help him, he gave them their parts. One of the prominent members of the church he called to his study and said to him, "I want you to reach such and such an article in *your* magazine and give us the gist of it at the next missionary meeting." "My magazine," replied the man, "I haven't—I don't take any magazine with that article in it." "What, don't you take the missionary magazine? Just look at it," said he, laying it out before him. "Oh, is that it? Never saw it before. How much is it? Thirty-five cents? I guess if you are going to have this concert business every month, I might as well subscribe and have my own copy. Looks pretty good, too, doesn't it? Didn't know missions could be dressed up so well. Cover looks like one of our regular magazines." This pastor knows how to do it. Other wise pastors will mention from their pulpits the best missionary books; they will see that their people know of the latest missionary literature.

You volunteers are doing a great work of distribution. The influence of your own earnest study is being felt. Pursue your advantage. Get in touch with your pastor, your mission board. Set others on fire with your enthusiasm. Make them believe that missionary literature is the best literature in the world, and that a Christian might better be ignorant of almost anything else than missions.

V. From all that I have said, it would appear that I attach great importance to the presentation of the concrete facts of missions.

I do, and I believe properly so, but there is another side to this question which should be brought out. It is not sufficient that our missionary literature set forth simply the facts. There is a tendency to neglect consideration of the fundamental principles upon which all true missionary effort must rest. This is a subtle error, and its continuance is probably due to the feeling of revulsion against the character of much of the old time missionary preaching and publications. But in our effort to make, as someone has suggested, the missionary pill more palatable, we must be careful that we do not commit as great an error as did our fathers, that we do not swing to the opposite extreme and neglect altogether the presentation of those fundamental principles which they failed to dress up as well as we think they should have done.

You have often heard the statement that if people can only have the facts, can know about missions, they will be interested and believe in them. It has sometimes been stated in this way, "An informed church will be a transformed church." This is no more true than it would be to say that all that is necessary is to tell a man about Christ, and he will believe in Him. There are thousands and hundreds of thousands of people in these United States who have been brought up in Christian homes, who have been through our Sunday-schools, and who know as much intellectually about Christ as we do, but who do not accept Him.

As a matter of fact missionary literature alone—no matter how brilliant, attractive, and interesting it may be, no matter whether it deals with concrete facts or fundamental principles—can never convert our church membership to a living, vital interest and belief in missions. The Bible, the most important piece of missionary literature in the world, can accomplish nothing apart from the energizing Spirit of God. If the original Acts of the Apostles are not believed and produce no conviction in the hearts of those who might repeat them from memory, how much less shall we expect the modern acts of the Apostles, apart from the divine influence, to accomplish anything. Let us be careful, therefore, lest, after all, we place too much dependence upon mere paper and ink—upon the mere circulation of that which people, not moved by the Spirit, have come almost instinctively to turn away from.

There is great need for a mighty volume of prayer that God will endue and guide those who are charged with the duty of preparing this literature, that the divine imprint may be upon every piece of it; that He may make ready hearts everywhere to receive its message as the message of the very word of God; that definite results in men and money may come from this intellectual and spiritual study.

About four years ago I attended a missionary conference in western Massachusetts. There was present a gentleman, a member of the entertaining church, who did not believe in missions. A highly educated man, possessed of a large and unusually well-selected library, he had refused to place a single missionary book on his shelves. This meeting, however, stirred him. It was not a meeting in which the facts of missions were brought out, so much as it was a meeting in which the spiritual destitution of the heathen was dwelt upon and in which our spiritual barrenness, as a result of our neglect to send the Gospel to the ends of the earth, was emphasized. The Spirit of the Lord touched his heart. He was converted to missions then and there. One of the first things he did, was to order the entire Forward Movement Missionary Library which was then on the market, and he read it through.

A recent volunteer, a student of Wellesley, told me her experience as follows: She was a professing Christian but did not believe in missions. She was convicted, however. She began to fear the Lord was calling her to become a missionary. She struggled desperately, but she had to yield. The literature which helped her most, which she had spread out before her as she knelt in her nearly all-night wrestle, was a volunteer declaration card, a map of the world, her Bible.

I close by repeating an illustration once used by the late Dr. Gordon of Boston: An eminent professor was lecturing before a class of young men not many years ago. Putting his hand upon his heart, for that was the subject of the lecture, he said, "Gentle-



men, if by some mechanism I could bring to bear upon Bunker Hill Monument the pulse beats of this heart, I could batter it down in a short time." Dear friends, the problem for us is, how to bring to bear upon an indifferent and disloyal Church this great enginery of power, missionary literature.

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## THE STRATEGIC IMPORTANCE OF THE STUDENT VOLUNTEER MOVEMENT TO THE WORLD'S EVANGELIZATION

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THE word strategic is a military term suggesting maneuvers, positions, supplies, forces, leadership, in their relation to a campaign. Whatever gives an exceptional advantage is called strategic. Its importance is determined by the extent to which it may be especially helpful.

I. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the missionary force in the foreign fields.

Through its influence 3,000 young men and young women have gone forth, most of whom are still laboring devotedly in foreign lands. Equally as many are in the colleges and technical schools, earnestly desiring and preparing to represent Christ on the advancing lines or loneliest posts in the foreign fields.

Of the 2,387 foreign missionaries sent from America during the last four years 975, or forty-one per cent., had volunteered through the influence of this Movement. In 1903 the Missionary Society of the Methodist Episcopal Church sent out fifty-one new foreign missionaries and accepted four on the field, a total of fifty-five. Of these thirty-six were men, fifteen were wives, and four were unmarried women. Of the entire number sixty per cent., and of the men seventy-two per cent., were student volunteers. The same year all the new missionaries, except three, sent out by the various woman's boards were student volunteers.

The Madras Decennial Conference formulated the statement that one foreign missionary is sufficient to furnish leadership for the evangelization of 25,000 natives. If this estimate is correct, the Student Volunteer Movement has already sent forth leaders sufficient for nearly 75,000,000, or approximately one-thirteenth of the peoples who have never heard of Christ.

As a self-supporting ally of the missionary boards, discovering, interesting, and pledging recruits for the foreign field, the Student Volunteer Movement has been of immense strategic importance.



But the character and equipment of the recruits it has secured are more important than their number; for it appeals to students of the strongest personality at a time when they can plan their preparation for the work which they seek. The power of college training to increase efficiency is readily conceded. The extent to which the educational equipment of a college graduate multiplies his prospects of honorable attainment is variously estimated. The white male college graduates in the United States have never approximated one per cent. of the white male population who had passed the college age; but this small fraction had furnished thirty per cent. of our Lower House of Congress, fifty per cent. of our senators, sixty per cent. of our presidents, and seventy per cent. of the justices of our Supreme Court. Of the 10,618 who furnished data concerning their general education, as reported in "Who's Who in America," 6,197, or fifty-eight and thirty-six-hundredths per cent., had taken the baccalaureate degree, and 1,598, or fifteen and five-hundredths per cent., had partial college courses, making a total of 7,795, or seventy-three and forty-one-hundredths per cent.—about three-fourths—who had college training. While this list is not beyond criticism, it is the best available and is very suggestive. A recent writer\* concludes, after a conservative discussion of this list, that the prospects of a college graduate for such distinctions are to the prospects of a non-college man as forty is to one. Others have placed it higher. Let the advantage be what it may, it is decidedly with those who have high ideals, broad horizon, and disciplined minds—men and women trained for leadership. The Student Volunteer Movement has secured its thousands of recruits from this potential student class. Thus it has enlarged the opportunity for careful selection, it has raised the standard for missionary candidates, and has greatly increased the prospects of efficiency.

II. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the missionary spirit of the Church at home.

It is imperatively necessary that the Christian Church shall recognize the world-wide purpose of Christ "who tasted death for every man," and that there is but one standard of devotion for the Christian. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Thou shalt love thy neighbor as thyself," whether you abide at home or go to the foreign field.

If the spirit of the Church at home equaled that of her missionaries abroad in self-sacrificing loyalty to its extension of Christ's Kingdom, our Lord's requirement that His Gospel shall be preached to every creature would be accomplished in this generation. Indifference to the world's evangelization finds its explanation in the fact

\*"Distribution of Distinctions," by Professor Jacob Jastrow. The Educational Review, January, 1906.

that such an individual is under-vitalized because he has not clearly and intelligently defined his personal relation to the sacrificial death and resurrection of Jesus Christ. Many a pastor's weakness and many a layman's indifference find their cause and crime precisely in this.

We cannot pray for that which we are not willing to further. The petitions, "Thy kingdom come. Thy will be done," stand before the petition, "Give us this day our daily bread"; for His service must have precedence to our desires, and we must pledge our loyalty before we can petition for personal consideration. That there are thousands of student volunteers who have seen the vision and responded with personal consecration to Christ's passion for the world's evangelization is a matter of strategic importance to the Church at home.

Who can estimate the reflex influence, the quickening of the missionary spirit, the development of intelligent sympathy, and the increased devotion of temporal resources within the home Church, due to the 3,000 student volunteers who are missionaries in foreign lands? Each was one of a circle of student associates, neighborhood friends, church members, and family relatives, who are peculiarly interested in the success of that for which he stands, and who eagerly devour everything from his particular field.

Who can measure the stimulating influence of the volunteers who are still studying in the schools, but who are eager to be in the front line of battle? Their contagious optimism and enthusiasm for service give impulse and trend to the young, bring hope and warmth to the old, and secure consideration and sympathy wherever they go.

Who can estimate the constructive influence of the volunteers who pledged themselves for the world's evangelization, but who, detained providentially in the home Church as pastors or laymen, live within and speak out of their convictions? There are many notable illustrations where one such person has transformed a congregation and lifted an entire conference, presbytery, or diocese into close alignment with the call of God.

Who can estimate the widely diffused influence of the thousands—students and others—to whom directly or indirectly the Student Volunteer Movement has brought the vision of Christ's purpose and its responsibility, but who are convinced that God's special commission for them is to labor in the home field, with like devotion to bring the knowledge of Christ to the world and the world to Christ?

These many thousands of consecrated lives, possessing the enthusiasm and persistence of youth, energized by the constraining love of Christ, divinely commissioned, exceptionally equipped, and peculiarly articulated, both at home and abroad, are quietly vitalizing the home Church with the spirit of Him who came to seek that which was lost, which is the spirit of missions.

Important as these relations and influences are to the Church of to-day, the Student Volunteer Movement has a potential relation, no less important, to a far broader movement vitally connected with the Church of to-morrow. The active work of the Student Volunteer Movement is confined to students during the few years spent in college and technical schools. No similar number of persons nor period of time is as critically or constructively important. But outside of this student class, there are in America 14,000,000 Sunday-school scholars, 5,000,000 members of the young people's interdenominational and denominational societies, and many more millions of young people who are in no church organization. These are the special objective of the Young People's Missionary Movement, an educational organization which has been born since the last Student Volunteer Convention was held, and it stands for "the broadest catholicity with the intensest denominationalism." It is manifestly led of God and is having a marvelous development. Over 200,000 young people in 20,000 classes under the direction of fifty-two mission boards have been systematically studying its text-books, and the demand is extending on every hand and promises to reach every land.

The greatest difficulty of this new Movement is to secure competent leaders in its distinctive work of preparing the coming millions outside of college for aggressive Church life through careful instruction in the Bible, missions, systematic benevolence, and the personal practice of the same. The young people to whom it ministers divide themselves into two classes: (a) The tens of thousands who will enter college; and (b) The millions who will never enter any school of higher education.

The former class will pass temporarily into the area and remain during the few most determining years of their lives within the direct influence of the Student Volunteer Movement. Many of these will be wrestling with the problem of their definite consecration to the world's evangelization. It will be an exceptional opportunity for the Volunteer Movement to foster the spiritual life of this prepared class of students, to bring them to register their purpose to obey God's direction as to the field and character of their life work, and to train them in the knowledge of their denominational missionary organizations and polity, particular fields, and special needs, together with the larger fields, problems, and needs of evangelical missions in general. When they leave college and until they go to the foreign fields, the volunteers should be qualified to furnish the Young People's Missionary Movement with material for leaders in its multiplying conferences, its hundreds of missionary institutes, its thousands of normal classes, and its hundreds of thousands of mission study classes, among the millions of young people who have never had college opportunities.

This is a challenge to the student volunteers to deepen their



knowledge, concentrate their activities, and extend their influence. Thus the Student Volunteer Movement,

"On a narrow neck of land  
'Twixt two unbounded seas,"

is strategically related, through the Young People's Missionary Movement, to the future of the home Church and the hastening of the Kingdom. If the distinctive work of these two kindred Movements is properly co-ordinated, each with the other and both with the Church in its most vital obligation to multiply the incarnation of Jesus Christ throughout the world, their strategic importance is beyond estimation.

III. The Student Volunteer Movement is of strategic importance to the world's evangelization in its relation to the personal Christian character of students.

During the past two or three decades radical changes have taken place, seriously affecting the religious problem in our schools of higher education. The emphasis of the "practical," so called, in order to meet the immediate demands of the commercial and industrial, has secularized education; the numerical and financial development of the nation has increased many fold the student body; the multiplying of the courses, the dividing of classes, and laboratory methods have made impossible the close and continuous personal interest of the president and professors in the individual student; while the neglect of family prayer in the homes and the decrease in memorizing the Bible during childhood have lessened the religious intelligence of our youth. The constructive religious influence and responsiveness which formerly made for righteousness have been supplanted by conditions which are unfavorable and would be very serious were it not that there has been another development quite as remarkable.

The Young Men's and Young Women's Christian Associations in our colleges are emphasizing and securing a spiritual activity, among the students which embodies high ethical ideals, personal devotion, and loyalty to Christ. Admirable, conservative, and timely as this is, it needs to be supplemented by one thing which is the most important contribution made by the Student Volunteer Movement. Every student in this formative period of intellectual alertness is discovering himself, rethinking the problems of life, relaying or strengthening his foundations, and assuming those purposes and relations to God and man which in all probability will prove permanent. Character lies pre-eminently in the realm of the will. When the student's conscience puts the moral element into the verdict of his judgment, he registers the sublime height of human possibility by saying, "It ought to be done, and I will do it." The tendency of many is to form their habits unconsciously through the routine of pressing temporal demands. "To be thoughtless is to



renounce a rightful domain and despise a kingly diadem." It is the urgent need of each one during his student life to face consciously, and therefore intelligently, a crisis so grave that he must settle it by supreme personal effort. The Volunteer Movement gives opportunity to register the confession which may seal his resolution for time and eternity.

We can scarcely overestimate the psychological importance of a crisis in human development. It is the best corrective of inconsequential and inconclusive thinking which reveal diseased conditions of the will. Man is so constituted that it requires a crisis to command the full force of his personality and secure lasting victory in the great moral issues essential to human progress. All history—biographical, social, national, and ecclesiastical—is but the record of crises and the preparation and results which focus about them. God delights in a crisis. He marshals His providences to create them. His method is to so intensify the personal problem as to accentuate the soul and further its development by epoch making decisions and activities. Thus Abraham in his old age was called to sacrifice his son Isaac, the heir of promise and of decades of deferred hope. Can you imagine a crisis more intense? It was personal, crucial, vicarious, and typical for the sons of obedience in all ages. By it Abraham demonstrated that he was the friend of God and became the father of the faithful. When Jacob was returning with his various and variegated acquisitions from the ranch of his father-in-law, where he had been practicing scientific stock raising, there wrestled a man with him. It does not say Jacob wrestled with the man. Fleeing with an accusing conscience from outraged Laban and fearing the anticipated interview with defrauded Esau, he would not have sought such an encounter, but when in the grip of God's messenger, facing the opportunity of his life, his manhood was stirred to its profoundest depth and he said, "I will not let thee go except thou bless me." Striving typically for the conscience-stricken of all ages, he received from God a changed nature and a new name, and became Israel, a prince of God.

God brought Moses from the Midian Desert, where self-exiled he had spent forty years in meditation, to enter the lists with Pharaoh, the earth's most puissant sovereign, while despised Israel and all the land of Mizraim were expectant of the issue. The outcome was that Egypt was humbled and Israel was liberated. Thus Moses vicariously stood for the inherent rights of manhood and liberty to serve God and became the law-giver of subsequent ages. God brought Israel out between high mountains, pursued by bereaved and revengeful Egypt, to where the sea barred their progress to liberty, that he might test their obedience, punish presumptuous Egypt, endorse Moses, and demonstrate to remotest generations His willingness and ability to deliver His own. He held the arrogant armies of the Philistines and the frightened forces of Israel con-

fronting each other, trembling with expectancy, while David, trusting in Jehovah, selected five smooth pebbles from the brook, ran to slay the boasting giant, and permanently changed the tide of human history. Satan, Goliath's great prototype, plied great David's greater Son with the subtlest forms of the temptations with which he had defeated the first Adam and all his posterity. Jesus triumphantly met the crisis and won the battle for humanity and righteousness, that whoever would war against sin thereafter should contend against a defeated foe.

Thus God seeks to simplify life's problems. He isolates the soul; brings it to face the eternal issue, sharply defined, and gives it a vision before which it must consciously interpret itself, its attitude and its purpose. The vision is not only the crisis; the vision is a precursor of the victory. When Balak tried to persuade Balaam to curse Israel, he thwarted his purpose by so placing Balaam that he had a vision of God's chosen people, and thrice Balaam took up his parable and blessed Israel altogether. When Satan sought to tempt our Lord by showing Him all the nations of the earth, he received his final rebuke when Jesus said, "Get thee behind me." Christ would gladly endure the cross for such a prize. When Christ was told by His disciples that there were Greeks there whose burden was, "We would see Jesus," He said, "The hour is come that the Son of man should be glorified," for he knew the power of a clear vision. St. Paul won the Galatians to Jesus, whom he "openly set forth" before their eyes.

The Student Volunteer Movement has been the great agent in bringing vision to thousands of students and in inducing them to face the supreme crisis of their lives. By setting up and insisting upon the standard of Christ's devotion as the sole gauge of Christian obligation, it has rendered an inestimable service. It has brought to the student, through vision, the judgment of opportunity so definitely that he had to decide whether Christ or self should reign, and to pledge himself to go or stay with an equal devotion as Christ should require; or if he failed he was self-condemned for letting anything supplant the right of Christ to command him as He will. "Christ came to raise this fundamental crisis of time—to claim the personality for God, and everything hangs on man's acceptance or rejection." God will determine one's field; one's consecration will determine whether he is of use for any field.

Through the Volunteer Movement students are brought to face the question which Pilate faced, "What then shall I do with Jesus which is called Christ?" Pilate's false answer wrecked the Roman Empire. If men fail to enthrone Christ, their lives will lack the one element which would have given them unity and fixity. If, like St. Paul, who "was not disobedient unto the heavenly vision," they respond by personal loyalty to "the Holiest among the Mighty and the Mightiest among the Holy," their consecration will link them

to the eternal destiny of a masterful life for infinite conquest. They cannot be misplaced. Wherever they are, they will be in fellowship with Him whose they are and whom they serve, who only waits the completion of their assignment to say: Well done, good and faithful servants, ye have been faithful over a few things, I will make you rulers over many things; enter ye into the joy of your Lord.

This epoch-making service of so bringing vision to the students that they will become through personal consecration an extension of the incarnation of Jesus Christ is a supreme service in the development of the most potential thing in the world, Christian personality. Through such service the relation of the Student Volunteer Movement to the leadership, the forces, the supplies of the campaign for the Kingdom, both at home and abroad, is of immense strategic importance, beyond estimation except by the Captain of our Salvation.

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## THE VITAL RELATION OF INTERCESSORY PRAYER TO THE SUCCESS OF THE FOREIGN MISSIONARY CAMPAIGN

MR. JOHN W. WOOD, NEW YORK

THESE words call us back to first principles. They remind us that the missionary enterprise in its beginning, its progress and its achievements is absolutely dependent upon the help of God. Churches may convince ministers of the Gospel that they must be the leaders in this campaign of making the Gospel known; mission boards may enlist the latent spiritual and financial resources of laymen; the young people may be aroused, organized, instructed; the world may be flooded with attractive and convincing literature; and yet if the members of the Church fail in intercession they invite defeat. For what have they done? If you will allow me to change the figure, they have constructed a splendid machine; it is competent in all its parts to do its work, the engineers are there, the belts are adjusted, but they have neglected to light the fire. It stands there, magnificent as mechanism; useless for the creation or the transmission of power.

On an occasion like this, it is unnecessary to attempt to justify intercessory prayer. Men who have lived their lives under the cold shadow of, and have tried to find comfort in, the gloomy negations of agnosticism have recognized the reasonableness and the need for prayer. It was John Tyndall who said that "prayer in its purer forms hints at disciplines which few of us [he might more truly have said, none of us] can neglect without great moral loss."



We may not know just how God hears prayer or how God answers prayer, but you and I may bow reverently and confidently before the fact that "our God is a God who, seen under the conditions of our human life, does answer prayer."

Prayer has been called the universal art. It might also be called the universal instinct. A distinguished scholar of the University of Oxford has told us that however far back we penetrate into the records of the past we find that it is characteristic of man to pray. Unroll Egyptian papyri and you find them filled with forms of prayer. Unearth Babylonian tablets, and there, amidst all their sorceries and superstitions, we find prayer. We translate the ancient books of Persia, of India, of China, and we find them too replete with prayer. Is not a fact like this a ringing call to missionary service and missionary intercession? It tells us that however imperfect such prayers may be, however blindly such men may be groping their way, still they are seekers after God. You and I know that the great heart of humanity will ever be restless and hopeless until it finds its rest and its hope in Him who is the Way, the Truth, and the Life.

But while prayer may be a universal art, we know that prayer is not easy. That fact is plain when we remember what prayer is. Canon Liddon has told us that "prayer is that act by which man, conscious at once of his own weakness and his own immortality, puts himself in effective and real communication with the Almighty, the Eternal, the Self-Existent God." We offer our intercessions, not that we may try to change the will of God, but that we may seek to fulfil that will. We enjoy the inestimable privilege of sons; we can enter into correspondence with the Father's purpose; we can know, in some degree at least, the Father's plans. Thus our intercessions mean not our endeavor to have God take our view of things, but rather our endeavor so to shape our wills and our lives that we may take His view of things. When the Christian Church, as a whole, comes to that position, all else will be as nothing; obstacles will be overcome, difficulties will disappear, and the campaign will be won.

Effectual intercession means the taking of infinite pains. I ask myself whether it may not be that my prayers are so often unreal and ineffective because I fail to take pains. There came to me the other day a message from a friend who lives in a great city in central China. As he passed recently out of the compound in which he lives, he saw ahead of him in the narrow street a man who was going through most peculiar motions. He would walk a few steps, then he would prostrate himself upon the ground and touch his forehead to a little stool he carried in his hand; then he would rise, take three steps more and again he would prostrate himself upon the earth. When my friend caught up with him, and asked him who he was and whither he was going, this man replied



that he was a Buddhist monk searching for a certain temple where, so he had been told, he might find great peace. Through further questions my friend found that this man had left the city of Peking about seven years before; he had made his way into some of the western provinces of China, and not finding the temple there, he had turned down the Yang-tzŭ River, and was making his way to some new haven of hope near the coast of China. All that time he had measured the distance in just that way. You and I may smile at the folly of a man like that; we may pity the ignorance; we may condemn, if you like, the superstition; and yet there is something in the example of that man which is simply splendid. May he not teach us the lesson of taking infinite pains in placing ourselves in communication with the King?

Not only are our intercessions to be founded upon the taking of pains, but they are to be continuous. We may not always put ourselves in the physical attitude of prayer, but for most of us the opportunity comes often during the day to lift up the heart in prayer. More and more round the world there is coming to be adopted that practice, which we must concede to be good, of pausing just a moment as the bells strike the noon hour to lift our hearts in intercession for the world. As those prayers rise from many nations, from many people, do they not form a splendid, converging stream of petition for the needs of men everywhere? "So the whole round world is every way bound with gold chains about the feet of God."

But intercessory prayer is not simply a personal matter: it must be a corporate act. You remember how St. Paul, in giving instructions about church management to the young bishop, St. Timothy, said: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Is it not true that too often in our public worship the note of world-wide intercession is missing? Shall we not try to strike it more often? Too many congregations are really not congregations at all; they are simply gatherings of people each of whom has come to say his private prayers in public. Let us try to do away with conditions such as that, and make every service replete with intercession for the world.

And then, not only in the usual acts of public worship, but, above all, when we gather around the Table of the Lord, shall we not lift up our hearts in intercession? We come to receive the symbols of the body broken and the blood poured out, those symbols of the sacrifice made that the world might know how much God loves His children. Let us never come to that Table without bearing upon our hearts the needs of those whose faces it may be we shall never see, but whose necessities we may do something to satisfy. Selfishness is always bad, but it is supremely bad when manifested in connection with that service through which we show

forth the Lord's death until He come. Archbishop Alexander has pilloried that kind of selfishness in those lines upon Job's question:

"'If I have eaten my morsel alone'—  
The patriarch spoke in scorn;  
What would He think of the Church were He shown  
Heathendom—huge, forlorn,  
Godless, Christless, with soul unfed,  
While the Church's ailment is fulness of bread,  
Eating her morsel alone?

"'Freely as ye have received, so give,'  
He bade who hath given us all;  
How shall the soul in us longer live  
Deaf to their starving call.  
For whom the Blood of the Lord was shed,  
And His Body broken to give them bread,  
If we eat our morsel alone?"

What do we hope to accomplish by our intercessions? Many things, but these especially: We may give added strength to the workers at the front. You remember how St. Paul sent back from the thick of the fight the message, "Brethren, pray for us that the word of the Lord may run and be glorified." That call is being repeated to-day by the thousand student volunteers who have sailed since Toronto. It is being repeated by every missionary throughout the world. These men and women are writing in lives of knightly service the new Acts of the Apostles. They are facing conditions, so different in many ways, and yet so identical in many ways, with those that St. Paul faced. We can see a modern Corinth, can we not, with its immoralities and its idolatry, in a Canton or a Chang-sha? We may find, if we will, a modern Athens, with its welcome for all things novel, in a Kyoto or a Tokyo. We may see a modern Ephesus, with its superstition and its sin, in a Delhi or a Cawnpore. We are facing needs identical with those of apostolic days. Let us try to give to them an apostolic response.

It is said that when those devoted missionary monks who went out from Iona came to the most difficult part of their journey, the prayers of their master, St. Columba, always met them there. And so it may be with us. We may not know just when the crisis is coming in the distant field; but if our prayers are being offered for the workers, we shall help them through many a time of discouragement and despair. And that is perfectly reasonable. We can flash a message of good will over continents and under oceans because man has discovered and can control and direct great natural forces. Is it too much to expect that man can, not in the same way, indeed, but by putting himself in correspondence with God, use the great spiritual forces of the world for the comfort of his fellows? Those spiritual forces, no less and no more, than the forces of the physical world, are the forces of the King, and we can wield them if we will.

Then, too, our intercessions are needed for the support of the native converts. They live in a vitiated moral atmosphere; they are surrounded by practices and sights that tend to drag them down. Only as the home base sends out a mighty volume of intercession and knits itself in the splendid brotherhood of Christ with the most distant, most persecuted, most tried follower of the faith in a distant land, can it fully realize its mission. We here at home, as we try to live a Christian life, are going with the stream. The man who comes out to take his stand for the King in a heathen land, has to pull up stream. Let us give that man all the help we can.

And, finally, our intercession must result in work. Unless it has that result here at home, it is failing of its purpose. To work without prayer is to be guilty of infidelity; to pray without work is to be guilty of rank disloyalty. Some time ago a gentleman came to the rector of one of our New York parishes, and said that he enjoyed the services in that church so much, that he would like to become a member of the parish. "But," he said, "you know, doctor, my wife and I are very busy, and we do not care to have any part in the parish activities. We simply want to come here for the service on Sunday and enjoy your beautiful music and excellent sermons." The clergyman looked at him for a moment, and then he said: "My dear sir, I think you are mistaken in the place you are looking for. If you will go over to Fifth Avenue and walk up a few blocks you will find the 'Church of the Heavenly Rest.' That is the place you want."

Now we want no "Churches of the Heavenly Rest" in this campaign. We must continue to sound, as we have this morning, the martial note. Thus as our intercessions rise, as our efforts are multiplied, prayer shall turn to praise, and all over this weary world there shall be heard that song of the Hebrew king: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."





## MESSAGES FROM THE ORIENT

Greetings from the League of Student Volunteers in  
Japan

The Students of India

The Students of China

The Students of Japan



## GREETINGS FROM THE LEAGUE OF STUDENT VOLUNTEERS IN JAPAN

MR. V. W. HELM, M.A., TOKYO

I COME at this time as a representative of Japan's student volunteers for just a moment. I have the privilege in behalf of the League of Student Volunteers in Japan—a League embracing the 150 American and British volunteers now laboring in that Empire—of presenting a gavel to your Chairman and through him to this Convention.

The head of the gavel is made from a tree growing near the grave of the great Japanese patriot and leader, Joseph Hardy Neesima. A few weeks ago it was my privilege in talking with a graduate of the institution which he founded, the Doshisha University, to hear him say that the life of Neesima had found its way through his burning words into the heart and soul of every student of that great institution who was there during the days of his incumbency as president. He told me that at one time a great meeting was arranged at the Doshisha. One of the speakers was the leading Christian pastor of the Congregationalists; another was a member of Parliament; still another was one of the leading journalists on one of the leading papers of Tokyo. He said that after the three prominent men had finished their addresses, Dr. Neesima stepped to the front of the platform and spoke for about five minutes; "but," he said, "I have forgotten every word and the very subjects of those first addresses, while I remember the words of Neesima as if they were uttered but yesterday. And this was his message: 'Young men, last night I read the story of the bitter waters of Marah, and it is to me a parable of to-day. The bitter waters are the bitter stream of human life, and each of you is the tree, and you must thrust yourself deep into this bitter spring that it may be sweetened and transformed. Some of you may wish to stand upon the shores of the river with the blossoms of springtime, or bearing the golden leaves of autumn, or at least the ripe fruit of worldly honor; but if we would do our duty for Christ, we must plunge into the depths of human life to-day to sweeten it in the name of Christ.'" And may this be the message to this Convention to-day of Joseph Hardy Neesima, who, though dead, is still a powerful Christian force in the Empire.

The handle of this gavel is from the top of the Two Hundred and Three Meter Hill, that great strategic point in the capture of the citadel of Port Arthur; and may it bring to us a message to-day of heroism in the name of Jesus Christ. That hill, one of the many around that great citadel, was captured by the Japanese forces seven times in two months and as often lost again, if I remember aright; but it was captured the eighth time and held, and so became the point from which Port Arthur was at last taken. I was in Nagasaki when General Stoessel and 400 of his officers passed through on their way back to Russia, and I heard General Stoessel say to a newspaper correspondent, when asked the secret of the surrender of Port Arthur: "When the Japanese forces captured the Two Hundred and Three Meter Hill and the eleven-inch shells directed from that eminence fell into the city, nothing could withstand them, and we knew that our days were numbered."

I present to you to-day Japan, the Two Hundred and Three Meter Hill of Christian missions in the Orient; and when we plant firmly upon that eminence the batteries of our Master Jesus Christ, the Orient will know that the days are numbered, and that His name will be known and His banner unfurled in all the Far East.

It was my privilege on the top of the hill, near the place where this little piece of wood was picked up, to see ten months after the capture of that hill a spot, twenty by forty feet, which, after the snows and rains of winter and the summer's sunshine and breezes, showed yet upon rock and earth tattered garments and the blackened stains of blood. May those who fought for country upon both sides in that great struggle be to us but an inspiration to heroic service through life and death in the name of our Master Jesus Christ.

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## THE STUDENTS OF INDIA

MR. B. R. BARBER, CALCUTTA

You have heard from the address of Dr. Goucher that the destinies of this nation rest with the educated classes. So in India, I am constrained to believe that the destinies of that great Empire rest, not only with the students, but with the Christian students. Therefore, I wish to bring you the greetings of the Student Movement, with its 2,300 members, and I should like to include with these the 30,000 students in the 370 institutions of higher learning in that country.

One would like to speak of the deepening interest in Bible study and of the opportunity in evangelistic meetings of reaching the hearts and consciences of these students, But I can only give you



this instance of the work of one man, and he a former secretary of the Student Volunteer Movement in this country. In South India, he, associated with a young man from that country, in one year led into the Church 1,000 young men; not only those Christians nominally in the Church, but others from among the Hindu classes. One remarkable conversion I might mention, the secretary of a Hindu society which they called the Devil's Society; this man from being a devout Hindu turned to become not only a devout and earnest Christian, but an earnest Christian worker.

One would like to speak of that great student quarter in Calcutta, with its forty-seven institutions of higher learning and their 10,000 college students, with its fifty high schools and 17,000 high school boys. I have seen there young Hindu students going into the colleges as devout believers in their own faith and coming out not only as Christians but as Christian workers. In the six or seven years that it has been my privilege to be there, in connection with our own work of the Young Men's Christian Association, I have seen at least twelve young men forsake the hope of brighter prospects in commercial and government service to enter the ranks of Christian workers.

In Ceylon there was the Jaffna Foreign Missionary Society, organized among the students of Jaffna College, and they raised hundreds of dollars to send one of their men to India to be a foreign missionary. They sent others to islands also to labor among those who were without the Gospel.

One remembers one of the greatest missions of Northern India, where in the time of the founder there were scores of villagers reached by the Gospel and hundreds of men, women, and children turned to the Christian faith. The number of workers came to be thirty, and upon the death of this noble man his two sons, graduates of the University of Calcutta, took up his work.

One remembers the organization of the Indian Christian Workers' Band, and of the Bengal Missionary Union, and a number of others in South India could be mentioned, where young men are feeling called of God to go out to their own people.

I remember also that college in Burma where one-third of the students have said, "We will become foreign missionaries." And following upon that call for 9,000 missionaries, sent forth by the Madras Decennial Conference, the men of India have felt that God was calling them, and last Christmas Day, in the college founded by William Carey, there was organized by the educated men of India the Indian Missionary Society, whose object is to send its own men out to educate or to Christianize the people and to do it by means of native money and native control.

More significant still than this, is the fact that all over India the revival fires have begun to burn. Now we need these 9,000 missionaries—every one of them—but I am constrained to believe that

the young men of India, realizing that the hundred millions yet unevangelized are not to be reached soon, are feeling the responsibility upon them and they are rising to the call of God. While they are expecting these 9,000, they are intending at the same time to go out and bring their own fellow countrymen to Jesus Christ.

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## THE STUDENTS OF CHINA

MR. ROBERT R. GAILEY, M.A., PEKING

THERE are just two aspects of this great subject that I would like to bring before this gathering.

First, the students of China as a field for evangelization and as a means of evangelization in their Empire. Here we have, first of all, as a field for evangelization, the hundreds and thousands of students in schools and colleges of the missions in China. Nothing gives greater concern to the Christian educators there than that all of these students may be brought effectually under the influence and the power of the life of Jesus Christ. Here is a great field for evangelization.

Then there is that great field, the so-called literati class in China—a million scholars in this great Empire. Who is going to undertake the great, the stupendous task of evangelizing this numerous and influential body of men? It is a significant fact that the missionaries at work in China, realizing the great importance of reaching this class, have definitely asked that the Young Men's Christian Association undertake this work. The literati to-day are an important class; but it is a class that is passing away, if I may use that expression, because of the fact that last November, with one stroke of the pencil the great competitive system of examinations was abolished in China. Consequently this class that we have heard so much about and which has had such great influence in China, will soon be no more. At present, however, this class is still there—this million men in China—and can we not hope and pray that from this body of men there will come men such as Augustine and Erasmus and Jonathan Edwards—men that will have tremendous influence in determining and in leading the forces in the new China.

Then there is the great new student field in China. The old students are passing away, but this means that there is a greater student field to be in the Empire. It must be evangelized. I cannot take the time this morning to tell you about this opportunity but only mention it.

And then as a means of evangelization take the Christian colleges already existing in China. Think of that Shan-tung College,

which in the past generation has been turning out men year by year. No man has ever entered that institution and graduated who was not a Christian man; and these men have gone out into many parts of the Empire as teachers in government schools, in Christian schools, in private schools. Many of them also are pastors of churches that have called them and are supporting them themselves. That is a great evangelizing agency in China. Remember also the Peking Methodist University, with its two or three hundred students. And it was only two years ago that, under circumstances very similar to those which characterized the inception of the Student Volunteer Movement, sixty men in that university offered themselves to God as the beginning of a Student Volunteer Movement among the Chinese students in China.

I might mention, also, the American Board College at T'ung Chou, where men are being trained for the ministry, and institutions in the south at Nanking, at Su-chou and Fu-chou, where during the last few months a wonderful revival has taken place and men by the score have offered themselves for God's work among their fellow countrymen.

I have just one other thing that I desire to bring before this gathering. It is a test, it seems to me, that God is bringing to this great movement of students in North America, a test in these days that He has never used in the past. Entering as we are soon to do on the third decade of this Movement, shall we not expect—aye, are we not now experiencing in this very gathering—a test? God is moving in this congregation and is touching the hearts of men and women. We are not to be overcome by sentiment, perhaps, nor by the inspiration of these addresses; but let us put our lives to the work and do that which we are thinking and hoping to do. The test is a thousand volunteers per annum for four years; a thousand volunteers next year is the call. It is a test, and here in this audience there are perhaps 3,000 men and women that could almost complete that quota for the next four years. What may we not expect of those who will go back to their colleges and universities, if they exert the influence which they might among their fellow students in the next four years.

Finally a word as to our responsibility for China. England has a special responsibility for India and her students, but it seems to me—and I think I voice also the feelings and thoughts of my fellow missionaries in China—that America has a special responsibility for the students of that Empire. It has been said that Japan is the Two Hundred and Three Meter Hill of Asia, but there is the citadel—there is the Port Arthur still to be taken; and, if I remember rightly, General Noga, when he had taken Two Hundred and Three Meter Hill, called for new troops, men who had not seen the awful carnage of battle, that they might take Port Arthur, and it was taken. Men and women, the responsibility is upon us to



reach these millions of students in China and the new literati that are to come. Who are ready? Who are like that young man that Mr. Speer told us about in the days of the war in our own country, who answered to the roll-call, "Ready." I thought of Paul when he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

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## THE STUDENTS OF JAPAN

MR. V. W. HELM, M.A., TOKYO

I AM very glad, fellow students, to bring to you the greetings from the student Young Men's Christian Associations of Japan, a country in which the most conservative authorities on the student conditions of the world have declared that there is a more intimate relationship between the destiny of the Empire and its students than in any other nation in the world.

The sixty-two student Young Men's Christian Associations in mission schools, government schools, private universities, technical schools, classical schools, and normal schools are bound together to extend the Kingdom of Christ among their fellow students, and to-day there comes to us here assembled a responsibility to bring Jesus Christ to the students of Japan. The government education of Japan is a non-religious and therefore an irreligious education. The mission schools of Japan are taking the spirit of Jesus Christ as the foundation of education, and the Young Men's Christian Association to-day is recognized as the only agency that can labor within the government schools for the government school students, because the Young Men's Christian Association is a volunteer organization of Christian students laboring for their fellows; and from the great Imperial University of Tokyo throughout the government schools, there is not a single institution in which the Christian students may not freely bind themselves together to labor for their fellows. Hence to-day in these great irreligious centers of education in Japan the student Young Men's Christian Association is working like leaven within the lump.

I would mention just two reasons why we should feel a peculiar responsibility, reasons which constitute a call to prayer for the student movement in Japan. You doubtless know that the Church in Japan has risen to the position of assuming responsibility for the evangelization of her own Empire, thus becoming the pioneer of such Churches in the Orient; and to-day, if the Church of Japan is to meet this great responsibility, she must find among students her leadership in the ministry and in lay effort. Being trained in



these institutions and in the theological seminaries of Japan are a mere handful of men compared with the great number of Japanese pastors and Japanese evangelists needed; hence it is the policy of the student Young Men's Christian Association to see that not a single Christian student in a government school completes his curriculum without having to face the question of Christian work, thus turning his attention to the claims of the Church of Jesus Christ for life service.

I have received since I came here a letter from Mr. Fisher, my colleague, stating that under the auspices of the student Association there was held in Tokyo a meeting of young Christian laymen, graduates of universities and colleges. He said that some of the strongest young Christian laymen of Tokyo had met to discuss the question of the independence and self-support of the Church and the Association, as well as the increase of a supply of Christian workers. The meeting was a most impressive one. It revealed a depth of concern on the part of many of these highly educated and able men for the unity and progress of the Church which one does not ordinarily suspect. It helped to remove misconceptions regarding the aims and hopes of the missionaries. On the next day, some of the men who had been present came to him almost with tears in their eyes to say how much they had been helped by that meeting.

And now the other point, that of Japan's relation to the Orient. It is true that Japan will be the savor of life unto life or of death unto death throughout the Orient. Which shall it be? This rests upon the Church of Christ in Japan. To-day three of the denominations in the Empire have Japanese missionaries, who are laboring in China; and it is the mighty objective of the Christianization of the Orient that is to lead the Church of Japan to the speedy evangelization of her own people for that object, and to-day men trained in the Young Men's Christian Associations are going into China as business men and as representatives of the cross of Christ. In Dalny a few months ago, I met a group of fifteen graduates of technical schools, sent by the government as a commission to investigate the coal mines. In charge of that commission was a young graduate of the Imperial University who had been for two years the president of the Association in that university, and he said, "I have come not only to investigate the coal mines, but to work with the men of this commission." The first young man whom it was my privilege to lead to Jesus Christ is now in Shanghai as the representative of a great Japanese steamship company; and he has been for three years teaching in the night school of the Shanghai Young Men's Christian Association. Another Christian went only last spring to Shanghai as the representative of the Tokyo Imperial Post Office and Telegraph. Before he went he sent a letter, in which he said, "I want to help in organizing a Japanese Christian Association among the increasing number of commercial young men in Shanghai;" and

he is laboring there to-day. Another young man, for four years in a Bible class in Tokyo, went only six months ago, commissioned by the government of Japan to organize schools for the Chinese young men in the southern Liaotung Peninsula. I met him there last autumn, and he said that he had been permitted to labor there, not only in the education of men, but to lead them to Jesus Christ. And so we ask your prayers for the young men of Japan, as the student Associations are leading them for the Christianization of their own country and neighboring lands.

UNPRECEDENTED OPPORTUNITIES IN THE  
UNEVANGELIZED WORLD

In Latin America

In Pagan Africa

In the Far East

In the Indian Empire

In the Mohammedan World





## OPPORTUNITIES FOR SERVICE IN LATIN AMERICA

THE REV. JAMES B. RODGERS, D.D., MANILA

"YE SHALL be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria"—Samaria, that hated of all the Gentile nations, allied to Israel by blood, with a partial knowledge of the true God, and yet despised as outcasts. What more telling argument can we find for preaching the Gospel of Jesus Christ in the Latin American countries than is suggested by this parallel? And the Philippines are included, because the early life of those islands, religious, civil, and commercial, came from Mexico; they belong, therefore, to the American-Latin countries.

There are two forms of service that appeal to us to-night. In the very nature of things and because of the limitations of our Church—woe to us that it is so—large numbers of you who have a genuine desire to serve the Lord in foreign lands can never receive appointments under the boards of the churches. To be appointed a foreign missionary in these days is becoming almost as difficult—may it be said in the right sense—as to gain a place in the diplomatic corps; for only the best are to be chosen, and the numbers are so small that out of the thousands, few can be sent at present. But now in these days, unwillingly and unexpectedly, we of North America have become interested, and have realized our responsibility for our brethren in Central and South America. How can we serve them? Did you ever think, young men, you who are thinking of going into business, that perhaps the Lord had a business opening for you in South or Central America, or in the Philippine Islands? I do not mean to say that you will gain riches, but livelihoods are there. An opening for what? Not for commercial gain, but to serve the Lord Jesus Christ as laymen, as business men in these countries.

My mind goes out in grateful remembrance to some very dear friends, one an American, another a Scotchman, in the city of Rio de Janeiro, who gave of their time and money, and who allied themselves to the Brazilian churches in order that their influence might count where it was most needed, putting aside the opportunity of hearing the Gospel preached in English. One of them, the American, still remains in Brazil, although his business house has closed its doors and he has many opportunities to come back here,

solely for the purpose of allowing his life work to be in a struggling Baptist church in the city of Rio de Janeiro. Our missionary work on the island of Cebu owes a great deal of its success to the consecrated efforts of a Scotch business man, who, without regard to the sneers and the rebukes of his business compatriots, has been faithful to the service of the Lord Jesus Christ.

And then, again, we have now not only these business relations but political relations with other countries. It may not be understood, but the United States has organized a vast missionary society, with Theodore Roosevelt as its president, and William H. Taft as its executive secretary; and the young men and young women who have gone out under our government can and are doing Christ's work as truly as those of us who are sent to preach the Gospel. On the list of the high officials in the city of Manila at the head of that most important branch, the educational work, are the names of two student volunteers of the class of 1894 in Pomona College, California, men who have interpreted their vows in this way and realized that their mission is as genuine and as thorough and as true as though they were preaching the Gospel. The work of many an American official is of the same kind. You remember that when Governor Taft came home in 1902, he was told by his physicians that he should not go back again; it would be necessarily fatal to his health. Mr. Beach, whom you have heard here, tells me that at a banquet given by some of his college friends to Governor Taft—they were classmates—they said to him, "Why are you going back?" and these were his words: "Fellows, I regard my work in the Philippine Islands as a mission. I cannot leave the Islands, for the people need me." A man with a mission must fulfil it; and knowing the sentiments of our Secretary of War, I wrote to him a few days ago for a message, and I have great pleasure in bringing it to this Convention:

"I am very glad that you have been addressing people on the unprecedented opportunities for public service in the Philippine Islands. One of the great needs in our work in the Philippines is the sympathetic assistance of American men and women who go there in our task of conciliating the Filipinos and making them believe we are there for their good. What we need in the Philippines are men and women who understand what we are trying to do, who sympathize with it, and who have a real friendly feeling for the people of these islands. They have a great deal that is good in them, and our task is to bring it out.

"Sincerely yours,

"WILLIAM H. TAFT."

I would not tarry on this phase of the subject, for there rises before me the other phase, the opportunity and necessity at this crisis of giving to the people that basal element, that essence of all the civilization and public life which we have, the Gospel of Jesus

Christ, and those other elements which can make for righteousness, which can influence people to know the difference between truth and falsehood, which are the very essentials of the Christ life.

Opportunities! See the doors of South America and Central America. With the exception of a few unimportant states, they are wide open. Every single one of the more important countries has a legal statute giving liberty of worship. It is said that in the United States and in the Philippine Islands alone is there genuine liberty of worship; but I think, from some things that I have seen in some of our cities, that we have more genuine opportunities of preaching the Gospel to all classes and races of men than you have here in some of our cities.

What are these opportunities? In Brazil there is a National Presbyterian Church that is caring for itself; and although mistakes are made, still it is far better that it should be so than to have it ever carried in the arms of the parent Church. In the Argentine the churches are spread from north to south; Chili is strong, and the openings in Peru and Bolivia, as we have heard in these days, are simply wonderful; success is on every hand.

And what of the Philippine Islands? You will pardon me if I speak more particularly of them, although my heart goes out also to the needs of the Brazilian people. Never in the history of our missions in Latin America has there been such an opportunity for Christian service as we who were fortunate enough to be the first appointees of the Churches, have had in the Philippines. Think of it! In 1899, when the first missionaries began their work, everything was under martial law. The people were sullen. They had no reason to believe except our unsupported word that we Americans were there for their good. And yet in those days, when we had to be in the house at seven o'clock at night, there were two openings the first and second days after my arrival; and from that beginning, the services in a little house, all the great work of both our own and the Methodist Church has grown. And what do we see now? Our churches are spread from the north down to the southern point of Negros, and the Episcopal Church is working among the Igorrotes, and the Congregational Board among the Bagobos down in Mindanao. The Churches have by wise procedure and careful arrangement been able to give their time, each Church exclusively to a certain field, through the terms of our Evangelical Union. We have had the opportunity to put in practice new methods, and wise methods we believe, methods sanctioned by Christ Himself and that have brought us great results.

But how are we reaching the Filipinos? We talk sometimes of the opportunities that we should wait for, and of the necessity of waiting patiently in prayer until God shall open the gates; but the gates of these Islands are flung open faster than we can enter them. Instead of our pursuing the opportunity, the opportunities are pur-



suing us, and we have been unable to half occupy the open fields. There has been scarcely a place where a man has gone that he has not been able within a few days to get a hearing, and in some places the people turn out *en masse* to receive him; thousands make up his audiences; hundreds of villages are sending to the missionaries. From up north in the Cagayan Valley there came a delegation three, four, five times, first to myself and then to Dr. Stuntz and Mr. McLaughlin of the Methodist Mission, saying, "Can you not send us some one?" and we were powerless to help. The hands of the Methodist Mission, in whose field it was, were so tied with their constantly growing work that they were unable to accede to this request until a few months ago. The work has gone on in this way, leaping from place to place. A most beautiful contagion has taken hold of the people; they really believe it is their duty and their privilege to tell some one else of the truth. So by every possible means the people carry the Gospel to the other villages. Opportunities! Crisis! I do not suppose that we shall have in future years as great an opportunity for service as we have now.

Why do they listen to us? Oh, the desperation in the hearts of the people in the Philippines—and the same thing in South America, that desperation that comes from sullen acceptance of a hard and oppressing tyranny during long years, that makes men say, "We know not how to tell the truth, for we have been compelled to conceal our real feelings for 300 years." And then, on the other hand, the natural aspirations after something better, they know not what. Some think it is for political independence; some think it is for a government of their own; others, that they might find it realized in having Filipino bishops in the Roman Catholic Church; still others think that the Aglipayan Church would do the work and solve the religious question. But they find through it all the same old custom has gone on of living at the expense of the people, of erecting great institutions and not caring for the souls of men. "Like priest, like people;" and the teacher, the Spanish prior, bad as he was, has only been copied by his Filipino successor.

But what about Protestants? What opportunities have we? Last Sunday I had the pleasure of preaching to a congregation near New York City, in the state of New Jersey, and the pastor of that church, a man of genuine saintly spirit, said to me: "One of the reasons why there is so much discontent in the ministry is that a great many men, as they grow older, wish to have a pulpit near New York, and so they come down to the little villages and towns around about." Splendid services, splendid opportunities for service, sometimes, and yet they are content to go into a village of 2,500, where there are four or five other Protestant churches. Plenty to do, of course, but what of the work in the neglected fields of South America? Oh, what a blessing it is to have unlimited horizons, to feel that although you work on and on and on there is



still more to do, to have your ambition quickened and your desires fulfilled in seeing the result of your work! Have any of you men any prospect in this country of having the privileges we have? There is a Baptist missionary down in Iloilo who baptized a thousand people in the year 1904. One of our ministers in the city of Cebu, who began with a hard struggle against the opposition there, had a few come in the first year—twenty-seven, I believe—the second year 177, and this year 350. In our own station of Manila I have been privileged to baptize between 800 and 1,000 persons during the six years I have been there, and all of them seemingly, so far as human eye could tell, genuine converts to Jesus Christ. And the work of the Methodist Church has been still larger, with their 10,000 or more members. Is not that an opportunity for service? Is not that an opportunity that appeals to every one of you? God grant that you may embrace it.

Just before I left the Philippines, there was a farewell reception. The people are very kindly in showing their regard, and very enthusiastic sometimes, and the last message they gave me was this, "Interpret to the American people the aspirations of the Filipinos." I may not have interpreted them in just the way that they wished, for they talked of political independence; but I believe that this night I have tried at least to interpret to you leaders of the future generation the desires and aspirations of the Filipino peoples. God grant that you may never forget them.

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## THE OPPORTUNITY IN PAGAN AFRICA

THE REV. DONALD FRASER, BRITISH CENTRAL AFRICA

I SHALL not attempt to describe, in the few minutes at my disposal, the area and population and attractions of the peoples who today afford peculiar opportunities for the proclamation of the Gospel. I intend rather to speak of some difficulties which have been removed, of some opposing forces which must still be encountered, and of the need of Africa.

I. Let us consider some of the difficulties which have been removed.

1. There is the geographical difficulty of remoteness. The northern part of Africa has since centuries before the Christian era been in touch with Europe, and that has in no small measure affected her civil and religious life. But that part of Africa which we call pagan was until recently almost entirely isolated from communications and from knowledge. In 1708 James Bruce, a Scotsman, explored along the sources of the Nile. He was the first of a line of

Scotsmen whose names will always be associated with Africa, and who are famous for their geographical exploits. Mungo Park, who died in his attempt to trace the River Niger, followed him. And then there was Livingstone, prince of them all, who traveled 29,000 miles in Africa and opened up to our knowledge 1,000,000 square miles. How great he was, only we who live in Central Africa can understand. His high aims indomitably pursued, his extraordinary personal influence, his absolute trustworthiness in the most trivial details, combine to make him our most notable explorer. He was followed by many another, such as Stanley, Cameron, Thomson. But the number is great and suffice it to say that after a century's exploration by missionaries, scientists, and hunters, Africa now lies bare before us. Its lakes and rivers and mountains we know; its people and languages and customs.

In the early days men entered the continent at some river mouth or port and then disappeared into the mist. But now those inland regions are interpenetrated by all the communications of modern life. Great fleets of steamers sail from Southampton and Liverpool and Hamburg and bring every one of its shallow harbors into touch with the world. Every great river, the Zambezi, Congo, Niger, Nile, has its fleet of little steamers establishing communication between the interior and the coast. And these, together with railways and telegraph, have disclosed the secrets of Africa and brought us so near, that sitting in our homes we can almost feel in our daily newspapers the heart beats of the great continent. See what this has meant for evangelization. At first missions could not advance beyond easy communication with the base of supply. Some tried it at enormous cost of life and money, but now into the very heart of Africa there is organized transportation. And we must never cease to recognize that those traders who, for profit's sake, maintain those lines of communication are the servants of the Kingdom even though they do not think so in their hearts.

2. Another difficulty that has been removed was that of universal anarchy. The ramifications of the Arab slave-trade penetrated all Africa. Thirty years ago the Arabs were in the heyday of their prosperity. Livingstone calculated that every year 50,000 slaves were brought to the East Coast, and that for every 50,000 some 500,000 had been done to death by war, or fire, or famine. Cardinal Lavigerie went further and reckoned the annual loss at a million. We know at least that it was very great. Wherever the slavers went, tribes were dispersed or annihilated, a universal reign of terror pervaded.

Then what shall we say of intertribal war? It was the rule of Africa. Strong tribes asserted their superiority in the life of some potentate and maintained it by continual war. There were few of the great kingdoms of Africa which were not buttressed by annual raids on the weaker tribes, by constant butcheries and barbarities

which displayed the power of the chief and thereby maintained his authority. It was so with Chaka, with Mosihlatse in South Africa, with Mombera, and Msidi and Mtesa in the great inland regions. The atmosphere in which they lived was war, and the tributary people were only maintained in allegiance by the power of the assegai. To this spirit the Gospel of Peace was essentially opposed, and men were wise enough to recognize this. The weaker tribes welcomed the missionary in the hope that he would lead them against their enemies, and when he refused threatened or expelled him. The stronger refused to allow him publicly to discharge his office, because they recognized that their power would disappear if he did. This was the cause of the disaster which came upon the Universities Mission, of the long prohibition of work by Lobengula, Mombera, Msidi, and many another. This led to the failure of Captain Allen Gardiner to settle in East Africa, and to many another of the great defeats and disasters of early attempts. Now these difficulties have been largely removed. The slave traffic has been practically broken, not by the establishment of a patrol of gunboats along the coast, but by the occupation of the interior by European powers.

It is the fashion to cry out against the scramble for Africa. I do not know what motives may have prompted each nation; but I do know that without such a partition as has now taken place, the evangelization of inner Africa would have been impossible. I am a loyal Briton, and I am proud of the high imperial destiny of our nation, for I see that the result of its occupation of Central Africa was the healing of Africa's open sore. The work is not yet complete, but you may say that wherever British rule is, or French, or German, there the slave-trade has ceased. Would that the same could be said of Portuguese rule! One result of this settlement has been an enormous increase in the native populations. Not only have intertribal wars largely ceased, but many a murderous atrocity has been checked. And now we find that the Zulus have doubled their population in the last ten years. The Bechuana are four times as numerous as they were in Livingstone's day. And the Fingoes are ten times as numerous as they were sixty years ago.

3. Another great difficulty that has been partially removed is that of malarial fever. Till six years ago all inland and coast regions were in some degree cemeteries for the whites. Drummond said, when he came out of Central Africa, "I have been in the land of the dead." And every mission field has its too well filled God's acre. Now, in the great goodness of God, He has revealed to science the cause of malaria, and by taking certain precautionary methods there has been a wonderful improvement in the health record. In my first term in Africa, I frequently had fever once every fortnight, but during my last term only once a year. And it is now eight years since a male missionary died in our mission. What a differ-



ence this has made! It means longer service. And one of the great necessities for successful service is that there should be continuity of service and of policy. Like Judson, I have no faith in short term missionaries. No matter how full the supply of living men may be to take the place of the dead, there is no replacing the loss of experience and wisdom that dies with each. Then it also means a greater efficiency; for no longer depressed with constant fevers, your missionary can live more strenuously and look more brightly on the problems of his field.

II. But there are still many opposing forces which must be met.

1. There is the opposition of evil and suspecting governments. We may acknowledge that by treaty no religious teacher may be forbidden to declare his Gospel to the people. Treaty gains this privilege for us in China, too, but then we have to learn that no treaty has much effect on deeply rooted popular prejudice. And in Africa, however much European headquarters may profess to give a fair field to every messenger, Protestant or Papist, there are prejudices too deeply rooted in the minds of subordinate officials to allow liberty or to prevent opposition. And there is no government so constantly opposed as the Portuguese. Unfortunately large tracts are under their protection, and in almost all of these there is no protection for European effort. If officials do not absolutely forbid, as they sometimes do, then they refuse title deeds to land and make developed effort impossible. In some French territory, unless the society be French, or the French language be taught in the schools, there is continual handicapping. But there is another government whose dreadful misrule creates at present not only a mighty obstacle to evangelistic work, but is perpetrating the greatest crime on earth. I mean the misnamed Congo Free State, a country of 800,000 square miles, nearly four times the size of the German Empire, exclusive of its foreign possessions, over which King Leopold of Belgium holds absolute sway. In this country twenty years ago there were said to be 25,000,000 souls, but to-day there are not 15,000,000. Such a decrease of population, where there ought rather to have been a vast increase, reveals a condition of wholesale massacre which far exceeds the worst days of the slave traffic.

2. And what shall I say of the liquor traffic on the West Coast? These lands are the dumping ground for a vast amount of American and European fiery spirit of the vilest character. This liquor has so seized the appetite of the native people that it has become almost the only trade goods in demand. The constant cry is for rum. It is the great obstacle to the progress of civilization, as well as the greatest enemy to the purity of the Church. In most of the districts south of the Zambezi, and in all East Africa Protectorates, this curse has been absolutely forbidden entrance. In the British South Africa Company's land it is a high criminal offense to give



spirits to a native. These Protectorates are not self-supporting because of this prohibition. But there are higher successes than financial ones; and the grace that comes to us in our disinterested administration of these lands more than compensates for any financial sacrifice that we may make.

3. Yet another force that is aggressively our enemy is Mohammedanism. We see it actively spreading over Africa, where Christianity is not progressive. It comes with the Arab slaver and was identified with the slave traffic. It comes now with a certain racial pride and appeals to the African because it seems to link him with a great world-wide empire. But I greatly question the sincerity or permanence of this veneer of Mohammedanism. I know that much alarm has been created by the cry that it is racing with us for the new faith of Africa. And in a degree this is true. But Mackay said long ago that the next ten years would decide whether Islam or Christ is to rule Africa. These years have long passed, and the question is not decided yet. And the Mohammedanism which comes to Africa does not offer the same almost impenetrable barrier to Christianity that it does in Asia. I cannot help thinking that in many places it has gained ground just because Africa is eagerly stretching toward the light; and Islam, a Christian heresy, has been the first light offered. I have seen it come into districts with a rush and then within a year fade away. It brought no teaching, offered no new life; it gave sanction to some of the basest passions of men. For the morality of the Mohammedan, said Livingstone, is based on a lower plane than that of the untutored African.

4. But there are other forces essential to all pagan Africa which every missionary must encounter. There is superstition. Throughout pagan Africa you will find some idea of God. They recognize that a great spirit has made the world, though he seems now to have withdrawn from it. But the whole world is filled with active spirits of the dead. They are found in the great mountains, in the trees, in snakes and fierce animals; they speak to men in dreams, they follow them in shadows. I have never heard of their doing an act of loving kindness. But they will not bear neglect. When drought, famine, disease, death, come into a community, then the spirits are calling for propitiation. Then offerings are made to the offended spirits. But the greatest opponents are not the spirits speaking immediately, but the witch doctors who interpret their desires. When calamity comes, the doctors trace the source. When crime is committed they detect the criminal. And their ordeals of the boiling pot, or poison pot, claim annually thousands of victims.

5. Finally there is passion. Built in a large sensual mold, they love to see a faction fight and to hear the war yell. With small provocation the fiercest passions may be raised and deeds of dastardly cruelty perpetrated. They have the bully's love of seeing pain

and suffering inflicted on the weaker, whether they be animals or men. A method of punishment was to stake the criminal to the ground, smear his body with honey, and then lead on the red ants to devour him alive. Even among the Christians, to teach them to spare suffering and to treat kindly the weak is a slow process.

Another form that passion takes is drunkenness. Although European liquor may not be allowed, you will find through all Africa that each tribe has its native liquor, perhaps prepared from bananas, perhaps from maize, perhaps from Kaffir corn. It is brewed in abundance; it is a feature of the pagan African village life that while the supply lasts, you will find whole villages steeped in a hideous orgy of drunkenness, and men and women are never sober when they can be drunk.

But where shall the list end? I might speak of polygamy, ministering as it does to all the worst passions of men and women and making family life impossible; of indolence, the enemy of all social progress and the friend of all vice and wickedness; of those sports and ceremonies which turn the moonlight nights into dreadful carnivals of evil and destroy the last traces of modesty in boys and girls.

### III. Now what does Africa need?

1. That the Church send out well-equipped and systematized missions. The needs and urgency of many parts of Africa are patent to all, in the Sudan, the hinter lands of the Western Coast, the Eastern and Western Protectorates. But this urgent need must not allow us to waste men and means in spasmodic and inefficient efforts. There is a great tendency to appeal to the philanthropic instinct of Christians and send out undenominational, extra-Church, unsystematized missions. These have frequently experimented on new methods, ignored the teaching of a century's efforts, formed committees of men who have little or no practical knowledge of mission methods. And the result is huge wastage of men and money and further extravagance in organization. Let us remember that there is a deep science in the missionary enterprise. There is no need now to waste years and break men's hearts by false methods. There is a vast library of experience behind us. Let us use this and see to it that our churches tackle the urgent needs of Africa by fully approved methods, and that our policy is in line with what history has taught us to be the most useful.

2. We need efficient men. It is a mistake to think that anything will do for Africa, that Asia alone claims educated and able men, and that for Africa any enthusiastic Christian will be an efficient evangelist. There is no mission so expensive as that which sends out uneducated men. There is no cheaper mission than the mission of fully educated and selected men. Africa demands specialists, men who know their own departments and will train the natives to this work. She needs ministers who shall go out, not as evangelists, but as superintendents; not as pastors, but as bishops. She

needs captains of industry—carpenters and builders who will teach, not a smattering, but an exact knowledge of their trade; teachers who will instruct, not pupils, but teachers; medical missionaries who will help others to instruct their fellows in the laws of health and in nursing. I mean that Africa will not be evangelized and raised by the European, but by the African. And the efficient missionary is one who will try to multiply himself in natives, willing to sink himself, to restrain himself from activities which might be more fascinating, so that he may prepare Africans to do his work and give to them something of that spirit which is in himself.

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## THE UNPRECEDENTED OPPORTUNITY IN THE FAR EAST

THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

JAPAN, Korea, China, Siam—five hundred millions of people! We find it difficult to comprehend the significance of such a stupendous figure. But, to adapt the words of Dr. Gracey, consider that every third man who toils under the sun and sleeps under the stars is in one of these countries, that every third child born into the world is there, that every third orphan wailing by day and every third widow weeping by night are there. Constitute them pilgrims; let them pass before you, 2,000 persons every twenty-four hours, and you would have to listen to the weary, throbbing, pressing throng for 500 years. Opportunity? Until the last generation this vast mass of humanity lay stagnant, but during recent years the vast forces of the modern world have been operating upon it, and the result is that an unprecedented revolution is taking place in our generation.

Japan was the first to respond. Consider that within the lifetime of many in this audience Japan had never seen a ship, knew nothing about steamboats or electricity, had a law inflicting the penalty of death upon any Japanese who left his native land, and a statute that if the Christian's God himself should set foot upon her territory, He should pay for it with his head. Then Commodore Perry opened the ports of Japan. Then an Imperial Commission visited Europe and America to ascertain what Western nations had to teach. Then feudalism was abolished. Now Japan has a modern system of education and a free press. Her ships reach the uttermost parts of the earth. She uses steam and electrical machinery as intelligently as any nation in the world. She has organized an army and a navy pronounced by military and naval experts the very



best in the world, and since the last meeting of this Convention, the world has seen little Japan crushingly defeat the alleged most powerful white nation of the earth. Already it is settled that Japan is a world power. Shall it be a Christian power? Those who are before me to-night may, under God, help to answer that question.

Korea until this generation was a hermit nation. The first Protestant missionary did not enter it until 1884. The work has been greatly hampered by the rottenness of the government. Now Japan is reconstructing Korea politically, building railways, stretching telegraph wires, reorganizing courts, correcting abuses, inaugurating a new era in that erstwhile hermit kingdom. The Koreans do not like it. A lazy, sleepy child does not wish to be compelled to get up in the morning and go to work; but under the influence of Japan, Korea is being forced to reform her methods. That war between Russia and Japan threatened to close missionary opportunity in Korea. But Japan, although she knew it not, fought the battle of the Lord of Hosts, and the victory of Japan means the continued freedom of the Protestant missionary in Korea and the development of conditions more favorable to the stability of the growing Church.

In China a stupendous change is taking place. There is something fascinating and yet something appalling in the spectacle of that mighty nation slowly and majestically bestirring herself after the sleep of ages. Take one or two illustrations. Prior to 1901, every young man who wished to obtain official preferment had to pass an examination in the old Confucian Classics. That meant that the young men of China stood with their faces toward the dead past. But on August 29th of that year—fix the date in your minds, as it is one of the great dates in the reorganization of the world—a decree was passed abolishing those literary examinations and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. To carry out this purpose, it was decreed that schools should be established throughout the Empire, with a college in every provincial capital, and that where no other places were available, the temples should be turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about-face and are now looking toward the living future.

Some one asked me to-day what was the last word from China. I replied that it was that Yüan Shih-kai, Viceroy of the imperial province of Chih-li, went to Pao-ting Fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be gathered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank to find thousands of people laugh-



ing at it as a good joke, and saying one to another, "The gods are getting a bath!"

Do you know that the very reforms for which a few years ago the Emperor was virtually deposed by the Empress Dowager are now being decreed by the Empress Dowager herself? Ten years ago China did not have a vernacular paper. To-day she has 157 newspapers, and the last to be started, oh, young women, is a daily woman's paper in the city of Peking! Only recently there has been traveling through the United States an Imperial High Commission, charged by the government of China to inquire what Western nations have to teach. The Rev. Dr. J. Walter Lowrie, returning to the field after a furlough prolonged by ill-health, writes in amazement that the changes that had taken place during his absence of twenty months were greater than had taken place during the preceding twenty years of his residence in China. Of course there is commotion. You could not expect one-third of the human race to rouse itself from the sleep of ages without having more or less disturbance in various places. But the disturbances in China to-day are the signs of progress. They mean that at last China is awake. We remember that of old, the dying Francis Xavier lifted up his hands and said: "Oh, rock! rock! when wilt thou open?" For nearly a hundred years Protestantism has been hammering upon that rock. Now it has opened. Will you enter?

In Siam we have the most progressive monarch in Asia, with the exception of the Mikado of Japan. He has recently issued a decree abolishing slavery. He has also issued a decree abolishing gambling everywhere in his kingdom, except in the capital. And why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it, unless he raised the import dues. But by the treaties between Siam and Western nations, he cannot increase the import dues without their consent. So we have the spectacle of the Buddhist King of Siam desiring to abolish the curse of gambling in his capital and unable to do it because so far the Christian nations have not consented.

And these great changes are being attended by an unprecedented readiness to hear the message of the West. It is true that the Japanese Church is demanding autonomy. There are in Japanese churches 50,000 communicants and 150,000 adherents. Whereas in most countries Christianity has begun at the bottom and worked up, in Japan it began with the Samurai, the knightly class. It has been said that the influence of Christianity in Japan is 100 times greater than its statistical strength. A surprising proportion of men in public life are Christians—officers of the army and navy, editors of leading papers, members of the Lower House, or, as we would call it, the House of Representatives. Kataoka, then President of the Lower House, told me when I was in Tokyo that it was his

weekly custom to invite his official colleagues to his palace and there to read and expound to them the word of the ever-living God. Fancy the Speaker of our American House of Representatives doing that! A short time ago there was an assemblage of the peers of the realm in Tokyo, and that great assemblage of the dominant men of the new Japan stood and repeated in unison those majestic words, "I believe in God the Father Almighty, and in Jesus Christ, His only begotten Son."

But while we rejoice because of these things, it would be a mistake to suppose that Japan is a Christian nation and needs no more foreign missionaries. In a street of Nagoya, an interior city of Japan, I saw a Japanese gentleman approaching. He was riding a bicycle and was wearing a European hat, collar, tie, coat, and vest. His upper works were thoroughly modern, but his legs were bare and his naked feet were thrust into wooden sandals. That is Japan to-day. In a great many cities in Japan, I asked leading Japanese, "What is the great need of your country to-day?" And the consensus of replies was: "Japan needs a new basis of morals. She has drifted away from the old foundations, and she has not yet anchored herself to any new faith." There are nearly fifty millions of people in Japan to-day who are unevangelized. Oh, young men, if we are to win Japan for Christ we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

In Korea the result of the war has opened doors of opportunity wider than ever. In Pyeng Yang, the missionaries assembled the more mature native Christians and after instruction and prayer sent them out to make a house-to-house canvass of the unevangelized. Ten years ago, such visitors would have been mobbed. But one visitor reported a typical experience when he said, "To-day I visited ninety-eight houses and ninety-seven received me kindly and thanked me for coming." At night the visitors trooped into the churches, bringing with them those whom they had interested during the day. In ten days, 1,120 publicly confessed Christ, and the whole city was shaken. Take another station, Syen Chyun, that was not opened till 1901. Yet there are now 6,507 communicants and catechumens in that one field. There is a missionary on this platform to-night who in the last five years has baptized 1,392 Koreans. A letter just received states that another member of that station has, in the last five months, baptized 660 adults, enrolled 1,000 catechumens, and organized ten churches. The growth in that station has been over 100 per cent. within the last year.

And how eager they are to know Christ more perfectly so as to tell others about Him! The missionaries announced a training class for Christian workers; 1,140 men came. Most of them walked from the outstations, the most distant walking 390 miles, a journey of twenty-four days over mountains and through valleys in the

cold and snow of February! On the last day, an offering was made, not only of money, but of service. The leader said, "Will you not pledge time to be spent in telling the unconverted about Christ?" And men who had already given all the money they could pledged altogether 1,190 days of personal work without any compensation. I seem to see them, while we are sitting here—those poor but glad-hearted Koreans, going from village to village and from house to house, preaching the old and yet ever new story of Divine compassion for needy men. The missionaries are calling to us to send more men, more women, that they may take advantage of the great opportunities that are opening before them. Mr. Kearns alone, who did not go out till 1902, now has seventy churches under his care. He closed his last letter by saying: "I am writing at midnight, after a hard but a wonderful day. To-morrow I must walk twenty miles, examine forty candidates for baptism, and preach in the evening. Can't you send some one to help me?"

In China, in spite of the development of anti-foreign feeling, the missionaries write that crowds are attending the churches. Did you note the appeal issued not long ago by a representative conference of missionaries in China? It included the statement that in all the 1,900 counties of the Celestial Empire, there is not one closed to-day to the foreign missionary. Twenty years ago, the Province of Hu-nan was the most hostile in China, and when a missionary entered, the opposition of magistrates and people was so menacing that he was forced to leave. To-day a large and flourishing missionary work is being established in several cities, and the people are most friendly. Within recent weeks, some of our beloved Presbyterian missionaries were foully murdered in Lien-chou, and Kuang-tung Province to-day is the most disturbed province in the Empire. Yet the annual report of the Mission, which has just arrived, tells us that last year 1,584 adults were baptized in that one province. Dr. Beattie writes that since the report was made out, he has baptized 485; and Dr. Albert Fulton writes that he expected by the time that his letter could get to me, he would have baptized no less than 1,000 more. I shall never forget a morning when I stood upon a hilltop in the great Province of Shan-tung and looked down upon thirty-two villages in not one of which had Jesus Christ ever been preached. As I thought of the ignorance and superstition of the people and realized that they were meeting all the temptations and sorrows of our common life without that help from the Son of God that you and I have, I entered more deeply into the woe of Christ when He exclaimed of the weary, sinning multitude: "I have compassion on them. I suffer with them."

We can reach them now. But how long will the opportunity last? The rapidly growing demand for independence of the foreigner is sure to affect the Chinese Church in time, as it has



already affected the Japanese Church. The Rev. Dr. Calvin Mateer expresses the opinion that within a generation the Chinese Church will insist on autonomy. As our aim is the establishment of a self-governing, self-supporting, self-propagating Church, autonomy need not alarm us, provided the Chinese Church is sufficiently strong, intelligent, and grounded in the truth. Now, while we are in control, is the time to make it so. But if we are to succeed, we must not only have a large general re-enforcement in men and money, but we must double the equipment of our academies, colleges, and seminaries in China.

As for Siam, are you familiar with the teaching of Buddhist theology? It is inexpressibly touching. It places before us the unprecedented opportunity there. It is that myriads of ages ago a white crow laid five eggs; that each of these eggs was to hatch and bring forth a Buddha; that these Buddhas were to appear in the upper world, one by one; that four have already appeared; and that the last is about to come. The people believe that he will be the greatest and best of all; that he will gloriously reign 84,000 years, and that in his time, all men will become pure in heart. And as our missionaries go over the hills and through the valleys of Siam and Laos, men ask one another in awed tones, "Is not this He for whom we look?" Not only do the common people listen gladly, but the nobles invite the missionaries to their homes, and the priests urge them to come to the temples and explain the message more perfectly. And as nobles and priests sit with bated breath, the ambassador of Christ cries, "Whom, therefore, ye unconsciously expect, him declare we unto you." Among the last letters from Laos was the news that five monks in the city of Chieng-mai had given their hearts to Jesus Christ.

This generation! Has there ever been a time since the Son of Man died on Calvary when the words meant so much as they mean to-day? And does not opportunity spell obligation? Are we going to retreat because of possible danger in China? Some are asking, "Are you going to send any more missionaries to China?" I was stirred the other day as we were reminded that at Two Hundred and Three Meter Hill, the Japanese suffered defeat seven times at frightful loss, but that the eighth time they won the victory and Port Arthur fell. Shall the Church of God show less courage and determination before the Two Hundred and Three Meter Hill of heathenism? Suppose Christ had turned back when the shadow of the cross lay heavily across His pathway!

But I would that our sympathies might go out to-night to those who are at the fore-front of the battle. It is not so hard to be brave in war as is commonly supposed. The soldier knows that he is part of an army equipped for a fight and with a fair chance of victory. He has the relief of action, the sound of bugle and drum, everything that can stir the heart and nerve the arm. But our missionaries



are scattered in tiny detachments of half a dozen men and women, alone, unarmed, scorning to run, forbidden to fight, but standing there with courage superb, in the name of Jesus Christ. I have been asked whether our boards are not going to order the missionaries to leave their posts. If we were to do so, they would not leave. Said a British Admiral, as some missionaries refused the protection of his ship-of-war in a time of great danger: "Gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." Shall we not send forth from this great Convention a message of cheer and prayer and support to those lonely, beleaguered, endangered missionaries in China?

As I close, let me remind you of that great painting called "Anno Domini," which perhaps some of you have seen and which vividly illustrates the unprecedented opportunity to-day in the extreme Orient. It represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests is advancing in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent-looking man and upon whose back is a fair young mother with her infant child. It is Jesus entering Egypt in flight from the wrath of Herod and thus crossing the path of aggressive heathenism. Then the clock strikes and the Christian era begins.

It is a noble parable. Its fulfillment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now in majesty and power, He stands across the pathway of advancing heathenism in China. There may be confusion and tumult for a time. The heathen may rage, "and the rulers take counsel together, against the Lord." But the idol shall be broken "with a rod of iron," and the King upon his holy hill shall have the heathen for his inheritance and the uttermost parts of the earth for his possession. For "he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

"And who knoweth whether thou art come to the kingdom for such a time as this?"

## THE UNPRECEDENTED OPPORTUNITIES IN SOUTHERN ASIA, WITH PARTICULAR REFERENCE TO THE INDIAN EMPIRE

BISHOP JAMES M. THOBURN, D.D., INDIA

SOME forty-seven years ago I was packing my trunk for India. I remember very well that there was not a very great deal to put into it. I also remember that, while I was not at all timid about going, my hopes were not very high. The outlook was very different then from what it is now. The American missionaries had been in India a generation or more, but had not achieved any marked success except in Burma, and as for the rest of the Asiatic missions, there was very little encouragement reported from any source. I went out there without any plan, and for that I thank God, but I did expect to be successful. I was not very successful, however, at first. During the first five years I baptized five persons. Three of them were children. I had to learn a great deal, and I had to unlearn a great deal more. But I made several mistakes. In the first place, I did not take enough for granted, or I took it for granted in the wrong direction. I supposed that the people knew nothing about God, and in this I am afraid I was following the precedents of missionaries who had gone before me, for I read the current tracts of that period that fell into my hands, and found long arguments to prove that there was a Supreme Being. I have not made that mistake, I think, for forty years. I believe everybody knows there is a Supreme Being, or if anyone does not, and you take it for granted, and deliver a message from that Supreme Being, you will get access to the person's heart. There may be exceptions, but they will be so few that you will not have time to waste in talking with them.

In the next place, I made the supreme mistake of devoting too much time to overthrowing what I considered the false religions of the people. That was time wasted. Give them the truth, and the false systems will fall of themselves. I merely blocked my own way by entering into arguments with Hindus and Mohammedans about the rival merits, for it amounted to that, between my preaching and theirs. But God led us in strange ways. If I could have had my way, I should have preferred to have had some converts from among the Brahmans, but they did not trouble me. I should

have been very glad to have won a few converts from among the Mohammedans, but they would not listen to me. But in the strange providence of God I was led among low-caste people. I have no time to tell you the story, but the first opening that occurred in which I was personally concerned, was in a little colony that had come down from the Punjab, a people called Mazbi Sikhs. Many of them were professional thieves, and we had to begin among those people. I remember going out on a tour, after I had been seven years in the country, and in three weeks I baptized 125 persons, and when I returned to the mission house I was almost afraid to tell what I had done, for I felt sure that nearly all the missionaries would condemn my course, and tell me that I ought to have taken more pains to determine the question of their sincerity. But I took it for granted that they were sincere, and in that I was not deceived. I remember how my heart sank within me once when I was administering the Lord's supper to some of those converts, and saw among them two or three men who had been arrested on a charge of stealing only a few weeks before; and although they had been acquitted, it seemed humiliating that our converts, the foundation stones of the great spiritual temple which we were going to build, were composed of this kind of material—converted thieves! I had forgotten the old hymn:

"The dying thief rejoiced to see  
That fountain in his day.  
And there may I, though vile as he,  
Wash all my sins away."

We sing that, and yet do not believe we are half as vile as the thief. When we come right down to the point, we are on the same plane with the thief, for I had stolen from God many a time—opportunity, time, privilege, I had taken, and in doing so I had been dishonest, but had never thought of it. However, I lived to lay these two hands on the heads of two of those men and ordain them to the Christian ministry, and more faithful Christians never lived. They are both in heaven now. I lived to see the son of an utterly low-caste man coaching the sons of Brahmans and Mohammedans for the university examinations.

I lived also to see the opening of a new era, and in a few years we discovered that this little colony of 4,500 people were all of them converted. But India is full of low-caste people. Take, for instance, the Chamars. The Chamar is a leather-dresser, an utter outcaste in every way. The Brahmans, as you know, are the aristocratic people of the country. There are about 25,000,000 of each, but the Brahman, with rare exceptions, does not accept the word from our lips; while the Chamar often does. And what are we to do? Why, we are to go where God leads us, and we are to trust Him that He will lead us right; although the result of this may be



to lead us into strange paths and among people of whom we have never dreamed. Much more than one-half of the people of India belong to the lower castes. The leather-dressers of whom I have spoken are about equal in number to the Brahmans; that is, 25,000,000 each; but we have many others, some of whom are lower than the Chamars. In fact, the really respectable classes of people in India are relatively few. No country can ever become Christian until the common people are reached, even though the word "common" may include the very lowest. In the province of Gujarat, in West India, 10,000,000 people are found who are looked upon as low-castes, but none of them are leather-dressers. Among these 10,000,000 a wide door seems to be opening for the Gospel messenger. Converts in that field are multiplying at the rate of three or four thousand a year. In the region around Bombay, and extending into Central India, perhaps 20,000,000 men may be found, and a forward movement is reported among these people at various points. In Southern India there are four great races, and the accessible classes rank with those mentioned in the other fields. In Bengal and North India similar conditions prevail.

From almost every direction encouraging tidings reach us. I was talking with a missionary from India only yesterday, and asked him if he had seen the statistics of his field for the past year. "No," he replied, "I have not seen the statistics in full, but I do not think our gain will be more than 15,000 this year." Fifteen thousand! Why, in the early days it took all the missionaries in India twenty-five years to make as many converts as that, and yet it is only one mission of which we speak. There are at the present time many schools, and perhaps thirty or forty missionaries working among the classes of whom I have been speaking.

It may be said, however, that even though they become Christians, the missionaries can never make anything of them. This by no means follows. Young men and, I am very glad to add, young women, born among these converts, are competing at the present time in university examinations and more than once have stood abreast of the highest in the competitive examinations held under the government direction. Among those who have become preachers are men of ability and marked devotion. They have achieved success in their work and are found in as large proportions as superior men can be found among the ministers in this country.

But I must not forget to mention the wonderful manner in which God has given us access to the women and girls of India. When I first went out to that country, in 1859, the mission to which I belonged occupied a field containing about seventeen and a half millions, and I remember that so far as we knew there were not seventeen women and girls among these millions who could read a word. None of them wanted to learn, and their husbands and brothers and fathers would not have let them learn, if they had



wished to do so. It took us many weary years to find access to these women and girls; but God has helped, and now within the boundaries of that same field there stands a successful college for women, high schools have been opened in many parts of the country, and among these schools are several where girls are taught up to the college entrance course.

Strangest of all, not only are girls and young women found competing with young men in the university examinations, but they have found their way into the medical colleges of the Empire. God has given me certainly a few privileges which I appreciate. Prominent among these is the fact that I was permitted to go down toward Bombay and receive the first lady physician who ever went forth into a heathen land. This lady, Miss Clara Swain, who still lives, enjoyed the pre-eminent privilege of being the pioneer of a great host of noble women who are now giving medical relief to the secluded women of India. Another privilege enjoyed by me was the laying of the corner-stone of the first college for women ever built on Asiatic soil, and more lately I have reason to believe that I was the first man who for hundreds of years had ever been permitted to enter an assembly of high-caste women in India. I not only enjoyed that privilege in the city of Madras, but a few years later I saw a much larger assembly in the same city, in which the husbands and fathers of these leading ladies of society were publicly present. This is drawing aside the *parda*, the emblem of seclusion for women. Such a meeting means in practical life nothing less than emancipation for the women of India. There are 150,000,000 women in India ready for the Gospel, when you find messengers who will carry it to them. It must be taken in the main by persons of their own sex.

If all the other mission fields were provided for, India alone would absorb all the working talent of all the Christian Churches of these United States and of all other Protestant countries. There is no limit to the great field which God has spread open before you. Will you come? That is my question. I trust, if God spares my unworthy life, that I may yet shake hands with some of you on the banks of the Ganges. If we meet there, I trust that you will remind me of what I have said this evening.

## UNPRECEDENTED OPPORTUNITIES FOR EVANGELIZING THE MOHAMMEDAN WORLD

THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., ARABIA

SIR WILLIAM MUIR, an acknowledged authority, has said, "The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known." To the unprejudiced mind his statement is a historical commonplace. While other religions and systems of error have fallen before the advance of truth, as Dagon before the ark of Jehovah, Islam, like mighty Goliath, defies the armies of the living God and the progress of Christ's Kingdom! In three continents it presents an unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are 200,000,000 Mohammedans—one seventh of the human race! Islam's dominion stretches—as you see on the map—from Sierra Leone in Africa to Peking in China, and from the steppes of Siberia to Zanzibar and Sumatra. In China there are 20,000,000 Moslems; in some places north of the Yang-tzŭ River one third of the people belong to that faith. In India there are 62,000,000 Mohammedans; and the real problem to-day is not "Krishna or Christ," but Mohammed or the Messiah. One-seventh of the whole population of Asia is Moslem. Every third man, woman, or child in Africa is a believer in Mohammed. It is a world problem. The great task to which Christ summons His Church at the beginning of the twentieth century is the evangelization of the Mohammedan world.

The hour is ripe. The situation, despite long neglect and almost universal apathy in many Christian circles, so far from being discouraging, is full of hope and pregnant with unprecedented opportunities. To speak of them in detail here is impossible; but I will attempt to crowd them into an outline—a sevenfold call of opportunity—and may God's spirit drive the call home to each of you for meditation and prayer and action.

I. The present political division of the Mohammedan world is a startling challenge of opportunity.

When we remember Lord Curzon's remark\* that "the Mohammedan conception of politics is not so much that of a state-church as of a church-state," how great has been the fall of Islam since the

\*Persia, vol. 1, p. 509.

beginning of the past century! She has practically lost her temporal power and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed's death. Suleiman the Magnificent would not recognize in the Ottoman provinces that which was once a world-kingdom. Only 18,000,000 out of 200,000,000 Moslems are under the political control of the Sultan.

One hundred and twenty-four million Moslems are under Christian rule or protection—over one-half of the Moslem world. King Edward VII, Queen Wilhelmina, and the Czar of Russia hold the balance of power in the Mohammedan world. There are a quarter of a million Moslems in the Philippines under the American flag, while France exercises political control over nearly all Mohammedan Northwest Africa. Christian rule has not always been favorable to missions among Moslems; and yet it means generally a free press, free speech, and liberty to confess Christ. Purely Mohammedan rule means an enslaved press, no freedom of speech, and death for the apostate from Islam. God's providence has opened doors everywhere in Moslem lands, and the political factor is nearly everywhere favorable to the spread of Christianity. The Dutch Government has wisely changed its attitude, and now favors missions to Moslems as safest from a purely political standpoint. May we not hope that Christian England will soon do the same in the Egyptian Sudan and in West Africa?

II. A consideration of the languages spoken by Moslems today is a further proof of unprecedented opportunity.

Once the Mohammedan world was Arabian; now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unknown tongue, and it speaks a message that cannot be understood by three-fourths of the Mohammedan world. The segments on the diagram of languages tell their own story. What spiritual comfort can the 20,000,000 Chinese Moslems derive from the Arabic which they repeat daily in their prayers? How little of the real meaning of Islam is plain to the 62,000,000 Moslems of India, nearly all ignorant of Arabic! But the Bible, sharper than any two-edged Saracen blade, which is our weapon of warfare—the Bible speaks all languages and is the best printed and cheapest selling book in the world. This universal, everlasting, glorious Gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia, and the Turkish Empire is phenomenal. Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversial and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish, Urdu, and Bengali, the chief lit-



erary languages of Islam. Every Mohammedan objection to Christianity has been met in printed apologetic, and these weapons have been tried and not found wanting. What magnificent opportunities there are to-day to establish, enlarge, and endow mission presses in the chief Moslem centers. Those now in existence are overtaxed; they clamor for men and means to meet the demand for books. Who can estimate the possible power of Christian journalism in Egypt for Moslems or of a colportage system that would reach all who read in India? Here is a call for the student with literary tastes and talent for organization. Not without reason does the Koran always speak of Christians as "the people of the Book." Ours is the opportunity to prove it by carrying the Book to every Moslem in the world. We can afford to leave the verdict to the Moslem himself.

III. The disintegration of Islam calls for immediate world-wide evangelization.

Not only have the literary weapons been forged and the Sword of the Spirit prepared for the conquest, but the ranks of the enemy are breaking. Mighty and irresistible forces are at work in Islam itself to prepare the way for the coming of the King. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands we can say:

"Far and wide, though all unknowing,  
Pants for Thee each human breast;  
Human tears for Thee are flowing,  
Human hearts in Thee would rest."

I have attended a meeting of the Babis in Bagdad which was a most pathetic illustration of the literal truth of those lines. The philosophical disintegration of Islam is due to the fact that Moslems everywhere are groping in the dark to find their way home and to the Father's heart, but they have lost the way. The Wahabi Movement in Arabia, the wide-spread teaching of false Mahdis and Messiahs, the growth of mysticism, and the undermining of the old orthodox Islam by the rationalistic New Islam—all these are signs of the coming dawn and are pregnant with opportunity. From every quarter comes the testimony that the attitude of Moslems toward Christianity has changed for the better in the past decade. In India, Islam has abandoned controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible, they now write commentaries on it! Fanaticism decreases with the march of civilization and commerce. The cradle of Islam is a mission field, and a railway is being built to Mecca by the Sultan for the King of Kings.

IV. Every strategic center of population in the Mohammedan world is occupied for Christ.

This startling fact shows the guiding hand of God in preparation for the conflict. I took the "World's Almanac" for 1906 and



found the list of cities which have over 100,000 inhabitants. The following\*—given in the order of population—are already centers of mission work through printing press, hospitals, school, or college: Calcutta, Constantinople, Bombay, Cairo, Haidarabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo, and Beirut. This is not a mere coincidence but a fact full of meaning, and a challenge of God's providence to win these Gibaltars of population in the midst of the teeming millions of Islam as points of vantage for Jesus Christ and His kingdom.

The efforts carried on directly or indirectly for Moslems in these great cities prove that the work is possible under all conditions and everywhere. Visit the Cairo schools, the Beirut Press, Robert College, the Bagdad dispensary, the bazaar preaching at Lahore, the bookshop at Tunis, or the hospital at Damascus, and you can see there every day that work for Moslems is full of encouragement. Yet from every one of these centers the call is loud for more laborers. Nowhere are the efforts to win Moslems at all commensurate with the opportunities. And besides the cities mentioned, time would fail us to tell of important work in smaller cities which command large districts in Persia, the Nile Valley, Arabia, the Turkish Empire and in all Malaysia. In some lands which fifty years ago were without a Protestant missionary, every key position is now a mission station.

V. The present crisis emphasizes these unprecedented opportunities.

"Father, the hour has come; glorify thy Son." It is now or never, for Islam is not only strong in numbers, but is conquering. It is increasing numerically to-day in India, Burma, the Malay Archipelago, and especially in West Africa, Uganda, the Congo Free State, and Northern Abyssinia. In Burma the census proves an increase of thirty-three per cent. in the last decade. In the Philippines there are 250,000 Moslems. Pastor F. Würtz of the Basel Mission in a recent pamphlet sounds the alarm of a "Mohammedan Peril" to the native Church, as well as to many pagan districts in West Africa. The situation on the Gold Coast is alarming; in one village a native preacher and his entire congregation went over to Islam! The Rhenish Mission in Sumatra has resolved that its chief task now is "to occupy in time those heathen districts which are in

<i>*Cities.</i>	<i>Population.</i>	<i>Cities.</i>	<i>Population.</i>
Calcutta .....	1,125,400	Lahore .....	202,904
Constantinople .....	1,125,000	Smyrna .....	201,000
Bombay .....	776,000	Cawnpore .....	197,170
Cairo .....	570,062	Agra .....	188,220
Haidarabad .....	448,466	Tabriz .....	180,000
Alexandria .....	319,766	Allahabad .....	172,032
Teheran .....	280,000	Tunis .....	170,000
Lucknow .....	264,039	Bagdad .....	145,000
Rangoon .....	234,881	Fez .....	140,000
Damascus .....	225,000	Aleppo .....	127,150
Delhi .....	208,575	Beirut .....	118,800

danger of falling into the hands of Islam." The Church must be aroused to the seriousness of this problem and realize the crisis. And what shall we say of those lands where Mohammed's rule over millions of hearts has never been challenged and where vast areas are without a single missionary? Surely, if anywhere, then here there is an opportunity for pioneer mission work and to carry the Gospel banner where it has never been planted. The very dangers and difficulties of such untrodden fields will be an irresistible attraction to men of heroic stamp.

"So near is grandeur to the dust,  
So close is God to man,  
When duty whispers 'Lo, thou must,'  
The youth replies, 'I can.'"

#### VI. Results already achieved echo the call to go forward.

Less than a century ago there was but one Protestant worker in any Moslem land; at that time apostasy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists, or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members formerly in the ranks of Islam. Thousands of Moslem youth are receiving a Christian education in Egypt, India, Java and Sumatra. In ten years the attendance at the dispensary of the United Free Church of Scotland, near Aden, rose from 8,000 to 40,000 per annum. Villages that could not be reached safely in Arabia ten years ago now welcome the missionary. At Julfa, Persia, on Easter Sunday, 1902, there were seventeen converts from Islam at the Holy Communion; and this land, with other Moslem lands, counts its martyrs to the faith. The late Dr. Imad-ud-din, formerly a Mohammedan and a determined opponent of Christianity, enumerated 117 Christian converts of distinction in India who forsook Islam for Christ as he did. In Sumatra and Java there are over 16,000 converts organized into churches.

VII. Lastly, the inspiration of the heroic leaders of the past is ours.

Raymund Lull's prayers and tears are receiving answer now in Tunis and Algiers. He was the first, but not the last, missionary to the Moslems of Africa. Henry Martyn's life did not "burn out for God;" it became a shining light for all Persia. The graves of Bishop French, and Keith-Falconer, and Peter Zwemer will rivet attention to Arabia until it is won for Christ.

Pfander's books touch the Moslem conscience in a dozen lands to-day. Mirza Ibrahim's martyrdom is a rich heritage for the native Church in Persia; Maxwell Gordon's death will not be forgotten

when Afghanistan opens its gates to Jesus Christ. As we look over these pioneer fields we cry out our Te Deum:

"The glorious company of the apostles praise Thee,  
The noble army of martyrs praise Thee,"

and we here and now call upon the Holy Church throughout the world to rise to a new crusade and win back the Mohammedan world to Christ in this generation. God wills it. "Father, the hour has come; glorify thy Son!" Amen.





THE CONVENTION SERMONS

“The Love of Christ Constraineth Us”

“The Final and Supreme Authority of Jesus Christ”



## "THE LOVE OF CHRIST CONSTRAINETH US"

BISHOP JAMES M. THOBURN, D.D., INDIA

THIS text at first sight seems to be a very simple one, and no term employed in it appears to need any definition; and yet several questions present themselves when we examine it closely. For instance, what is meant by the phrase, "the love of Christ?" Is it our love for our Savior, or is it His love for us, or is it His love in us, i. e., a work of divine grace in the believer's heart which makes him a partaker of the love of Christ? A careful study of the phrase and its content makes it clear that it is in this third sense that we are to understand the words. If we apply this meaning to these words, a little reflection will show that the love mentioned is unlike any other affection known among men. For instance, we may say that a mother is constrained by the love of her child, but this expression has only one meaning. We cannot say that the mother's love is transferred to the child, and the reference is either to the love of the child for the mother, or of the mother for the child. But the words of this text imply something different. The writer evidently meant that the love of Christ becomes a possession of the believer and exerts a powerful influence upon his character and conduct. In the brief time at my disposal I wish to explain in what respect the love of Christ differs from all other affections known among men, and, if time permits, to say something about its constraining power.

First then, the love of Christ gives its possessor a power to love the unlovable. It is not natural for human beings to cherish affection for personalities who are not attractive in themselves. We all know what this means, because we meet people daily who are good persons, and yet we do not discover anything in their characters which attracts us. Others meet us whose characters are more or less repulsive, and we instinctively shrink from close contact with such. Every experienced pastor knows how this is illustrated among the members of his church. He may preach with all fidelity on the duty of loving one another; but as brass and tin do not respond to the most powerful magnet, so the hearts of even good people sometimes fail to respond with a feeling of love for persons of a neutral character. In other words, too many Christians find their hearts still subject to natural antipathies to a greater or less degree. When the love of Christ takes full possession of the human heart it overcomes—or, perhaps I should say, expels—all feelings of this kind

from the heart of the disciple. He who loves as his Master loves, can say with truth,

"These arms of love that compass me  
Can all mankind embrace."

The most striking peculiarity of the love of Christ is that it gives its possessor the power to love an enemy. It may perhaps never have occurred to you that up to the hour that Jesus preached His Sermon on the Mount, no human being had ever heard the statement that men were expected to love their enemies. The Jews were astonished when Jesus said to them, "It hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies." No wonder that the Jewish hearers were surprised and startled at such an announcement. Zacharias, the son of Barachias, was a good man, and yet when the Jews in their frenzy disregarded the prohibition of violence within the temple inclosure and took his life there, in dying he used this awful imprecation, "Jehovah look upon it, and require it." He simply exhibited the spirit of his age in his dying moments. Many ages later another prophet of God was teaching in the temple and enraged his enemies precisely as Zacharias had done centuries before. With hearts full of madness these enemies rushed upon him, dragged him out of the temple enclosure, and taking him down the narrow street through the gate that still bears his name, on the steep hillside above the brook Kedron "they stoned Stephen." In a spirit absolutely unlike that of Zacharias, the later martyr prayed, "Lord, lay not this sin to their charge."

What caused the difference between the dying utterances of these two holy men of God? The Sermon on the Mount had been preached; Pentecost had come; the Spirit had burned this love of Christ into the heart of Stephen until it was all aglow, and we see him dying precisely as his Master died. A new power had entered the world, and it was one of the elements of the love of Christ of which we are speaking.

In the next place the love of Christ contains a redeeming element which impels its possessor to help universal humanity in all its troubles. It is a prompting to feed the hungry, to comfort the sorrowing, to clothe the naked, to care for the orphan, to strengthen the weak, to range oneself on the side of the oppressed and needy everywhere—in short, to be a helper to universal humanity. This again is something which was new to our world. It was first illustrated in the person of Christ and later in the lives and labors of His disciples, from the day of Pentecost forward. It is here that we find the secret of the missionary enterprise—an enterprise which is prompted by motives which are as broad as the love of Christ itself. It makes the missionary a man of wide sympathies, far reaching



views, and quenchless zeal for the glory of God and for the elevation of the human race.

In the next place, the simple words of our text call our attention to the constraining power of this wonderful love. The word "constrain" means to hem in a pathway so that those who walk in it can turn neither to the right nor to the left. The way before them may be a very plain way, but those who walk in it keep one supreme object in view and are not diverted by issues perhaps not bad in themselves, but not connected with the supreme purpose of love which has been chosen by the pilgrims in the way. The love of Christ is stronger than any other affection, or than all other affections combined. It keeps the mind and heart of the disciple fixed on the goal which his Master has placed in view, which cannot be made secondary by anyone who is striving to obey with all his heart.

My dear friends, this brings us to the practical bearing of this sublime text upon your own relation to your Master and upon your future service as His disciples. If your hearts are swayed with the love of Christ, your sympathies will be at this moment going out toward the myriads of the nations for whom He died, and who are just as much the objects of His love at this moment as when He was here on earth. Your love and sympathy will flow outward in sympathy with the Master's. He died to save the nations; are you willing to live for their salvation? Does the love of Christ constrain you to give yourselves for this great enterprise, the interests of which have brought us together here? He wishes only good for you and will give you the best place in this wide world, but it must be of His choosing. He has marked out every little twig on which a sparrow is to rest to-night, to-morrow night, and three weeks hence. He has counted the very hairs on your heads; He knows all the anxieties that pass through your hearts; He sees all the temptations which are rising up to turn you aside from the pathway of duty here, there and elsewhere; and He has marked out a path for you which will be a pathway of light on earth and will lead you up to the realms of glory above.

It is for you to determine this question above all others: Does the constraining love of Jesus Christ move me to give my heart to Him, to be used possibly in some distant land and just as possibly in this city of Nashville? We never know the future; if we begin to plan some great thing for ourselves, it will never come to pass; but if the real thought with each one of us is, "How can I find the pathway which the Master chooses for me?" then each one of us will find the one place in the universe for which he is exactly adapted. One of the grandest descriptions of the better world to be found in the Bible is that in which the disciples, saved from earth, "follow the Lamb whithersoever he goeth." This is to be our privilege forever.

My dear friends, when I came in a little while ago and glanced over this great audience, I wondered if I could really talk for half

an hour in a way which would profit one and all. I lifted my heart to God and remembered the assurance that the Master would be with me forever. It was for me to speak in His name, and in that name I speak to you now. He stands beside me. An eye of flame is looking through each heart in this vast audience. Forget that you see me here; close your eyes if need be, but in your heart of hearts be assured that the Master is here, is looking through your soul, that He is making an impression upon you which will never be effaced unless you prove unfaithful to Him and turn back from His service. At least 100 persons who are listening to me now are summoned through my voice to His service in some distant land. I do not know whether it is India, or Tibet, whether it is Korea, or the Island of Borneo, or Central Africa; I know nothing about it at all, but I do know that God has put a message upon my lips and in my heart to not less than 100 persons who are here now, some of whom will be in distant lands before the close of another year, and others perhaps not for five years or more. If the call is there, if the impression has been made, if you feel in your heart of hearts this morning that Jesus Christ has found you, found you anew, that His eye of love is fixed upon the inmost recesses of your heart, then remember that you might as well try to blot out eternity as to blot out the fact the Son of God has come to you this morning with a message directly from His Father's throne.

Will you respond? Will you give your hearts to Him if He calls? Can you lay your hand upon your heart this morning, look up into the clear blue sky and say, "I am sure that Jesus Christ is not calling me?" And if you cannot do that, then before you close your eyes in sleep to-night, let the matter be settled between your soul and God. Cry out, "Speak Lord, for thy servant heareth," and God's response will come. It may come in so gentle a whisper that you can hardly believe that it is from the upper skies; it may come in a voice of thunder; it may come through a providence that will startle you and all your friends; but it is a great deal more probable that Jesus Christ, who when here on earth was one of the simplest of simple men in His daily life and who if living now would walk our streets so quietly that no one would recognize Him at all—it is more likely that it will come to you quietly and true to His own character, for He is a Son of man still. He will talk with you while you pray, while you meditate, while you walk the streets; wherever you may be at the time, the word will come.

And as I have given you the call from Him this morning, I now beseech you as I close to deal with this as the greatest crisis in your life, as the one thing in which there must be no mistake. Do not be swayed by any mere impulse. If it is from God it will stay with you. The first time that the thought ever came to me that I might be needed in this field was five years before the call really came. I was never able to shake it off, but it kept on and on until at last the

voice of the Church came to me, saying, "Will you go?" I went immediately to the Master for guidance, and almost before I could ask, there came such a manifestation of the love of Christ and of His personal presence, that through all the forty-seven years that have passed since, whatever else I have doubted, I have never doubted that Jesus Christ called me to be His messenger on the other side of the globe. And so I say to you, my dear friends, again and again and again, the very same Jesus that called me is standing beside me now. He has not left me through all these years. Through my lips of clay He sends you this message—this call. Will you go? God help you to make a decision that will fill your hearts with joy through all eternity.

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## THE FINAL AND SUPREME AUTHORITY OF JESUS CHRIST

BISHOP WILLIAM F. MCDOWELL, D.D., CHICAGO

"WHATSOEVER HE SAITH UNTO YOU, DO IT"

THESE are all personal terms. "Cut them and they will bleed." He is the Person of the "invincible supremacy." He is the Sovereign Master of life. The long debate is over. Final authority over life lies not in the Church, nor in the Bible, nor in the Christian consciousness. God in Christ has final authority. I will work with the Church because it is His. The Bible is good because it comes from Him and infallibly leads to Him. There is no debate with Him. He is Lanier's Sovereign Seer of Time. With Charles Lamb we will stand as Shakespeare enters and kneel at the approach of Jesus.

Once on this soil men were slaves of other men. At the close of this Convention I dare write under all your names, "Slaves of Jesus Christ." We are at the feast. The world waits for life's wine. Once more His mother speaks as to the older servants, "Whatsoever he saith unto you, do it." All the words are emphatic. There is no argument. Silence and obedience are imperative.

He not only came to save all men; He came to save the whole man. He restored the individual. His passion was not for truth so much as for personality. Problems concern us—the social problem, the missionary problem, and others. Men concerned Him. He was always seeking to create character. We are back again to His problem and His method. Only better men can do better work. Dr. Peabody puts it in a sentence when he says, "The more intricate is the machinery of the world, the more competent must be its engineers." Earlier than the question of what kind of work



you are going to do is the question, What kind of men and women are you going to be?

Now go back to Christ's first great sermon. It has been called the Magna Charta of the Kingdom. Under that fine phrase little men seek and seize large plans and forces as though they could control them. But what was the thing that the people felt that day as this new prophet went on? What lingered in their memories as they broke up and went away? A new prophet had spoken, a new message had come, but above all, a new self had risen upon the horizon. Some would remember one sentence and some another, but the one sentence that each would remember, sounding in their hearts "like the mellow lin-lan-lone of evening bells," were the words, "Ye therefore shall be perfect, as your heavenly Father is perfect." They knew the commandments which they had broken and kept. They knew the great names of their noble history. Some of them had tried to be as good as Abraham, or Moses, or David. Some of them had succeeded without much difficulty.

But here was a new ideal. It stood there "a living definition" before them. Here was a command with a promise fulfilled standing there. The new theology of Jesus was for the sake of the new humanity of Jesus. Afterward many words will be spoken and written; many things will be done; miracles will be wrought upon life and person; crosses will be carried and graves opened; but it will all be a proof of this consuming passion for personality. Holy Spirit and Holy Bible will be given that holy men may come to be.

Big enterprises need big men. Small men sieze them and both are ruined. Holy enterprises need holy men. Unclean hands lay hold of them to their eternal hurt. What one shall carry to slum or heathen, whether it will be worth while to go to slum or heathen, will depend upon what one is. I know a city missionary who brings only activity to his task. His hands are busy but empty. He can distribute apples and potatoes to the poor, but the fruit of the Spirit is lacking. He has forgotten that Christ's first passion is for a man. The man of the twentieth century, like the man of the first, must give Jesus sovereign power in his life. Oh, it is pitiful to see one, however earnestly, touching empty hands with empty hands; pitiful to see one standing in slums or heart of heathendom himself unspiritualized and helpless.

There is an ancient Jewish legend that the true pronunciation of the name of God has been lost, and that whoever recovers it will hold in his hand the secrets of nature and the hearts of men. It is more than a legend. There came one who did pronounce that Eternal Name with the true filial accent, heart of Son answering to heart of Father, character of Son answering to character of Father, life of Son answering to life of Father, and in His hand were the secrets of nature and the hearts of men. Tossing waves grew quiet at His word, deaf ears and blind eyes opened as He spoke, the dead arose at



His command; men in trade and men at work followed Him when He told them to, the poor clung to Him in love, the weak in faith, the rich in adoring worship. Character gave Him power. What He did flowed from what He was. He knew how to pronounce the ineffable Name and the world is at His feet.

"I know of a land that is sunk in shame,  
Of hearts that faint and tire;  
And I know of a name, a name, a name,  
Can set this land on fire.  
Its sound is a brand, its letters flame,  
I know of a name, a name, a name,  
Will set this land on fire."

Men and women of the colleges, do you know how to pronounce this Name? The world waits to hear it again, spoken in the Christlike tone with the Christlike accent. Do you see? He must be final authority in the realm of personal life. He must determine what you are. There He stands saying quietly, "Ye therefore shall be perfect, as your heavenly Father is perfect." And there stands His Mother saying, "Whatsoever he saith unto you, do it."

In the realm of personal life the significant word is character, and the ideal is Christian perfection. In the realm of relations, the key words are love and service. In that other realm He said, "Ye shall be perfect;" in this realm of relations He says: "This is my commandment, That ye love one another." "And whosoever will be chief among you, let him be your servant." There he was the living definition of personal character. Here He is the living definition of a perfect life in perfect relations. The best definition of Christian ethics, I think, is this from Dr. Newman Smyth, "Christian ethics is the science of living well with one another according to Christ." It is a science of living well, which is personal; the science of living well with one another, which is social; and all according to Christ.

Holiness is not an end in itself, nor does it end in itself. When it does, it becomes stale and rancid. Holiness is character; righteousness is character in relations and activity. Holiness is life; righteousness is holiness with a towel girt about its loins, washing weary feet. Holiness is strength; righteousness is holiness cleaning lepers, opening blind eyes, carrying a cross up Calvary. This is the new test. We shall not make many more new creeds; we shall make a new earth wherein dwelleth righteousness and peace and love. A friend of mine, saint and scholar, spent all of a long life trying in his thought to adjust two of God's attributes to one another. Meantime God's children were out of relation all about him.

The new learning must not only have the scientific spirit; it must have the humane spirit. It must bring learning to life, the

humanities to humanity. A university professor has defined the college to be "the place for the passionless pursuit of passionless intelligence." A college president complained to me in 1898 of the absence of the Greek spirit, and mourned that some of his boys had given themselves for people of the Cuban grade. A beautiful young woman came home on commencement day holding her diploma in her fair hands, and saying with immeasurable weariness of tone, "I hate all this talk about the masses." Next to Luther, Goethe was the greatest of the Germans; but Theodore Parker blistered Goethe with a sentence, "Tell me what he ever did for humanity." Joseph Mazzini heard someone described as a good man, and cried out, "Whom, then, has he saved?"

A good many men care more to be counted as defenders of the faith than to be known as defenders of the weak. They are philosophers, not philanthropists, lovers of truth but not lovers of men. Jesus is not supreme in their relations. Lepers are disagreeable; cloisters are safer than streets. The charming man seeking eternal life looks at the poor and goes back to his gold. Meantime to fisherman and scholar, to man from the desert and to man from the college, Jesus is forever saying, "This is my commandment, That ye love one another." This is the true categorical imperative for life. Everywhere, at all times, the strong personality must be given in full, free offering to the human cause. It is easy to get mixed on one's pronouns. Jesus kept them straight. "For their sakes I sanctify myself." God makes large investment in the soul of a man and expects large return in the services of the man.

The rich young ruler had his chance. He was offered the opportunity to lend a hand, to help and to follow. He might have been Sir Galahad. But he would not have gone into extension work in the factories. He would not have gone into University Settlement at the stockyards. He would not have followed the Oxford Club to the jails and the collieries. He had the desire for perfection but not the passion for humanity. He would have liked a first-class experience, but was not willing to offer a first-class service. He was willing to give Jesus supremacy in his character, but not in his relations or his activities. He will be no missionary, home or foreign. Once came to him "the moment to decide, and the choice went by forever."

The New Testament is forever being written. You do not wear a turban and an Oriental robe, but an Oxford cap and gown. You look like that far-off youth as Hoffman has painted him. How will you go into the record? You desire perfection. You are asking the good Master for it. You, too, have a clean life behind you. You, too, have great possessions. But when the new Tenth of Mark is written, how will you get into it? Will you shirk and fall, or obey and triumph? Will you march into the record like a disciple, or sneak out of it like a coward?

On Chinese Gordon's monument in St. Paul's Cathedral, proud England has inscribed this epitaph, "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." Well may old England gather young England about the monument of her dead hero who gave Jesus Christ supremacy over both life and relations. Henry George and Cardinal Manning were talking together. "I love men because Jesus loved them," said the Cardinal. "And I love Jesus because He loved men," was Mr. George's quick reply. It really does not matter which way you go to it, only that you do actually go to the real love of men. This kind of Christianity is not outgrown; this kind has not yet been tried.

The law of Christian character is the law of perfection, but the law of Christian perfection is the law of loving service and sacrifice. One day, in conversation with Professor Huxley, Spencer said to Huxley, "I suppose that all one can do with his life is to make his mark and die." And Huxley replied: "It is not necessary to make one's mark; all one need do is to give a push."

Knowledge of Jesus' social teaching is not the same as the possession of Jesus' social passion. The student tends by natural process to become first the critic, then the censor of humanity. Men in the concrete are disagreeable in certain conditions. Lepers are not nice, but the cleanest hands in all history touched the leper in his foulness and the beggar in his rags. "It is no use to pray for those for whom we are not willing to suffer." The law of Jesus covers love, service, and sacrifice. Having loved His own He loved them to the end.

Do you want to know what the college student's Scripture is? It is the story of how Jesus went into the synagogue where the dull and respectable worshipers were piously missing the whole secret of life and doing it in the name of religion. He reached back into their old literature for a passage. It had once been alive. It got into the literature because it had once been alive. It had become that pathetic and unlovely thing—"a dead letter." Then He got hold of it and made it vibrant and vital. "The Spirit of the Lord is upon me," He cried out, because He hath anointed me to be on humanity's side. He left out of the quotation the allusion to vengeance. He had nothing to do with that. He was here for service, not vengeance. Humanity is going to get a chance. O, young Jew sitting there in the synagogue; O, young collegian sitting here in the tabernacle, to your feet, your caps in the air, your scholar's robes gathered about you—up, up with Him! Humanity is going to get a chance. Lord Shaftesbury's waifs, Sam Hadley's bums, Arnold Toynbee's outcasts, have friends at last. He and we are for them. And in this service "the Leader is fairest and all are divine."

There He stands, saying, "Be ye therefore perfect, even as your



Father which is in heaven is perfect." And there stands His Mother, saying, "Whatsoever he saith unto you, do it." That relates to personal life. There He stands, saying: "Love one another." "Whosoever will be chief among you, let him be servant of all." There stands His Mother, saying, "Whatsoever he saith unto you, do it."

Character, relations, activities—these are fundamental categories. In the realm of character, Jesus says the word perfection, and is Himself the living definition of the term. In the realm of relations, the magic words are love, service, and sacrifice, and His whole career, from youth to ascension, is the living illustration of the terms. Now such character as Jesus creates, such truth as Jesus reveals and teaches, such relations as Jesus establishes, must not be limited either in time or locality. These by their very nature are destined to cover the ages with unwasting power and to cover the world in imperial conquest. We talk much about individual work for individuals, some of it good, some wholly bad. It is perfectly evident that He meant to save a man. That is personal. That He meant to save a town is social. But it is equally evident that He meant to save the world. That is missionary.

Keep steady now, if you can. Pretty soon you are like to hear martial music, to see flying banners, and to catch the stirring vision of God's majestic march over continents and through centuries. There will be thrones and crowns and scepters flashing before your eyes, if you will only open them. There will be royal robes and marching armies, new acts of the apostles, nations born in a day, and all that. He entered into a program. He took men in His grasp and transformed them. He touched character with power and threw upon men the beauty of the Lord. He took all life into His grasp. He threw His love over all relations. He carried the wide world upon His heart and His cross.

The final tests for men and churches and nations are these: Will men be Christlike men? Will they live in Christlike relations? Will they carry out Christ's plans for the world? It is the whole program or none. There is no election or choice here. He says, "Be perfect." He says, "Love one another." He says, "Go into the whole world." And His Mother says to modern servant as to ancient servant, "Whatsoever he saith unto you, do it." The man or the nation that will not be Christlike, the man or the nation that will not live in Christlike relations, the man or the nation that will not be missionary, is none of His. God will take away the glory of His presence from the one who refuses. This is the law of the Kingdom. There is nothing so imperative or so terrible as grace like this. It is inexorable like fire or flood; it is insistent like light, overwhelming like the wrath of the Lamb.

You cannot read Christ's message and stop where you please. It binds you as with a chain and carries you forward. Visions



received on the way to Damascus carry Paul to all lands and over all seas. Men cannot now see Christ and turn monk. Nations and churches and men become decadent unless they have the missionary spirit. The Christian truth must be universal or nothing. It is no local or provincial thing. Jesus had worlds in His brain and empires on His heart. It is so with His true disciples. Eternal life is only the beginning. Eternal life must sell and give to the poor, and follow Christ in all lands, up new Calvaries, "With the cross that turns not back."

What shall I do to inherit eternal life? the modern college man will ask. And before the answer is complete, he will be standing by James Hannington, the Cambridge man, or Coleridge Patten, the pure-minded son of Eton, or Horace Tracy Pitkin, who glorified Yale's blue flag by a missionary's life and a martyr's death in China. What shall I do to inherit eternal life? So you will ask, and the answer will come when you take your place in East London with Arnold Toynbee, or in darkest Africa with Robert Moffat and David Livingstone. Obedience to Christ begins by giving Him supreme leadership over personal life; it ends only in sharing His plan to redeem the whole world.

For this is history's true goal—the Redeemer of the man is to become the King of the nations. Our time is full of politics in far East and far West. Nations strive for the mastery, for open doors and zones of influence. Yellow races battle with white races. The nations build warships and enlist vast armies. But England will not finally rule the world, nor Germany, nor Russia, nor China, nor Japan, nor America. The goal of history will be reached when He is enthroned upon whose vesture and thighs is written King of kings and Lord of lords.

Personal faith must become a social force and a missionary impulse. There is no stopping when you begin to give Jesus sovereignty in your life. The logic of the Kingdom drives you far afield. This obedience gives motive to life and outcome to all creeds. "I believe in God the Father Almighty, and in Jesus Christ His only Son, our Lord." Therefore I will be by God's grace a Christlike man; therefore I will love all men and be the servant of all; in me all men shall get their chance; therefore I will right all wrong and shun all ease; therefore I will take up my cross and follow; therefore at His word, in company with Him, I will go to the earth's end, so that the last man shall know His name. This is the logic of his personal creed. I have found my life in Jesus Christ, therefore I will lose it in holy service and sacrifice. He came that I might have the personal vision and power of perfection. I will go that the personal may become the universal. I accept, that at home and abroad I may share. Do you see?

There He stands, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And there stands His

Mother, saying, "Whatsoever he saith unto you, do it." There He stands, saying, "Love one another." "Whosoever will be chief among you, let him be your servant." There He stands, saying, "Go ye therefore, and make disciples of all the nations." It is personal, it is social, it is missionary.

Let us clasp hands with one another and with Him in solemn pledge and covenant that we will hear what He says and that we will do it; that we will obey Him in our lives, in our relations, and in our activities; that we will obey Him in small college and great university; that we will obey Him by day and by night, on land and on sea, at home and abroad; that we will obey Him until cities and towns and continents shall say again that He has come; that we will obey Him until He sits on the throne of the world and rules in love; that we will obey Him until the last man knows His name; that we will obey Him in life, obey Him in death, obey Him until we stand on the shining heights and cast our crowns before Him. This is the word, "Whatsoever he saith unto you, do it."

## CALLS TO PERSONAL SERVICE

The Story of the Cambridge Intercollegiate Christian  
Union

Not Pressed Men, but Volunteers

Showing Men the Door

Which Side of the Street?

Inconclusive Thinking

A Doctor's Reasons for Going to China

"Ye are Not Your Own"

Am I My Sister's Keeper?

The Surrender of Life to the Lord Jesus Christ

Proportion in Vision





## THE STORY OF THE CAMBRIDGE INTERCOLLEGIATE CHRISTIAN UNION

SIR ALGERNON COOTE, BART., IRELAND

I HAVE been introduced as the president of the Hibernian Church Missionary Society; but I would rather speak to you men to-day as an old Cambridge University man who some thirty years ago saw the beginning of a wonderful work at Cambridge which has gone on spreading to this present time. It was the work of personal service; the appeal made to us just now is for personal service. It was a work of personal service for the benefit and blessing of Cambridge University. It has been an inspiration to me to be among you at this Convention, and I gladly came more than 3,000 miles to get a blessing. Thank God, I have received that blessing. Will you forgive me if for a moment or two I invite you back to that period thirty years ago, when God did a great work in Cambridge University?

Six under graduates knelt in prayer. There had been in Cambridge for some time the University daily prayer-meeting, attended mostly by men who were out and out for Christ. Six of the committee of that daily prayer-meeting knelt in prayer, and asked God to show them how something more might be done for Cambridge. As we rose from our knees, one of the number quoted the words, "Launch out into the deep." We felt that it was a message from God. What should we do? We determined to take the largest hall then to be obtained in Cambridge—a hall capable of holding about 1,300 men—and we also determined personally to ask every University student in Cambridge to attend a Gospel meeting on Sunday evening in that hall. We invited to address that meeting Mr. Stevenson Blackwood, afterward Sir Arthur Blackwood, who some years before that had been the means of leading me, a young man, to Christ. We decided to ask him to Cambridge, and he came. Every undergraduate and every student had been personally invited. I do not mean that a card was put into the man's door and left there, but the one who had undertaken to ask him went until he found him; whatever the consequences might be, whatever the language used might be, he went until he found him.

When that Sunday evening came, thirty-one years ago, and Mr. Stevenson Blackwood stood up in the Guild Hall and spoke,

half the University of Cambridge was present to hear him. I sat near the door and saw those men pour in in their caps and gowns. It is the University custom that these shall be worn on Sunday. Mr. Blackwood stood up and said, "I am going to speak to you men on the secret of true happiness." He did not lead audibly in prayer, but much prayer had been made before he came to speak to these men. Not half a dozen of them left the meeting before its close. Mr. Blackwood concluded with prayer, and the result of that meeting was that many of those men were led to give their hearts to God. And a further result of the meeting was the formation of the Cambridge Inter-Collegiate Christian Union, which I should like to explain to you.

We determined that every college in Cambridge, where an out and out Christian man could be found, should be represented on that Union—one such man from each college to be on the executive committee—and we found in sixteen out of the seventeen colleges in Cambridge such men. Before many terms had passed, the seventeenth college had also its representative. The Cambridge Intercollegiate Christian Union then formed has gone on from that time to this, organizing Bible circles in the different colleges, arranging for evangelistic efforts, and for conferences for Christian work in the University. We had one such conference with Oxford University during the following year when nine or ten Oxford men came to attend it, and a very blessed time it proved. Every "Freshmen's term," that is, the October term, when eight hundred to a thousand new men come up to Cambridge, Gospel addresses were arranged for, and from that time to the present such addresses have been regularly given with very satisfactory results from every point of view.

The Oxford Inter-Collegiate Christian Union came into existence the year after the Cambridge one was started, and the Dublin Inter-Collegiate Christian Union a year after that. I am thankful to have with me here my son, who is a member of Dublin University and who has in his rooms a Bible circle every week. "What hath God wrought?" It was God's message, "Launch out into the deep." The night was the time to fish; the shore was the place from which to fish. In the morning Jesus said, "Let down the net for a draught." The net fell in obedience, and see the result. Little streams flow into and make up the mighty river. I thank God for your wonderful Convention. Over on the other side we have similar gatherings. "Instead of thy fathers shall be thy children!" May God make the Christian students of the United States and Canada to be indeed princes in the fathers' stead.

The Cambridge Inter-Collegiate Christian Union invited Mr. Moody and Mr. Sankey in 1886 to come to Cambridge. A larger hall had been built, which held far more than the old one, and this hall was filled with members of the University to hear Mr. Moody

"preach the word" to them. Out of that meeting came the seven Cambridge men of whom you have doubtless heard and some of whom you may have seen. One of them was captain of the Cambridge eleven, another the stroke of the Cambridge eight. These were two of those seven who decided to go into the foreign mission field and preach the Gospel to the heathen.

The beginning was six men on their knees in prayer, thirty years ago. The message "Launch out into the deep" was obeyed, and what faith and obedience did on the Sea of Galilee, what faith and obedience did at Cambridge, faith and obedience do to-day, and ever will do. May this be God's message to us all, "Launch out into the deep, and let down your nets for a draught."

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## NOT PRESSED MEN, BUT VOLUNTEERS

THE REV. G. T. MANLEY, M.A., CAMBRIDGE UNIVERSITY

MANY of us during the past week have been listening in the quiet of our own souls to the voice of God and trying to find out whether He would have us serve Him abroad or at home. Before I go further, I would beseech you to use those cards\* which you find with you. It was when, thirteen years ago, I took a paper similar to one of those, found between the leaves of a book, and tried to put down the reasons which were keeping me from the foreign field, that I found I could not make out a clear case for staying at home. When we get down on our knees before God the excuses which seem to us strong when we are speaking with our brother men vanish away and we cannot write them. Yet if we wish to retain for ourselves the names of men, we cannot run away from a question like this; surely not one of us here would try to evade it by tearing up this card as if it were merely a piece of paper. What dishonesty it is, if we dare not face God about this matter. Let us face Him; He will not be hard with us. Let us face Him and put down honestly the reasons which are keeping us back, and if they are unworthy then let us decide to go as missionaries.

I think it is possible that many of you, during the week, especially at some of the solemn meetings which we have had, may have come to the point where you were willing to say "I will lay everything I have, my time, my talent, my reputation, my whole life upon the altar." We have seen Jesus Christ giving up all for us, and we have determined with His grace to give up all for Him, and

\*Blank cards having two columns, one to contain reasons for and the other against being a missionary, had previously been distributed.



yet the question remains with us, "Am I called to the mission field? If Jesus Christ could stand by my side and put His hand upon my shoulder and say, 'I want you in China,' I would go; but is He saying that?" I think it is possible that some of us have an exaggerated idea of the special nature of the call to the foreign field. I look back at some of the great historic missionaries. William Carey said that his call consisted of an open Bible before an open map of the world. That call comes to every one of us. Henry Martyn had the idea of the mission field first suggested to him by his own pastor, Charles Simeon, who said, "Martyn, aren't you the sort of man who might give your life to the evangelization of India?" and that was his call. Perhaps there are not a few among us who have had a similar call from some of our fellow students, who have said to us, "Have you ever thought of the missionary question? Aren't you a man who might go?" David Livingstone said that he had no special call; he had no special enthusiasm for the mission field beyond what he described as "a strong, overwhelming sense of duty." And surely, as we listened to those appeals last night—appeals full of passion, and yet not one whit exaggerated—surely, that "strong, overwhelming sense of duty" came over some of you, as it did over me. And young Keith-Falconer—a man of the most brilliant attainments, son of a peer, rich, one of our greatest athletes, Cambridge University reader in Arabic—he said, "A call, what is a call? A call is a need, a need made known, and the power to meet that need."

Can it be that any among us are, in ignorance, tempting God? Are any of us saying, like the Pharisees of old, "We would see a sign from thee"? Let us beware how we ask for a sign. Remember the answer that was given them, "An evil and adulterous generation seeketh after a sign; there shall no sign be given to it, but the sign of the prophet Jonas." And it may be, if we are asking God to speak to us in a way in which He has never spoken to us before, that God will reply to us: "I will give you no special call; if you want to know My will, consult the prophets." If you want to know the will of God, read your open Bible. There you will find what God thinks of the heathen world. There you will be told that Jesus Christ is even now sitting at the right hand of God, and we are not ignorant of His thoughts. He is sitting there until His enemies be made the footstool of His feet. May it not be, my brothers, that Jesus Christ is teaching us a lesson? May it not be that He will not have pressed men, but is waiting for volunteers? "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." No longer need we wait until Jesus shall say, "Go, go." I repeat, we do not want to be pressed into His service. We are sons; we know His will, and we should be ready, each one of us knowing His will, to go forward, to seek the most difficult work. Surely, this is



the greatest privilege of the Christian, that we are not pressed into God's service, but that as sons we may offer ourselves willingly unto the Lord and seek the most difficult part of the work. I believe that Jesus Christ is encouraging the heroic within us. He does not want pressed men; He wants volunteers.

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## SHOWING MEN THE DOOR

MR. EDWARD W. WALLACE, TORONTO UNIVERSITY

SEVEN years ago I entered the University of Toronto, a professing Christian man, but knowing in my own life nothing of the power of a loving, present Savior. I was not a free man, but I was bound as a slave, and I had come to the point where I began to doubt whether there was any power in the Christ to free a man, in this life, at least, from sin. It is a terrible thing to doubt the facts of Christ's life and some of the fundamental doctrines, but the most terrible thing is to have the personal experience of sin and the hopeless feeling that there is no power in heaven or earth that can free a man from that. I was struggling against sin, and at last I found relief. I remember four years ago last autumn, during the Week of Prayer in our college, when I realized more than ever what a life of hypocrisy I had been living, professing Christ with my lips but denying Him with my life. I realized then, as never before, the awful fact of sin, and went through an experience which to me has shown what hell must be; but by the help of a friend and of Jesus Christ Himself I found the relief that I was looking for, and was able to come to Christ just as I was. I realized then what the death of Christ means to a man to-day, and I found in Him that which made me strong, clean, and true.

Then I wanted to tell the other men whom I knew in college of what had happened, and gradually there came to me the desire to spend my life in telling men who are struggling with the same doubt that there is a power in Christ that can save a man. Next came the question whether I should spend my life as a minister of the Gospel. I felt that I was not fit for such a high calling; and then the thought came that if I was to follow Christ, every or any calling must be a high calling. If I was not fit to follow Him in one, I was not fit to follow Him in any. I looked for a special call, and that special call never came. The Student Volunteer Convention of four years ago was held in Toronto. Almost by accident I was appointed a delegate, and attended those meetings, and there my question was settled. I did not receive the definite call I expected, but I did have the assurance that my question was answered.

I remember sitting in the gallery one evening, as Dr. Ament was speaking of the awful need in China. He told us of the old baby cart that used to go about the streets of Peking with its old driver, who walked beside the cart and picked up the little bundles wrapped in matting and tossed them into the cart and walked on. When he had gathered them all up he went outside the city, and there buried them; and these were the girl babies whose parents had cast them out on the streets, dead or dying, to be torn by the dogs until morning. I realized then that there was a need greater than any I had ever seen or known before, and I wondered whether I might be allowed to help to meet that need by telling those people of the Savior who has taught us to love one another. I could almost imagine that I could see the Christ as He hung upon the cross, and could hear Him say, "I did so much for you"—and I knew what He had done for me—"can you not do this for Me?" I forgot about fitness or unfitness, and I wanted to do what I could for Him and for those people. He accepted me, and to-day I am under appointment to go out to that country and do what I can to tell the people of China of the Savior who saves from sin.

Fellows, you who have known what it is to have sinned and what it is to have a Savior, is not that fact itself a call to you to do what you can for those who most need you? A friend of mine was standing on the top of one of the sacred mountains in China, visited annually by thousands of pilgrims, and he noticed one man who had climbed up those thousands of steps upon his knees. He said to him, "What are you looking for?" "O," he said, "I am looking for heaven." "Have you found it?" "No," he said; "I feel and I feel, but I cannot find the door." Jesus said, "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." Those who most need that door are groping blindly for it, and cannot find it, but you and I may have the privilege and the joy of helping them find that door. Is there anything in life that can be comparable to-day with that?

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## WHICH SIDE OF THE STREET?

MR. W. A. TENER, IOWA STATE COLLEGE

"THE field is the world; and the good seed, these are the sons of the Kingdom." Last night we heard in very certain words the declaration of war—multitudes of men needed to man the outposts in India and to fill the gaps in the skirmish line in the heart of Africa. We must capture the strongholds of Islam within the next few years by force of necessity. We must man the posts in China

within ten years, or regard the task of evangelizing that great people within a generation as hopeless. What does it mean, if not a holy war? And this morning every one of us must have heard in no unmistakable tones the call for warriors to go into this great warfare.

Now the time has come for us, as men, to say whether this Convention shall prove a summons to win the victory on the great battle-field for Jesus Christ, a call to man those great, needy posts and to go out to the firing line, where fighters are most needed. The great battle-field in our generation to determine what type of civilization will prevail is going to be in the Orient; and as men who claim to stand for what is the highest power of civilization, we ought to be willing to enter the fray.

Our nation to-day is on trial before the world. A man who returned from Japan a few years ago said that out of 400 young American business men in a certain city, he could count on the fingers of one hand all those who were leading clean, chaste lives. It seems to me that there cannot be any more definite appeal than the call which comes when one sees his country thus misrepresented, sees the flag of his nation dragged in the mire, and the cause of Jesus Christ being put back thousands of years by the lives which our fellow citizens are living abroad. If men must go out to those countries east or west or south of us, why should we not send men willing to stand for Jesus Christ in business, in the professions, in teaching, or in the ministry? One of the dearest friends I have is a young man not yet thirty, who has worked his way up in the business world from the lowest rung of the ladder, and he is now receiving a salary of \$5,000 a year. Recently the company for which he works gave him \$40,000 dollars' worth of stock. He has been telling me what a fool I am to go into this sort of work. He wrote me, and said: "Bill, it's hell to be poor. When I see the men around me making money hand over fist every day, I am resolved to get more of it. It is getting on my nerves, honest." Men, have you got that sort of a purpose? You may have it; you know as well as I do where it will lead to, and the awful deadening influence of commercialism. I could not refrain from sitting down almost immediately and replying in all reverence, "It's hell without Christ." And when I think of the millions of young men across the waters—men whom Gailey and Barber and Helm tell us about—hundreds of men in the great colleges of India, Calcutta, and in China, and in Tokyo, going to their graves through their own impurity, I become restless until I can get out there and help them. "It is getting on my nerves, honest."

A few years ago I went to a summer conference prejudiced against religious work as a profession, and especially against this missionary enterprise. In a few days, however, I had reason to change my views, and the proposition came very plainly before



me, as it is before you fellows this afternoon, whether I should go to the foreign field, and I had to reduce this world of ours to something I could see with my own vision. So in imagination I take a town like Nashville and divide it into two parts by its main street. On one side every man, woman, and child who has heard of Jesus Christ—has had the opportunity of accepting Him; on the other side not a man, woman, or child has ever had the opportunity of hearing His name pronounced. I conceive myself standing at the head of that main street with Christ at my side, and asking Him, "Where should a Christian man as a farmer—for that is what I intended to be—as a doctor, as a minister, or what not, go to live—on which side of that street?" I could not get away from the conviction that He would have told me very quickly to go on that side of the street where not a person had ever heard His name pronounced. I do not believe this afternoon that the Pacific Ocean and the Atlantic Ocean are any broader in the sight of God than one of these streets in Nashville. When I came to that conviction, I thought that I would wait before deciding, and get the opinion of my worldly friends. Yet I knew that if I waited and went down from that mountain of vision and inspiration before deciding, the chances were nine out of ten that I would never decide to go to the foreign field. And I knew that if I waited and did not decide, and the impulse which had been the best that ever came to me should pass, I would go back to my college the next year and my life would be worthless for advancing the Kingdom of Christ.

There is a time for us to think, men, a time to plan, and a time to act. We have been thinking of this problem in our mission study classes. We have surveyed the plans of campaign which these men have brought to us from the field, and now is the time to act. God grant that we may act rightly as if Christ were at our side. I beg of you not to decide this question, nor sign a declaration card, because we or any person has asked you; but, men, if you feel that this is a thing which you ought to do, a thing that Christ would have you do, for the sake of Christ, for your own sakes, for the sake of the men back in college that you know you have got to help, don't go back without deciding this great question.

There is one other thing which helped me to reach my decision; it is that story which Speer has told us. You have heard of the expedition that Great Britain sent to Ashanti. The Colonel, in talking to his men about the proposition, said: "Not many of you will return alive who go on this expedition. We are not going to command any man to go. We are going to call for volunteers." He added, "Any man who will volunteer to go will please step one pace to the front." The Colonel turned his head to give the men time to think and act, and when he looked around again a flash of indignation ran over his cheek as he saw the line as solid as it had been before, and he said, "What! the Scotch Guards, and not a



volunteer?" A man stepped forward from the ranks, and touching his hand to his cap, said, "Colonel, the whole line has stepped forward." And men of North America, what a great thing it would be for our institutions, for our own lives, for our countries, what a tremendous thing it would be for the Kingdom of Christ, if we could so see this vision and behold the greatest of all leaders that we could reply to Him, "Captain, the whole line has stepped forward." Fellow students, the time has come, if we are going to bring our Watchword to a reality, that every man in this hall this afternoon must step forward and say as the song has it:

"The Son of God goes forth to war,  
His Kingly crown to gain;  
His blood-red banner streams afar,  
Who follows in His train?"

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## INCONCLUSIVE THINKING

MR. FRANK V. SLACK, UNIVERSITY OF PENNSYLVANIA

I HAVE heard it said, and I believe truly, that the great thing for a man is not that he should become a foreign missionary, but that he should do the will of God. I can very easily see how there are a good many men here this afternoon for whom the two things are separate and distinct. I am equally positive that there are scores, even hundreds, of other men here in this auditorium for whom the question of becoming a foreign missionary, and the question of doing the will of God are indissolubly linked together—who cannot do the one thing without doing the other.

May God pity us if we are putting off the divine call by an indefinite, flabby decision to do the will of God; because I know what I am talking about, since I once was in that attitude myself. I said, "Yes, I will go where God wants me to go." But all the time I was making a reservation in my life and saying that I would not look at the foreign missionary proposition. Fellows, you and I have no right to take that attitude. What do we want? Do we want more knowledge? We have been having it crammed into us for the last four days. Do we want more of the love of God in our hearts and more of love for Jesus Christ? We can have that for the asking. What we do want, above all, I believe, is to face this question as men who are honest intellectually and spiritually. We have no right to hold this question off any longer, those of us who have been thinking of it for a long time. I am persuaded that a good many men here have had this question before them for the last month, or year, or two or three years, and they are just holding off because of indecision that they have no right to tolerate. You

and I must think clearly; and whatever we decide as the result of our thinking, when we have fought the thing through, then there is but one thing to do, namely, come up to the point which we have reached in our thinking.

Fellows, I believe that every one of us is mightily anxious to reach the very highest that God has for us. I do not believe that there is a man here who wants to take any lower position in life than God would have him take. I do not believe that any one of us here, if we are thinking clearly about the matter, will tell God that the thing He is planning for us is too big; that it makes too many demands upon us; that it calls for too much of what we are pleased to think of as self-sacrifice. If we know what we are doing, if we are using our minds as God would have us use them, we will want to take the very best and highest that God can give us, even though we do not see how we are going to meet all the requirements of the place that God has for us and that may come to us.

I believe that there are a good many men, especially in the Eastern colleges, who have looked into this question pretty carefully, and who have by the same habit of inconclusive thinking that dominates their intellectual life simply held it at a distance, and have refused to do the one thing necessary to put them in proper touch with God. It is time for us to renounce such an attitude. We are done with that sort of thing. The time has come to act, to get right at this matter, and to go to the limit of what we know and believe. I was thinking of a story that I heard some time ago. It had to do with the early history of Christianity in the Roman Empire, when the order went out that Christianity should be blotted out in the Empire, and especially in the Roman army. The order went forth, too, that every soldier in the army should be made to bow before the statue of the Emperor and pour a libation to him, or be put to death in any way the commander saw fit. Up in Northern Gaul a centurion had a band of a hundred men, the greater proportion of whom were Christians, and the Christians were the finest men in his band. He was sorry when he received the order, but he was obliged to carry it out. He lined his men up in single file, and had them pass before the emblem of the Emperor; and as these men came up in front of the emblem, each one took the cup and poured the libation and then passed to the right, if he were not a Christian; if he were a Christian, he declined the cup and passed to the left. When the work was done, there were forty picked men of the legion standing at one side, on the left; and the centurion commanded them to go out in the middle of the lake, which was frozen over, and there to die by freezing. As they went these men marched and sang this song:

"Forty wrestlers wrestling for Thee, O Christ,  
Claiming for Thee the victory and from Thee the crown."

The centurion, who was not a Christian, and who did not understand this strange religion which made men so brave and fine and pure, caused a big fire to be built on the shore of the lake in the hope that they might repent of their strange action and come back and be his soldiers. He walked up and down in front of that fire hearing the little group chant their song; and presently he saw one man detach himself from the group and come stumbling across the ice and up the bank and in front of the fire, choosing to save his life and to lose his soul. And the centurion's helmet and shield clanged on the ground, and he walked out on the ice and took the place of the traitor, and once more that song went up into the air:

"Forty wrestlers wrestling for Thee, O Christ,  
Claiming for Thee the victory and from Thee the crown."

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## A DOCTOR'S REASONS FOR GOING TO CHINA

CYRIL H. HAAS, M.D., UNIVERSITY OF MICHIGAN

I WISH to give you a few reasons why I as a Christian physician should enter into the practice of my profession in a non-Christian land.

I. The first of these reasons is because it is the dictate of mere common sense. I do not know of anything which we talked about more in our senior year than where we were going to practice. When I faced the last day of my senior year, I met a man who told me that everything was congested. I went into the city, but found that it took an average of ten years for a physician to become self-supporting. I went into the country, and physicians told me that I could do no surgery, because if I attempted it I was liable to make mistakes, and my reputation would be gone. Where was a man going to practice? I saw in the "Journal of the American Medical Association" that we were pouring out of our medical colleges 6,000 young men every year, and that we only needed a possible 3,000 to fill the vacancies left by those who died. I saw that the Committee on Medical Education in this country was seriously considering the printing of pamphlets to send to high school boys, urging them not to enter the medical profession because the great influx of students there made it impossible for them to find room in the profession in this country. I think that it is nothing more than common sense for a young physician, at least if he is a Christian, to look to some other country than this for practice.

II. The second factor that urges me to go to another land is common duty. I have many times seen in vision a city of 150,000



people in the center of Asia, outside of which there is a little hill, and upon that hill there are now going up two buildings, one to be the hospital for women and the other for men; and from that city has come many times within the last few years the urgent plea that I go out there and be one of the physicians in that city where they know nothing of hygiene, nothing of surgery, nothing of asepsis, nothing of the great remedies which we have to alleviate pain—nothing but squalor, sin, weakness, sickness, uncleanness. Nothing but common duty urges me to go out there.

III. And the third reason why I go is because of the unique, unmeasured privilege. The grandest moment in my life will be when I stand with my colleague on that hospital ground and the gates are flung open with the news that the hospital is completed and the invitation goes out to that city of the Lord under Chinese government, "Come in!" I met, some time ago, a Chinese who told me of the necessity of having a Chinese name, and I said, "Would you christen me?" He wrote out a name in Chinese, and I said, "What does it mean?" He replied with this translation of it, "American physician, willing to help." I hope to go out some day to Chên-chou Fu and be an "American physician, willing to help." I hope to see some day under the touch of the knife, in the dispensary, at the bedside, the play of the masterful forces of Jesus Christ, as through sympathy and tenderness and unselfish service His own life may strike deep into the lives of those who know Him not. God is going up and down in this great concourse of students, laying His hand upon man after man, medical student after medical student, calling him to be great enough and big enough and loyal enough to go out into this staggering, sorrowing, struggling world and be to it what Christ was, to pity it as Christ pitied it, to love it as Christ loved it, and to serve it with His own sacrificial heart. God calls with loving patience for men to lay their lives alongside of the tremendous immeasurable needs of the non-Christian countries and to solve the awful problem of human suffering; and as I shall set sail in a little while for that great Empire of China, I want to carry with me from this hour the conviction that the men here at Nashville are going to enter into a solemn compact with me to devote their lives, especially the medical students, to the solving of the problem of human suffering in the non-Christian world.



## “YE ARE NOT YOUR OWN”

THE REV. DONALD FRASER, GLASGOW UNIVERSITY

I WONDER, my brothers, if the reason why you have not been hearing the call to the foreign field is not just this, that you have not got a salvation worth passing on. While we recognize the truth of all that Mr. Speer said about the inadequacy of the non-Christian religions, we also have to acknowledge the inadequacy of our own faith; and because we have nothing to give, we cannot make up our minds to go. My brothers, I want to say at the very outset that for you there is no appeal for the foreign service; the appeal to you is to be loyal to Jesus Christ, to find out that there is a reality in His Kingship, and that to you He can bring deliverance from the power of sin.

But to men who have found Christ to be their redemption, I want just to say five words, “Ye are not your own.” That day when you stood before the cross of Christ, and saw in the eternal sacrifice your redemption, on that day you ceased to be your own. Christ claimed you as His, and you have no right to yourself. On that day you rose, as from the dead, into new life, to live for God only. Now, that is what Paul means when he says, “Ye are not your own, for ye were bought with a price;” and when he says again that he is called as the servant of Christ. If you men have come to Christ you belong to Him. I allow no lower plane for conversion than this, that it means allegiance, that it means serfdom to Christ only as the Master, and you have no right to anything that you can call your own. If this is so, what does it mean? What does Christ want of us? Where does he want us to serve?

I see that the love of God recognizes no limits; that in His Kingdom there are no boundaries of caste, color or continent. When God tries to express love He expresses it in the language of the universe, “God so loved the cosmos that He gave His only begotten son;” and if you are going to come into some appreciation of the love of God, you must recognize that by your redemption you are not to serve another nation, nor a denomination, but the world-wide Kingdom of God. Where the Kingdom needs you, there you must serve. My brothers, where is it that the Kingdom is needing you most? Where is the burden heaviest? Where are the laborers fewest? Find out. God will not have driftwood for His service. You cannot drift into your place in His Kingdom.

You must find out what your place is in His program, and when you find it fulfil it. I know that Asia and Africa are far away, and it is hard to appreciate the needs of those whom you cannot see. Every time that I come home, I feel the appeal of home mission work, and I would like to give myself to city mission work and to try to solve some of the great social problems. But, brothers, one goes out and looks sometimes on the villages and valleys of Africa and sees there men and women without love for Christ, because there has never come to them one single man of God with the message of love and of salvation, and then you feel the appeal of the world for Christ. I feel that I must stand to-day feeling the pathos of that cry of Asia and of Africa, and call to you brothers to pity those who perish in the dark, to whom no man goes to tell of Christ the Deliverer. If you have found that Jesus Christ can save a man from every sin, and that in Christ is the secret of eternal life and of happiness, then do not let your love be narrower than the love of God, nor your conception of the Kingdom more national than the conception that God has for His Kingdom. Be willing to endure the sufferings of Christ; be willing to sacrifice every ambition, to go from home, from everything that you count dearest, even to death itself, if only by your sacrifice Jesus Christ may enter into His inheritance.

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### AM I MY SISTER'S KEEPER?

MISS UNA M. SAUNDERS, SOMERVILLE COLLEGE, OXFORD

As we stand here this afternoon, I wish that we might try to get in our minds some pictures of others who at this same moment are living out their lives as in the pictures that have come to us in the last few days. At this moment, it may be, out in Africa, there is coming down one of those hot, steep paths a long gang of those who are being driven down to the coast, even to-day, as slaves; and among them there are women, torn from that village where they have lived, by those Arab slave-dealers, away from the place where European influence controls the slave-trade, and to-day they are going down in all the pain and the agony that it must mean to them.

And then we turn to India, and we think to-day of some city in India where we find these thousands of Hindu girl widows living, as we have heard and know, the life of a drudge, wondering and wondering why they should be condemned always to be the servant and the slave of all; why in their past life they should have been thought to have done some such evil deed that they lost their husbands and

their husbands had died because of their sin. Why is it? they ask. Why? And there is no one to tell them that it is not true.

Then we turn to Japan, and we think of those girl students there of whom we heard the other day, a pitiful story, of girls who to-day in civilized Japan are selling their bodies morally for the sake of intellectual growth—an awful revelation to some of us, something of which we had no conception. We think of all those countries, and we get before us the fact that while we here are living in the light and the joy and the peace of Jesus Christ, at this moment there are those girls like yourselves living these lives from which we know they need rescue, though they may not know it.

And now the question which I would ask you is the question that comes to us in the Bible itself, a question that is eternally true, "Am I my brother's keeper?" That question was answered by two men in very different ways. They both came from that same eastern land, though centuries divided them; and one denied that he was his brother's keeper, and the other was full of the sense that he was his brother's keeper and that he could not get away from that marvelous association with his brother. The first one was Cain, and the result of his denial that he was his brother's keeper and that he had any responsibility for his brother is given in these words, "From thy face shall I be hid." He became a fugitive from the face of God. I sometimes think that there is no more awful sentence in the whole Bible than that sentence of spiritual death—to be a fugitive from the face of God, to know that you must turn your face from God, that you may not look upon the face of Him who is love, and that you are doomed to be a fugitive and escape from Him as fast as possible.

The other, the one who accepted the fact that he was his brother's keeper, who identified himself with his brothers, was St. Paul. Was there ever a man who more entered into the fact of the solidarity of the race in love? a man who could say of himself that he travailed in soul for those who did not know Christ; a man who could say that he would to God that he were accursed himself, if only he might save his fellow men; a man who was knit in heart and in spirit with all, whether they were known or unknown, whether they were Jews or Greeks? He was one with them in Christ Jesus; he could not get away from his love for them.

The man who denied that he was his brother's keeper and who would not take up his work lost the sunshine of the face of God. The man who accepted his responsibility, though it meant suffering all through his life, that man lived in the sunshine of the face of God. And there are some of us to-day who are sad, who have lost something of the sunshine of the face of God because we are fugitives, because we would not take up our responsibility, we would not be our brother's keeper.

We may be fugitives in two ways. There was one fugitive in



the Bible who would not take up his responsibility for his brother, who ought to have gone to another set of people near at hand across the land; instead of that he fled across the sea. That was Jonah. He knew that he ought to go to the people near at hand in Nineveh, and instead of that he crossed the sea. And there are some of us—not many, but there are some of us—who are fugitives from the will of God, because we are not content to do the work that is close at hand. We want, instead, to cross the Atlantic or to cross the Pacific. I have come across a few who are certainly turning away from the will of God, because they are not willing to take up that daily bit of work at home that ought to be done; they are not willing to go and spend themselves for the near home claim. They think that the romance of the farther land is greater, and so they would go there. You may just as much be a fugitive from the face of God when you choose not His will but your own in going abroad, as you may be a fugitive from the face of God if you stay at home when you ought to be going abroad. We must be honest with ourselves in these things. If God has put upon us a first claim at home, then home is the place where we shall feel the sunshine of the face of God; and if there are any of you who have settled in your own hearts that the home claim is the claim of God for you, then rejoice in the sunshine of the face of God. It is as much on you here as it will be on any missionary who is also doing His will in the far-off field.

But among you I know that there are some who are fugitives from the face of God because you will not go, because you would rather choose the home place. You will not acknowledge the fact that you are the keeper of your brother in the East and of your brother in Africa. All I can say about this is that it is the most awful peril. If God has been speaking to you and has opened your heart to those people in some sense; if He has called you, if He has shown you that your life is free, that there are others who are responsible for the home claims and can do them, but you are free; if He has shown you that you have good health and strength: then I say that it is at your utmost peril that you remain at home when you should be crossing the sea for Jesus Christ. It may be that we shall find as the days go on that that choice has meant for us the darkening of the face of God. Love has been disgraced by us; we would not follow where love would have gone, and so we cannot see the face of God. It is an awful thing to say this, and yet I know it to be true, for I have heard of people who have said: "There was a time in my life when I know that the voice of God called me to go. I was not willing, and my life has never been as fruitful and as joyous as I know it might have been, if I had followed the voice of God and gone with Him."

But what about the man who lost himself in his sense of oneness with all those who needed God and needed Christ? It meant for



him sunshine, but it meant for him suffering; and if we are going, as I know that many of us are, like St. Paul, to throw ourselves into the needs of men and women wherever they may be; if we are going to identify ourselves with those who are our sisters and our brothers; then we, too, will enter into the joy of God, but we shall enter also into the suffering. We must identify ourselves with the suffering not only of those sisters of ours, but with the suffering of Jesus Christ also; for I am sure He suffers to-day, as He feels the need, the moaning, the crying of those who need Him and to whom He cannot speak because our voice is not there to speak for Him. We must enter into the suffering of Jesus Christ in that He cannot make Himself known; and when we enter into the suffering of Jesus Christ, then we shall enter also into the joy when He is able to send us out to speak to those people, or when He is able through our prayers and through our efforts and through our work to send others out there.

So to-day my last message to you would be this: turn your faces toward God; look up into the face of love. There only can you see what your life should be. Be sure that your face is turned fully toward Him. Watch where His face is turned, and if you see it turned toward those dark regions over there, go—go with Him. Do not risk the turning away of the face of God from you, but go where you see His face turning; and if you go for Him there, you will enter into the joy of the presence of God some day. And you will not enter empty-handed, but you will enter into the joy with all those thousands and thousands it may be who through your words and through the inspiration of your life and through your prayers have also been led to know the Lord Jesus Christ and to give their lives to Him.

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## THE SURRENDER OF LIFE TO THE LORD JESUS CHRIST

BY MISS RUTH PAXSON, UNIVERSITY OF IOWA

THE theme of our meeting this afternoon may be put in just this simple sentence, "The surrender of the life to the Lord Jesus Christ and the dedication of that life to His service." It has been the underlying theme of every session of this Convention; it has been the appeal of every session, whether put in so many words or not. But this afternoon we are gathered here in a peculiar way—just the women of this Convention—and may this message come to us in a very peculiar and personal and direct way. The others who speak will emphasize the second part of this theme, "The dedication of the

life to the service of Jesus Christ." I shall especially speak of what precedes that, "The surrender of our life to the Lord Jesus Christ."

God wants your life; not merely some of your money, not merely some of your time, not merely some of your strength, not merely some of your influence; God wants your life. May I say it in another way? God wants *your* life. To-day may you feel as you sit in your seat that the message comes to you—not to some one sitting next to you, not for that girl in your delegation whom perhaps the Association sent here hoping that she might have a personal message come to her. To-day may we forget just for these few moments the other one to whom we so readily give all these messages of help and instruction and hope that they may mean something to her; may we let this message come directly to us. God wants your life. During the days of this Convention we have been hearing many messages from the platform that have sounded in the ears of all the students present, and each one of us has received a message. It has come to us in a personal way, although spoken to that vast gathering; but as I thought of this meeting, I wished it might be that instead of feeling that the message was being spoken to a crowd we might each one of us take the place of that Samaritan woman at the well, and that we might meet Jesus Christ personally here this afternoon, that He might speak a personal message to each one of us that would so vitally touch the innermost things in our lives and go so far into the very depths of our life that when we went back to our colleges to give a report of this Convention, it would not be so much what this speaker and that speaker said, and this truth that helped me and that truth that helped me, but it would be this: "Come, see a man which told me all things that ever I did: is not this the Christ?" Oh, friends, if we all went back to our colleges with that kind of a message, there would be no doubt about the effectiveness of our report of this Convention; for just the single saying of that woman regarding what Jesus Christ had done for her and the transformed life back of it brought that whole city to Jesus Christ. Some of them, looking into her life and seeing what He had done and hearing this simple testimony, said, "We, too, must believe on him." Others said, "We must at least investigate, and we must go and see Him, too." So if Jesus Christ gets hold of your life to-day and touches it with His own love for the people of the entire world and fills your life with missionary zeal and missionary interest for those in your own college, as well as for those in the foreign field, there will be no doubt about what you will be able to do for your college. God wants your life. May it be a personal message to-day.

And then God wants *all* of your life. I dare say there are very few in this room this afternoon who have not said that they would give Jesus Christ the life. I dare say there are very few here who have not at some time in the past made it a very personal matter of consideration and prayer; but, oh, I wish that I could know this af-

ternoon that there was not a single woman here in the presence of God who had not given all of her life to Him.

What does God want to do in your life? Two things. He wants to bring about in your life, through the work of the Holy Spirit of God, a perfect transformation. And, secondly, through your life He wants to work a perfect work in His service, if we may believe His own word in the fourteenth of St. John. He wants to do the same work that He did when here upon earth, and even greater things, because He has gone unto the Father. How can He do it, dear friends, unless He has all of your life? Think of it in a sensible way; how can He do it? For instance, He wants to bring about in your life this transformation, so that there will be the beauty and the sweetness and the glory and the power of His own life. But perhaps your affections are not given over to Him. There is that little spot in your heart that you reserve for yourself; that little private chamber of which you still hold the key, which you have not given over to Him; He wants to bring about this transformation in your life, but in order to do it He must work through your affections. Or, take your ambitions. He longs to send you out upon some errand for Him in the college where you are studying. He longs for us to do some service for Him; and He comes to your life and He looks at it and He would show all of His power through your life if you would let Him. But when He comes, He finds something in your ambitions that is absolutely contrary to the thing which He wants to do, and how can He—I say it reverently—how can He work through you, if the other part of your life which He wants to use is absolutely dominated and controlled by self? Christ cannot do it. He must have all of your life, if He would work in it the perfect transformation and do through it the perfect work.

We are such little children, we are such helpless people; we know so little. How then do we know the great divine plan of God for our lives? How do we know what the future holds for us? How do we know what God could make of these human lives of ours if we would let Him? As I was thinking of this to-day, that marvelous masterpiece of art came before me, the Sistine Madonna. I thought, what if, when the great artist had that canvas before him upon which he wanted to put the picture of the little Christ child, a little child—possibly a little child of his own—had stolen into the room at night when he had laid aside his brush and ceased his work on that canvas, and the little one, thinking that it, too, could paint a picture, had picked up the brush and begun to do his work—what would he have found when he came back to the canvas in the morning? Nothing but a great daub, and the painting would have been ruined. And that is what we are doing with our lives. Jesus Christ would have within us the very image of Himself. That is the kind of work that He wants to do; and if you and I would give Him all of this life and let Him wield the brush, He would so transform



these lives that there would be all the beauty and sweetness and power of Jesus Christ in them. But in our little, childish way we go along and take up the brush. We do not know how to paint, nor do we know how to reproduce in these lives of ours the very image of Jesus Christ. What we would do is the very thing that would mar that image, and that is why as the world looks at us they see so little of Him. He cannot do it, unless He has all of our life.

But this is a great claim, is it not? As you look at your life and think of what it means to have the management and control of it, you think that is a very great claim that the Lord makes upon you—the right of ownership, the right of possession. And what is His ground for such a claim? It is this, the relationship which God bears to us and which we bear to God. The ground for the claim of His ownership of your life rests upon the relationship between God and you and between you and God.

May we think a moment of what that relationship is? What is God? Who is God? If you would answer that question you could get your answer to the other question. Should I give my life to Him? Who is God? Who is He to you? Is He a despot? Is He a tyrant? Is He—I say it reverently—a Czar in your life? One girl, who was honest and frank, said, “I would like to surrender my life to Jesus Christ, if I was not afraid that He would take advantage of me.” That is the position many of us may be in. We do not trust God, and I believe it is because we do not know who God is. Why do you call Him when you pray, “My Heavenly Father”? What does that word “Father” mean to you? Take the very best father that you know upon earth, and what is his relationship to his little child? Why, above everything else in this world it is the relationship of love. Is there anything in this world he would not do for that child? Is there anything in this world he would not give to that child to bring pleasure and joy and happiness into its life? And yet we are told in the fifty-fifth chapter of Isaiah that our thoughts are not His thoughts and our ways are not His ways; for as the heavens are higher than the earth, so are His thoughts higher than our thoughts and His ways higher than our ways. Take the very purest love that you know upon this earth, the best human love, and then think of God’s love, and there is just as much difference between them as there is between heaven and earth. Girls, can you not trust such a father as that with your life?

And who is Jesus Christ to you? What do we mean when we sing that old, old hymn, “Jesus, lover of my soul?” Is He? Well, what would a lover do for you? Oh, girls, that is the relationship which our Father and our Christ bear to us to-day. It is the relationship of love; and the question before you is, Can I trust my Father’s love? Can I trust my Savior’s love? If so, then I will surrender my life to-day.

But what is your relationship to Him? I am going to give the



verse that many of you girls have heard me give before. I believe it would be impossible for me to speak on the question of surrender without quoting this verse which is so vital in my own life and which came to me in such a real way to show what a life of real surrender was. It is that saying of St. Paul's in the sixth chapter of First Corinthians, the nineteenth and twentieth verses: "What, know ye not that your body is the temple of the Holy Ghost which is in you . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Oh, if the Spirit of God could burn just this one little question into your heart to-day, this meeting would be worth while! "Know ye . . . ye are not your own." If you are a Christian woman, you have absolutely no right to hold that life as your own. It is not yours any more than the dress that belongs to a friend is yours; and if you are holding it as your own possession, you are holding it not by right but by robbery. Why is it that your life is not your own? He gives us the answer in the next line: "Ye are bought with a price," and we know that price, Jesus Christ's own life. Look away to the cross of Jesus Christ; our Father emptying heaven that He might give Him to us. He might have sent an angel; He might have provided in some other way for our salvation, but He sent Jesus Christ, who gave, not a little time, not a little strength, but gave His life, and in return He asks yours and mine. Jesus Christ died on the cross to save you and me from sin; but He died also to purchase you and me for service, and in order to accomplish that He wants the life.

Several years ago, I had a few moments of leisure just at the evening hour, and I sat down to think through one verse in the Bible, and I was foolish enough to take John 3:16. After I had spent an hour on that, I had gone only as far as "God so loved," and I could go no further. God so loved. A few months later I took the verse up again and I went just a little further in it—only three words—"God so loved that he gave"—what? "His only begotten Son." And at the same time another couplet came to me: "I so love that I give," and I had to write in there my answer, and I ask every one of you to-day to do the same. God so loved you that He gave His only begotten Son, and that Son and His life was the measure of God's love for you. Oh, I ask every woman in the room to-day to fill out that other sentence, "I so love that I give"—what? A little time, a little strength, a little money, or my life? Your gift will be the measure of your love.

## PROPORTION IN VISION

MRS. LAWRENCE THURSTON, MT. HOLYOKE COLLEGE

ONE of the speakers of the morning said something to us about the peril in the loss of vision. It has sometimes seemed to me that the greatest tragedy in this world was the failure to see the things that we ought to see in the right proportion; and yet I have had to admit that although many times those things seem to be before the eyes of those who are in my thought, yet for some strange reason they do not see them. You have had the experience, I am sure, because we have all had it, of having a thing that has been within our horizon stand out and call itself to our attention; and we cannot understand just how it is that sometimes facts which have been before us fail to seem real and fail to appeal to us with that appeal which they have made to others who know them and who have them in their possession. But surely for us things have been put before us so plainly that we must have seen, and so the peril for us is not in failing to see, but in not receiving the vision.

There have been placed before us in these last few days a great many facts. They have been put before us in the main by men who have the voices to put facts before so large a number of people. Perhaps in some cases they have seemed to be facts that had a much more intimate relation to the lives of men than to the lives of women; and yet I think that most of us have realized that the things which have been brought before us—the call, the need, the opportunity, the work, that has been in our thought so much these last few days—have had some application to us. The call is certainly a call for women as well as for men. That call was sounded out loud and clear in one of the meetings in the Auditorium,—a need that appealed to us and in which there was a call to us. The opportunity, perhaps, seemed to be more the great opportunity of the man who does things in the world; and yet I think we will see, if we stop to think about many of the things that were said concerning opportunity, that they applied just as truly to women as they did to men.

There are some details in the matter of work, some little things in the matter of the preparation, which we have to take in order to fit ourselves for such service as we have been hearing about, that are different in the case of women than in the case of men. I think the

difference in the case of the work that the women will have to do in these different fields is just that with which we are altogether familiar here at home. The woman's work in China, in India, in Japan, in Turkey, and in Africa differs from the man's work in those countries in just the same way that the woman's work here is different from the man's work here; and in perhaps a certain way the woman's opportunity is different from the man's opportunity. I do not need to describe it, because it is a thing that is familiar enough to you all. I do want to make this point, however, that just as the work which a woman does here differs from the work that a man does, so it is there; and that the work which you should consider in thinking of this question of the service of Christ in foreign lands in its application to your life is a work that is womanly in every aspect of it. You would work there as you would here, working out that which is in you in the way in which you would naturally bring the message through your life into the lives of those among whom you would labor. That work was made very clear to us, it seems to me, in the message that Miss Saunders brought to us on Friday morning in the Auditorium—a work that only women can do, because it is only through the woman's voice that these sisters of ours in heathen lands can hear of Jesus Christ.

And, after all, without puzzling ourselves about the detail of what it would be for us to be missionaries, I think one great fact stands out. Mr. Luce brought it before us so clearly in the China meeting. He said: "We have heard a great many facts this afternoon about the opportunity in China, about the need and all about the work that is being done and the great present opportunity there;" but he added that after all there was just one great fact, that we were in possession of at the very beginning, and that stands out as the most significant fact of all—that great fact that half the world has never heard of Jesus Christ and that half of that half is in China. After all, the work that we need to consider is the bringing of Jesus Christ into the lives of women in those lands where Jesus Christ is not yet known and where the women do not know that abundant life which Jesus Christ came into the world to bring—I sometimes think—in greater measure to women than to men; because it does seem as if where Jesus Christ had gone, the life of woman was so much more abundant than the life of man.

I spoke of the fact that the opportunity was somewhat different for the woman and for the man. The man has to work out more in the noise and the din of battle than the woman, even on the foreign field. I suppose it will always be true that there will be far more great names among the men who work in the foreign field, people about whom much will be told, than about women who work in the foreign field; and yet, since that is true here in this country, it does seem to me that a comparison of opportunity is rather between the opportunity that we have here and the opportunity that we would



have there. I want you to remember that we do not fail to see the opportunity here at home; foreign missionaries are oftentimes thought to be narrow-minded people who only see that sphere of work in which they are engaged; but there are some of us who have not been long enough on the foreign field to get those prejudices. There are some of us who are still so near to the home opportunities and have still so fresh in our minds the memory of service that we were led to render to the Lord here at home, that we can surely be permitted to speak as though we saw both sides. And those of us who have seen the opportunities at home and yet have also had the privilege of seeing something of the opportunity that the college woman with the trained mind has to work for Christ in those foreign lands, would say that we would not for anything but the clear indication that God is keeping us in this country stay here and miss those opportunities of service. I cannot think what you could offer to me that would keep me in America with the opportunity that I know calls to me in China, to be there in the making of the Empire that is to be in these coming years and to have some part in helping the women of China to take their place in the new China. I cannot think of anything that could be offered to me that would seem so large as that opportunity, and that is why I would have you see it. I am sure you would find, if there were time for a dozen women who had been in different parts of the foreign field to stand before you this afternoon and to tell you about their work, that they would all say the same thing, that the opportunity for service looms up so large that not only do we not envy those of you at home that are going to do large work, but that we sometimes are almost sorry for you all that you cannot go and that you do not know these opportunities and that you have not this opportunity for service in your own lives.

There have not been brought to us, perhaps, just those facts in regard to the need for women that seem the most important. Some of those items have doubtless been brought to you in the conferences dealing with the different countries and the different kinds of work done on the foreign field; but I had a conversation yesterday with the secretary of one woman's board of a parent board that has three—and remember that that board is just one of many which are represented here—and that secretary told me that they had to-day twenty-four vacancies in their work. I know that the need of another of the woman's boards of that same denomination is for something like twelve or fifteen women to fill vacancies in the work. I do not suppose that there are twenty-four plus fifteen women here to-day who are ready to go to the field next September or October; but if there were, and if you were fitted to fill those places, you would just fill vacancies in the work of two only of the women's boards of one denomination in this country. I am not talking in any theoretical way about the enormous number of women that are



needed to carry this message of Jesus Christ in anything like the space of our own generation. I am simply speaking about the fact that in the work that is already organized, and which all of you know does not begin to touch all the women in the world, there are vacancies, some of them standing vacancies for years. And then let us remember that the work as it is to-day is but a small part of what it ought to be, that our colleges ought to furnish women enough so that the boards could send out not only those who are needed for the filling of vacancies, but women who are needed for the extension work that should be undertaken. We would then realize that the need is a very practical one that comes right home to us; and although we cannot go out to fill these positions, we can be pretty sure that five years from now when any of those that are here may be led to offer themselves to the boards, there will be existing a condition very little better than this, unless those whom God is calling by this need should give their lives to His service.

The call to service lies in that need. I think there is no question about it, that God is speaking to-day through facts that are brought to our attention. One thing that came to me as I was thinking about what I would speak to you this afternoon was this: you have heard that call and you are impressed, perhaps, by the great numbers who are gathered together here. Then you think that there is not work in the foreign field for all these people if they were to go. When you stop to think how few we are compared to that larger number of students from which we have to calculate in determining the proportion of people or the number of people who should be sent out to foreign missionary work—when you realize what an opportunity we have had over those other sisters of ours in the colleges, then you realize that we have heard a call that they have not heard, and it seems to me that it puts upon us a peculiar responsibility. We will be able to go back and voice this call in our colleges, and I think very few of us need have any hesitation in saying, perhaps not to any individual girl, "You ought to be a missionary," but in saying to the college, "There ought to be more young women in our college purposing to give their lives to this work of making Jesus Christ known to the women of the world." I do not believe that any of you need have the slightest hesitation in bringing that message to the college which you represent.

But let us look at this question as a personal matter, as we have been looking at the other question. Have these facts not brought a call to you to at least consider this question of doing this work that is so much needed, of making Jesus Christ known? I believe that there is one thing that is not always brought into our thought of a question like this, and that is that God has given us our reason and our judgment to deal with questions like this. I should like to have everyone of you think that it was a perfectly reasonable thing to think of, that there was nothing abnormal in thinking of being a

missionary, but that it was an altogether reasonable thing in this twentieth century, with all the training that a woman has had to do this work in the world, that she should consider this part of the world's need and consider this field as the field for her service.

After we look at it that way, I think we should bring to bear upon the question common-sense. For one thing, we should stop to ask ourselves, What does this work call for? We have heard what it does call for, because the qualifications that Dr. Barton put before us for the foreign missionary are the qualifications for the women as well as for the men. It calls for the sound mind and the sound body; it calls for better training; it calls for things that a great many of us have; and when we do bring our reason to bear on this question, looking upon it as a reasonable question, I think many of us must see that it is a very personal matter and that we must go farther in answering it.

There is another thing that we should look at in a thoroughly reasonable and sensible way, and that is the matter of the obligations that may bind some of us to the work at home. Sometimes those things are overlooked, the question of health and that of home obligations for instance; but it is right here in this matter of home obligations that I have found so many people hiding. I hesitate to speak of the thing that I feel I might speak about this afternoon, and that is the fact that home ties of one kind and another are binding, in a way in which God does not want to have them bind us, to a smaller work and keeping us from a larger work that He would have us do. Where there is no good reason why we should not leave home and go to the ends of the earth for Jesus Christ, there is no reason why we should hide behind the fact that a mother is at first opposed to the idea of our being a missionary. I do not suppose there is a woman in the foreign field to-day, unless she may be a missionary's daughter, who has not had to face at one time or another some kind of opposition from those that loved her best; and just because they loved her best did they at first oppose this thing.

There is another matter that I am going to speak frankly about. It is one of the things that I know is underlying this whole question in the hearts of so many girls, and that is the question of that other home relation which every true woman looks forward to. I do not know how many girls there are who are putting before the question of God's call to them the possibility of some man calling them to put their life with his and work together in that way in which so many are called of God to do their work. I believe that even here, if there is a conflict between God's voice and any human voice, we do not dare to put the human voice first. Christ said it in what seems like stern language: "He that loveth father or mother more than me;" and he that loveth any human person more than Jesus Christ and lets the claim of any other person on her life come before the claim of Jesus Christ, is not choosing as God would have her choose.

There is no real conflict between these things, if we will put first the doing of God's will. I verily believe that all the problems that cause us unhappiness arise because we are willing to let something else stand before the doing of God's will. If our attitude is that attitude which Miss Paxson has spoken of, we shall have no trouble about these things; they will settle themselves, and we will see clearly what God would have us do when questions come, as they come to each one of us.

We cannot expect to serve Jesus Christ without having it cost us something, without having it cost us perhaps the renunciation of that which seems to us the dearest thing in the world. But I believe that Jesus Christ calls in the twentieth century as He called in the first, for those who would follow Him at whatever cost; and I believe that He has for us better things in store than anything we choose for ourselves, a better life for us than anything we would plan out for ourselves, if we are willing to put first the doing of His will. I cannot but think that the message of the morning ought to bring to us the attitude of mind in which we must face these questions. We were made to realize that a thing needs to be looked at from the standpoint, not merely of this life, but from the standpoint of that larger life in which we must work. If we believe that this life is only part of the great life that God would have us live throughout all eternity, and if we look at this question of the choice of a life-work with the thought that we are choosing not for the few years in which we are to work here, but for the whole eternity of service, then we will realize that we must choose to-day the thing that not only we need to do now, but that we need to do it because of the preparation for that higher life of service.





## CLOSING MESSAGES OF THE CONVENTION

The Plenteous Harvest and Prayer

The Honor Roll

Cable Greetings

A Testimony from a Volunteer

Farewell Messages from Volunteers Soon to Sail

The Uplifted Eye and the Life Laid Down



## THE PLENTIOUS HARVEST AND PRAYER

KARL FRIES, PH.D., STOCKHOLM, SWEDEN

BEFORE delivering the message which I have for this solemn hour, I wish to express my gratitude to God for the privilege of attending this Convention, which has been not only a wonderful demonstration of the strength of the Student Volunteer Movement in America, but also a source of the most valuable information and inspiration; nay, a very Bethel, a place where we have seen heavenly visions. May we not be unmindful of them. I also wish to express my deep-felt gratitude for all the hearty kindness shown me at this Convention, in this city, and in this hospitable country; and in doing so I know that I am voicing the feelings of the other foreign delegates here present.

My message is from a verse which has been quoted more than once during these days, Matthew 9:37: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore." I wish to look at it very specially in its connection with the preceding and some of the following verses.

The preceding verse runs: "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." The expression, "He was moved with compassion," occurs in two other places: in Matthew 14:14 it is said, "He was moved with compassion toward them, and he healed their sick;" and in Mark 6:34 it says that He "was moved with compassion toward them . . . and he began to teach them many things." Jesus took care of body and soul, not of the one as separate from the other. Some would have us look after the physical and the social welfare of people, but would leave them alone from a religious point of view. On the other hand, I fear that the hatred of Christianity, at any rate in my own country, among laboring men, is due to the fact that the Church has taken too little notice of the physical and social needs of the people. Christ, our Master, holds the balance, and He wants us to do the same. But how does His compassion express itself? He saw the multitudes neglected. We have looked out over neglected continents during these days, and we need not go many steps in our streets before we meet neglected multitudes. What does Christ do? What do we do?

The first thing most people do when they see a duty neglected is to blame the one who has neglected his duty. And many stop there and think they have done a great thing when they write a newspaper article, or convene a protest meeting. Others, remembering a good and true maxim, "No one has a right to criticise beyond the measure to which he is willing to help improve conditions," will set to work to the best of their ability. They appoint committees and form associations and movements and create much machinery. That is what presumably you and I would have done if we had been in the position where Jesus Christ was. Was that what He did? No! He had compassion, and said, "Pray ye therefore." "Well," you say, "that was an easy thing. I could do that, too." Are you quite sure? Do you know that exhorting others to do a thing means to an honest man to set an example in doing it? Jesus Christ did that. If you read the record of this story, as given by Luke, you will see that after speaking those words Jesus spent the whole night in prayer. Have you ever spent a whole night in prayer for the coming of the Kingdom? If not, why not? Can it be that you have a lurking doubt in your heart as to whether it would be of use to employ your time in that way? I do not suppose you would say so, but is it not so to some extent?

I am not going to try and convince you of the reasonableness of prayer. Secretary Wood did that yesterday. It should not be necessary in a Convention the brilliant success of which is confessedly due to prayer, in a Movement springing out of the prayers of Robert P. Wilder and his sister while they were students. I cannot, however, refrain from pointing out one instance of answered prayer which has always appealed to me strongly because of the personality of the man whom it concerns. In 1886 Mr. J. Hudson Taylor and some of his associates in the China Inland Mission were led to pray that to the 200 missionaries then in that organization might, in the course of the next year, be added 100. So strong was the conviction among those praying men and women that one of them said: "We shall not all of us be able to come together a year hence for a praise meeting for the answer to this prayer; let us have it here and now." And they did. In the course of the next year 600 candidates offered themselves, among whom the 100 were selected who seemed best qualified. Mr. Hudson Taylor was further led to ask God that the increase in income from \$100,000 to \$150,000, which was needed, might be given in large amounts. Within the year eleven gifts, ranging from \$2,500 to \$12,000, had come in.

"A beautiful experience," you say; "I do not doubt it, but I have not had it." Can it be that your prayer has not had the right ring about it? There is a word in the fortieth Psalm which seems to give light on this point: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." I love to think of how



the Lord inclines to listen to our prayers, as one who tunes an instrument inclines to listen for the right tone, and refuses to be satisfied until he has heard it. What is the deepest ring in the tone ascending in your prayer? Is it the desire to be something or do something that will be noticed, or is it simply, "Thy Kingdom come," whatever that may mean to you personally? The prayer which Christ taught His disciples was that God might thrust forth laborers, and the next thing that happened was that they themselves were thrust forth. After that night of prayer, in which it seems as if our blessed Lord had been led on to a new step in His ministry, He called unto Him His twelve disciples and gave them power and sent them forth with instructions for that special mission. Some have tried to transform these instructions into hard and fast rules for all times. I believe that that is a mistake. He will go with His disciples Himself, as we were so forcibly reminded this morning, and He will give them instructions for each field and each occasion.

Before closing I wish to say one word about that oft misunderstood and oft misused verse, "Be ye therefore wise as serpents, and harmless as doves." Wherein do serpents show their wisdom? Is it not in finding a shelter where one least expects, and in finding their way where there seems to be no thoroughfare? Is it pressing the simile too far if we say that this is the way in which we should be like them, and where modern missions have been like them—finding ways as medical, industrial, and educational missionaries, where the evangelistic method alone would be unavailing? And yet harmless as doves! It was in the shape of a dove that the Holy Spirit came down on Jesus. It is when we are actuated by the spirit of power and of love and of a sound mind that we carry out the will of God.

"But," some one will say, "now you are talking about work. You said that we were not to work, but to pray." Yes, we are to pray first and foremost, but that does not exclude work; on the contrary, it includes it. I remember how Mr. Hudson Taylor, speaking to the students of the University of Upsala, said: "It is possible to work without praying. It is a bad plan, but it can be done. But you cannot pray earnestly without working." He himself was the most perfect example of harmonizing these two elements. No one has ever taught me a more helpful lesson on that subject.

May God teach us, every one, that lesson—how to pray as if no working would avail, and how to work as if no prayer would avail. If He does, the coming of His Kingdom will be mightily hastened, and the purpose of this Convention will be realized.

## HONOR ROLL

THE NAMES of student volunteers whose death during the past four years has been reported at the office of the Movement, were then read, as follows :

- Floyd C. Allen—Ohio Wesleyan University—South America.  
 Cora Ayars Ball—Fort Worth University—Africa.  
 Jennie Sumner Bassett—Cornell College—Mexico.  
 Mary Hawley Briggs—Wellesley College—Japan.  
 Ida May Cartwright—Ohio Wesleyan University—India.  
 Eleanor Chesnut—Park College, Woman's Medical College, Chicago—China.  
 David H. Devor—Un. of Wooster, McCormick T.Sem.—Africa.  
 John Eccles, Un. of Penn. Medical.  
 Fred L. Guthrie—Northwestern Un., Garrett Biblical Institute—China.  
 Osman F. Hall—Northwestern Un. Medical, Garrett Biblical Institute—China.  
 Edith Blaine Harcourt—Ewart Missionary Training House—India.  
 Lillian Harris—Ohio Wesleyan University, Woman's Medical, Cincinnati, Woman's Medical, Penn.—Korea.  
 Thomas Craigie Hood—Toronto Un., Knox College—China.  
 John E. Huhn—Un. of N. C., Va. T. Sem.—Alaska.  
 Rt. Rev. Jas. Addison Ingle—Un. of Va., Alexandria T. Sem.—China.  
 Boon Itt—Williams Col., Auburn T. Sem.—Siam.  
 Sophia E. Johnson—Woman's Medical Col., Phila.—India.  
 Bessie Groves Kelly—Trinity Un., Peabody Normal Col.—China.  
 Rachel G. Mair—Chicago Training School—Africa.  
 Ben H. Marsh—Northwestern University—China.  
 C. W. McCleary—Princeton T. Sem.—West Africa.  
 Anna Josephine Mekkeson—Chicago Training School, Medical Course, St. Joseph, Mo.—Africa.  
 George H. Menzies—Manitoba Col. Arts and Medical—India.  
 Maude Thompson Miller—Amer. Med. Miss. College—China.  
 Oliver M. Moody—Taylor University—Africa.  
 John R. Peale—Lafayette Col., Princeton T. Sem.—China.  
 Mary Wright Pease—Northwestern University—Malay P.  
 Miriam Speer Perkins—Union Miss. Training Institute—Africa.  
 Frank W. Read—McGill University, Cong. Coll.—Africa.

Elsie Lambert Riebel—Otterbein University—West Africa.  
 Annie Tracy Riggs—Mt. Holyoke College—Turkey.  
 Norman H. Russell—Toronto University—India.  
 James Simester—Baldwin Un., Drew T. Sem.—China.  
 Mrs. A. M. Stebbins—Chicago Bible Institute—India.  
 David Lyle Thoburn—Boston Un. School of Theology—India.  
 Marion Wells Thoms—University of Michigan, Medical—Arabia.  
 J. Lawrence Thurston—Yale University, Hartford T. Sem.—China.

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## CABLE GREETINGS

THE READING by the chairman of cablegrams from various foreign countries followed the honor roll. They were as below:

Church Missionary Society, London. "World for Christ."

The Hague. "Greetings from the students of Holland."

Norwegian students. "Psalm 110:1. 'The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.'"

Rio de Janeiro. "Student volunteers in South America greet brethren still on the home field and urge conscientious consideration claims Neglected Continent, where centuries erroneous teaching and corrupt practices by clergy have debauched people morally and rendered so-called Christianity mere sounding brass and tinkling cymbal of formality."

Sydney. "Australasian students send greetings."

Calcutta. "Threshold greatest revival India's history. Supreme opportunity." Carter and Eddy. Secretaries of Intercollegiate Christian Movement of India and Ceylon.

Seoul. "From the midst of her national degradation, Korea appeals to the students of America. All her trusted hopes, friends, nations, and her old religions have failed her in her time of need. The nation as a nation realizes that America's Christianity and America's education are now her only hope. The people of Korea appeal to you American Christian students for these. Now is the time. 'Freely ye received, freely give.'"

Shanghai. "Awakening China opportunity ages." F. S. Brockman, National Secretary of Student Christian Association Movement of China.

Tientsin. "Opportunity unparalleled. Occupation urgent." Harvey, Robertson, Hersey, and Cole.

Tokyo. "Japan knows her military might, but her seers lament her poverty in those spiritual forces which nothing on earth can fully supply but the living Gospel of Christ. She can reform the government of Korea and teach China sciences and military arts, but she is impotent to effect their spiritual regeneration. We, as her

friends and your fellow volunteers, add our voices to her plea and ask that some of the choicest men and women of America may respond with no less than their lives and their property." League of Student Volunteers in Japan to the Student Volunteers of America.

Tokyo. "Japan leading Orient, but whither?" Galen M. Fisher, National Secretary of the Student Christian Association Movement of Japan.

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## A TESTIMONY FROM A VOLUNTEER

MR. W. B. PETTUS, MOBILE

WHEN I went to the university I was not a Christian, and one of my objects in going there was to get such training that I could prove that there was nothing in Christianity; I believed that I could do it. I had been there but a few days, when I began to meet such men as Michener and Horace Rose and others, and I began to see that there was something in their lives that I did not have, and I wanted it. I talked with them about it, and they told me that it was Jesus Christ. I wanted Christ, I learned how I might find Him, and I accepted Him.

Then the question came up as to what I would do with my life as it had been enriched by Christ. As I considered all the opportunities that were open, the largest that I could find was on the foreign field; and so in my sophomore year I signed the declaration card of the Volunteer Movement, declaring it to be my purpose, if God permitted, to become a foreign missionary. I wrote my father, who was not a Christian, and told him what I had done. He wrote back saying that he was not willing that I should do such a thing, as it would be wasting my life, and he was not willing for me to throw it away in any such way; furthermore, he would not continue to support me in college unless I should give up the foolish desire to engage in such an enterprise. The night before I received the letter I had spoken in prayer-meeting on Matthew 19:29, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." I had tried to make the point that we ought to believe the Word and that any draft we make on it will be honored. The next day, as I faced the question as to whether that particular word was true or not, I saw that I had to choose between my earthly father and support in college on the one hand, and my heavenly Father and Jesus Christ and the work they had given me to do on the other. I chose Jesus Christ, as any one would who knows Him.

I worked my way through college after that, that year by some



work in a kitchen and in a stable, firing a furnace and sawing wood. It galled me a bit at first, before my vision was clear on the thing, to have to be a servant when I had had servants, until I remembered that Jesus Christ said, "The Son of Man came not to be ministered unto, but to minister," and the servant has no right to expect anything better than his Lord.

When I was nearly through college the possibilities seemed to open up of going to the field; but when I was examined by the board physician, he told me that I could not go because of my health record. I had broken down and was out of college for two years, but he said, "If you will keep well for a year and a half, you can go." I kept well for a year and a half and met him again last summer, and I have been appointed. I am under appointment now to go to China to become college secretary of the Young Men's Christian Association for that Empire, for Korea, and for Hong Kong, a position which I would rather have than any other on earth which I know, for it will give me the opportunity to lead, so far as I am able to lead, those who are to be the leaders of more than one-fourth of the population of the globe. The greatest disappointment of which I know would be to have an obstacle come in the way which would prevent my going.

My father is not living now. He never gave his consent. I have a sister who is in Japan now. My mother and the one sister left have come to this Convention. In order to go to the foreign field, I live on less than a missionary's salary there in order to help provide for them, for I would rather do that than not go.

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## FAREWELL MESSAGES FROM VOLUNTEERS SOON TO SAIL

AT THE close of Mr. Pettus's address, the Chairman, Mr. Mott, requested those present who expected to sail for foreign fields before January 1, 1906, to stand and in a brief sentence to state where they were going, and why they were going. The following are some of the responses:

India, because of the great need.

China, because I want the Chinese to know the love and the friendship of Jesus Christ as I have it.

Philippine Islands, because God says, "Son, go work to-day in my vineyard."

Laos, because I know it is the best investment that I can make of my life.

Africa, because while there on business, the needs of that hungry people so thrust themselves upon me.

Brazil, because of the vast need as revealed in the cablegram to Mr. Mott.

China, for a place of service hard enough to bind me close to my Lord.

South America, because the value of a human soul cannot be estimated, and I want to die rich.

India, to do my part in the evangelization of the world in this generation.

Peru, because after such conventions as this, I receive the conviction that power with God and man depends upon my being true to light.

The Sudan, because I have felt that I could not take Christ and pray for laborers to be thrust out, if I myself did not go.

China, because the power of the life, the love, and the self-sacrificing service of Christ constrains me.

Philippine Islands, because in view of the need that has been presented here, I believe that no Christian clergyman has a right to remain at home, unless he has a clear and definite call so to do, and such a call has not come to me.

Japan, because of the opportunity, and because of the conviction from God.

China, because I have taken the Lord Jesus Christ, not only as Savior, but as the Lord of my life; and I know that the field to which I am going is needier than any I could fill at home.

Jamaica, because there is such great need of my life in that field.

West China, because they need Jesus Christ there.

South America, because I am sent.

Persia, because as a Christian physician I am ashamed to stay in this country, where I am not needed. I am thankful that the all-glorious Christ is opening a way for me to go to Persia.

Africa, because of a great need, a wonderful opportunity, and the assurance of God's growing approval.

China, because I wish to have a part in molding that great Empire into a Christian nation.

Africa, as a Christian physician to help heal the filthy sore of the world.

Japan, because as every young American has had an opportunity to know Jesus Christ, so I believe every young Japanese ought to have that same opportunity.

Africa, because I hear two voices, one from across the sea, and the other within.

Japan, because I have looked squarely at the idea and could not refrain from saying I would go.

Latin America, because of the greater need for men there.

Japan; a greater opportunity there than anywhere else in the world at this time.

Mexico, because I love the Lord Jesus Christ, and I want to work for Him.

Africa, to work, to live, to love and, if need be, to die.

Southern Asia; so long as the world is unevangelized, I feel that God will hold me personally responsible, unless I give my life for service in His neediest field.

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## THE UPLIFTED EYE AND THE LIFE LAID DOWN

MR. ROBERT E. SPEER, M.A., NEW YORK

THERE are some people who are going away from this Convention with very heavy hearts, people who came here burdened with the sense of the magnitude of the work undone all around them and who hoped that they might find here in this gathering men and women who would at once respond to their call. The other afternoon in one of the section meetings, a missionary from one field spoke of her province in which there were half a million people, and she and her husband were the only missionaries there, and she asked whether there were not two young women in that gathering who would respond to her call and go back with her. Last evening she told me that her search had been in vain. And I know of many others who came here with some such great desire and who likewise are going away to-night disappointed.

It is not that the Convention has been a failure. It has done everything that might have been expected of it, but there are some of us who have been here who have failed to hear the voice that must have been speaking to us, to see the hand that must have been beckoning to us. And I have been thinking this evening of what a terrible thing it will be to the man or woman who came here to whom duty spoke and who did not hear the voice of duty.

There is a passage in the prophecy of Ezekiel which in the early days of this Movement was used a great deal in the work among the colleges. I have not heard it quoted as often in these later years. It occurs both in the third and in the thirty-third chapters. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." It is an old and stern truth, fellow students, but we would do well to face it before we go to-night. You and I are accountable for the lives of the men and women whom we might reach; and some day, if we have turned away from God's

call and appointing here to-night, their blood will He require at our hands.

We have been thinking during these latter days, not so much of a message of warning that we are charged to deliver as of a message of great hope that it is our privilege to carry; and I have been thinking also what a terrible thing it is that any man or woman, through deafness or blindness of soul here in these days, should have missed the privilege and the duty of going out to give what he or she has to the world. You remember the last lines of those stanzas of the present Primate of Ireland as he faced the old conscience-accusing question of the patriarch, "If I . . . have eaten my morsel alone"—

"Freely as ye have received, so give,  
Bade He who hath given us all,  
How can the soul in us longer live  
Deaf to their starving call  
For whom the blood of the Lord was shed,  
And His body broken to give them bread,  
If we eat our morsel alone?"

And of what value has it been to us here to lift up our eyes to look upon the fields, if we are going to turn our backs upon them? The Savior did not bid His disciples to lift up their eyes and look upon the fields for any educational purpose. He bade them to lift up their eyes and look upon the fields to the end that there might be laborers who would go forth unto those fields; and woe unto us if we have lifted up our eyes during these days upon the world and lifted them up in vain!

May be we shall see something, fellow students, if we would just displace the world in order to have a moment with the Savior. You do not need to take your eyes off the world in order to fix them upon Him. In every poor hungering heart the world around, Christ is hungering to-night; in every poor imprisoned life, Christ is imprisoned to-night. Out from the great fields at which we have been gazing the face of Christ is looking at us to-night. Let us lift up our eyes and let them rest upon the fields, if we will, but let us remember that back of all those darkened fields is the darkened face of Christ. Perhaps if we should think of the world as just in Christ's mind a synonym for Himself, we should hear the call that we have not heard thus far. May be we should realize then that the voices that have been appealing to us from across the seas are melting to-night into one voice, the voice that we have so often said we would give anything to hear, the voice that we have perhaps thought we would have to wait to hear until we see Him as He is; but through all these myriad tongues to-night it is the voice of Christ that is calling to us to come unto Him. And only as to-night looking upon the fields, we see Christ in them, as lifting up our eyes they rest, not upon the geography of the world, but upon the eternal



face of Christ, shall we be enabled as we go away from this place to meet the difficult tests to which these lives of ours are to be subjected. It is the life that has buried away in its heart the vision alike of the world and of Christ that will meet these tests.

There died in one of the hospitals in New York just a few months ago one of our missionaries from Persia. Sir Mortimer will recall her. She was one of those women to whom you could apply perfectly that exquisite phrase that Mr. Fraser used last evening in reference to David Livingstone, "a man of unrivaled trustworthiness in the most trivial details,"—a woman most truly womanly, one of the kind who blew no trumpets from the housetops but who served her Master with all the loyalty of her rugged and absolutely obedient life. After the operation was over from the effects of which she subsequently died, a common friend, who stood beside her couch, heard her, just as the effect of the anesthetic was passing away, begin to murmur very quietly and brokenly at first, the words of the 121st Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help;" and then as the anesthetic passed away, the faint voice becoming clearer and firmer went on, still altogether unconscious, to the end, "My help cometh from the Lord, which made heaven and earth." Unconsciously she laid bare her inner life. Only as here to-night there sinks very deep in the under-consciousness of our life the sense of our Savior's presence and the reality of His perpetual abiding shall we be able as we go from here to meet those great tests under which our lives are to be bent. We will lift up our eyes upon the fields, we have been saying. Will you lift them up also upon Christ to-night?

And there is one other thing that we must do before we go. I have been speaking of two great "wills" that should be ours in the lifting up of our eyes upon the fields and upon the Savior of the fields, and woe be it to us if this conference does not end in a third willing—if we go away from here uplifted for a little while, a little enlarged in our vision of the world, but with no intense personal resolution of larger service for the world. There is something else that we must do. "I will lift up mine eyes;" but can we say also, to-night, "I will lay down my life"? Our Savior said that in effect: "I am the great shepherd. I will lay down my life." His strong friend said that: "Why cannot I follow thee now? I will lay down my life for thy sake." The one who loved Him best said that; each one of us must do it. "Hereby know we love, because he laid down his life for us; and we ought to lay down our lives." Have we done that yet? God forbid that this Convention should close with any lives not yet laid down. God grant that even here in these last moments we may, each one of us, lay down his life.

I remember coming, several years ago, down to the Southern Students' Conference at Asheville, and I had to stop for several hours in Salisbury, North Carolina, between trains. I walked up

through the streets of the little village and presently came upon the little church that stands by the side of one of the village streets; and I climbed over the gate and walked to and fro amid the white stones of the little cemetery beside the church, until at last I came, in the middle of the cemetery, on a little cluster of soldiers' graves. Presently there were two stones that caught my gaze, and I walked up and read the inscriptions on them. One was the resting place of an officer in the Confederate army, a man of middle life, and near him was the stone of a lad of nineteen, a first lieutenant in the 7th Regiment of North Carolina Volunteers; and as I read the names, I saw beneath one of them this simple inscription, "He died for the cause he loved." I took off my hat and stood there between the grave of the grown man and the grave of the boy who had laid down their lives for the cause that they loved. "I am the good shepherd, . . . and I lay down my life for the sheep," and we have been calling Him our Master and our Lord. This was the way the Master went. Shall not the servant tread it still? And here before we go, in the simple quietness of our own hearts, shall we not, each one, bow down, bending our wills beneath the will of Christ as we too lay down our lives for His sheep? Truly it is His voice, not speaking in our ears but speaking in our hearts just now—His voice, to which we have so often said we would refuse nothing if it asked. It is asking now; the testing hour of many lives here has come. "I will lift up mine eyes," "I will lay down my life." Will we?

## AFRICA

General Survey of African Fields and of Methodist  
Work

Experiences of a Pioneer Missionary on the Congo  
Work of the United Presbyterians in Northeastern  
Africa

The American Board's Work in West Central Africa  
In British Central Africa





## GENERAL SURVEY OF AFRICAN FIELDS AND OF METHODIST WORK

BISHOP J. C. HARTZELL, D.D., AFRICA

I AM very thankful to God that I was enabled to reach New York in time to be present at this Convention. I have just returned from an extensive tour in East, West, South, and Central Africa, occupying the past fourteen months, and so I come to you fresh from the field. I come also full of faith and hope for Africa, and I come to rejoice in the fact that all through the United States and Canada there is a rapidly growing interest in Africa's redemption.

It was only yesterday when the veil of mystery was lifted from that vast continent. Only yesterday we knew but little about it; to-day, in the Providence of God, we can look upon the whole continent. You can journey, as I have, many thousands of miles around its coasts and across the southern section of it and see how marvelously God is opening the continent to the world.

It is difficult to understand what Africa is. It is 6,000 miles from Cape Bon in the Mediterranean to Cape Agulhas in the far south. It is 5,000 miles from Cape Verde on the west to Cape Guardafui on the east. You can place the United States on the lower section of the continent south of the Zambezi River; you can put India with her 300,000,000 people above the United States on the right-hand side; you can place China with her 400,000,000 and more beside India on the other side of the continent; and then you can take England, Scotland, Wales, and half a dozen other countries of the same size and put them in the Nile Valley and along the Mediterranean and still have room to spare. There is nearly as much territory on the continent of Africa as in all the other foreign fields actually occupied by the societies represented at this Convention.

Then there are her systems of rivers: her magnificent Congo flowing out toward the west, five miles wide at the mouth, out of which flow the waters of 10,000 miles of navigable rivers; her historic and marvelous Nile, rising in the midst of the great lakes and flowing northward 2,500 miles into the Mediterranean. There are the Niger on the west and the great Zambezi, that starts from the west and flows out at the southeast, with its famous Victoria

Falls, where I stood a few weeks ago. That great river, a mile wide, flowing peaceably without a ripple or cataract, suddenly drops into a chasm a mile long and 420 feet deep, with three times as great a fall as Niagara.

There, too, are her mines of gold. A few weeks ago I visited the mines of Johannesburg, where there is more gold in sight than is in circulation on the face of the earth. Her mines of diamonds, of coal, of copper, and of iron, are likewise notable. Her railway systems now foot up 10,000 miles; and you can take, as I did recently, a de luxe train, lighted with electricity and running from Cape Town 3,000 miles northward and northeast. Thus I might continue to speak to you of that continent. The first great fact that the American Church wants to understand is that Africa is a great continent. Her wealth is not known.

And what marvelous things God is doing in Africa. Fifty years ago there was not a single steamship going to Africa. To-day there are twenty-three lines of steamers plying up and down that coast. At the Madeira Islands, for example, there are 1,500 ships which stop every year; and I wish I could give you the picture down at Cape Town as you come into that place on one of those magnificent steamers. Yonder are the great docks, and all about them are ships from every part of the world. As I came into that great harbor, I looked about to see the different flags, and as I caught sight of the Stars and Stripes flying from the masthead of a ship, I took off my hat and I thanked God for the Stars and Stripes. Yonder is the city of 77,000 people, lying on the plain that rises gradually up from the sea at the foot of Table Mountain; then you see the mountain itself rising 3,500 feet above the fleecy clouds, and above all the semi-tropical sky. I have seen many sights on all continents, but there are very few scenes more beautiful, more striking, more prophetic of the future than that scene at Cape Town—the bay, those docks, the mountain, and those clouds floating far above it.

A most interesting and important fact is that the whole continent, except Liberia and Abyssinia, has been divided up among the nations of Europe. England is the greatest power in Africa, thank God; for it stands for equality and justice, and the English flag is the missionary flag of the world. South Africa belongs to her, and in all she has nearly 3,000,000 square miles of territory. Belgium has the magnificent Congo country in South Central Africa, with its 900,000 square miles, with some 25,000,000 black people. Belgium's flag is a blue field with a single star of gold in the center. France has a vast area; so has Germany.

For thousands of years, we know not how long, Africa's people have lived and babbled their many languages, and her black races have not developed the higher types of civilization. The only exception is over yonder on the Red Sea, and there seems now to

be the sure beginning of a great black African empire, which I pray God may succeed. Then over on the west is the Republic of Liberia. All the rest of the continent is under the rule of the white man. Africa is the last great factor in the white man's burden. We cannot get rid of it; God has put it on our shoulders, just as the white people of America cannot rid themselves of the responsibilities of the African in America. The Christian world must civilize Africa; it is God's call, it is God's plan.

Another interesting fact is that this continent has been divided up among the nations without war. At no other time in history has the diplomacy of the world been in such a state that that would be possible. But now it is divided; and if I had a pointer, I could indicate on the map every one of those empires. That map of Africa is burned into my heart; I think about it; I dream about it; I pray for it, night and day, that God may stir the Christian world more and more for the redemption of that continent.

There are in Africa perhaps 150,000,000 people. Of that number, down in South Africa there are about a million whites. That is the white man's Africa; and yet south of the Zambezi River there are five and a half millions of black people in the midst of which are these million whites. We talk about the negro problem in America, but it is nothing here as compared with Africa; for we have eighty or ninety millions, perhaps ten of which are blacks. In Africa, there are nearly 150,000,000 blacks, and certainly not more than a million and a half of whites, if we count in those mongrel masses along the Mediterranean.

The most interesting thing in Africa is the native himself. I have seen him in all his conditions, first as a cannibal and then in his bettered condition. I have just returned from a tour of 750 miles right out into the heart of Africa; and I want to say to you, that every day that I study the native African, the more I respect him. He is a peculiar type, and the African race has its peculiarities. What its future is to be, we cannot tell. I was asked that question by Mr. Balfour, who was then Premier of Great Britain, and two or three other distinguished gentlemen who were present at lunch. I had to reply that I did not know. I cannot predict whether there will be a conflict of races or not. All that I know is, that it is my duty as a Christian minister to give every man I can touch a fair chance, whether he be black or white, whatever his race or color; and if God cannot take care of these multitudes in the future, there is no need of my worrying about it. But He can, and He will.

As to the missionary work of Africa, it is going forward. The Methodist Episcopal Church is backing us up there with magnificent enthusiasm. We have one center in the Madeira Islands among the Portuguese; a good Annual Conference in Liberia, where we have been nearly seventy-five years; in Angola, south of



the Equator on the West Coast we have a large work. In East Africa we have a magnificent work; and there, by the way, I am drawing my native workers from the black men, converted at the Johannesburg mines. They come home with their Bibles in their hands, reading the Word of God and singing, and after testing them, we put them in charge of stations. Then we have a center in eastern Rhodesia, where we were given 13,000 acres of land and a hundred thousand dollars' worth of buildings. The government said: "We want you; we want America to come and join hands with us and help us lay the foundations of Christian civilization here, where for ages there has been nothing but barbarism and heathenism." And we are there with our shops and our farms and all the institutions of a great industrial plant.

I give you this outline simply to show that we are going forward. And similar work is being done by others as well; by the great English Church, the Wesleyan Methodist, the Presbyterian, and other Churches, until to-day the continent of Africa is being touched in many places, though I may say only barely touched. As to the effect of the Gospel upon these blacks and upon the white people, it is the same there as here. I want you to bear in mind that there is a large amount of work done among the white people. We have churches and schools and missions among the white people of Africa as well as among the negroes.

The point I desire to especially emphasize is this: I want you to study Africa; study it thoroughly. Study Africa as a continent, where great national questions are at the front; where colonial empires are being developed; where hundreds of millions of dollars are being expended; and where thousands of men—splendid white men, young and old, college men, travelers, explorers, business men—are going. They do not whine about it; they do not think it a very heroic thing, going there. I have journeyed an average of 30,000 miles a year for ten years since I have been a Bishop for Africa, and have asked God for ten more such years of opportunity. Pray for the workers over there.

I expect to be a Bishop in Africa long enough to take a Pullman car at Cape Town and thread my way 6,000 miles northward to the Mediterranean. I recently went to the end of the railroad, 500 miles north of Victoria Falls, and looked out into the heart of that great black continent; and I prayed God that I might have a dozen men from among the very best, in point of brains, consecration, and practical sense, and at least \$100,000. I would like to take up 100,000 acres of land in the heart of Africa and do something worthy of the age in which we live, of the churches we represent, of the great nation we stand for. As I looked into the very heart of the continent I saw in vision what would come in a few years from now—a great continental system of railways traversing the continent, north and south and east and west, with developed mines,



with growing cities and magnificent agricultural interests, with multitudes accepting Christ, with the power of Islam broken, with barbarism and superstition gone, and the Christ honored over all that vast area. God hasten the day. O Africa, for thee I live, for thee I pray, and, if necessary, for thee I die!

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## EXPERIENCES OF A PIONEER MISSIONARY ON THE CONGO\*

THE REV. WILLIAM H. SHEPPARD, D.D., F.R.G.S., CONGO

AMONG the many things which impress me in this great Convention, allow me to mention two. One is the great possibilities that are within these walls as you go forth to battle in the four quarters of the world for the Master. Your beautiful singing is the next. As I have heard it, I have thought of what it will be when we shall have gone to glory, when all the Christian singers of the world gather themselves together. David of the harp will be there; Gabriel of the trumpet will be there. I am indeed grateful to you that you allow me this opportunity to speak of our work in Central Africa on the Congo. I have had many experiences; I shall speak of only a few.

When a boy playing in the streets of Waynesboro, Virginia, a good lady called me to her. She said: "William, I am praying for you. I pray that some day you may go to Africa as a missionary to your own people." I thanked her. I went up and down the street playing with the other boys, but the Master had made the impression.

In 1890, as the "Adriatic" slowly steamed out from the pier in New York, a kind voice called out as she waved us good-by, "Sheppard, take care of Sam." It was the voice of Mrs. Lapsley, wife of Judge Lapsley, of Alabama, who had not only given her prayers and money but now her most precious gift, her own son, to Africa. We sailed away, our faces turned toward next to the largest continent of the world, the richest of the world, the darkest of the world, and the most neglected of the world. Judge Lapsley's good wife returned to Alabama. The home had changed. There was a vacant chair; there was a voice that was never heard there again. After a short sail we reached Liverpool; then we went up to London.

One month's stay in London was spent in getting information about the Congo, securing supplies of food, outfit for traveling and exploring, and exchanging American money for that used in the

\*Dr. Sheppard's address at the Ryman Auditorium was largely a repetition of this, and hence the two have been combined in the present one.

interior of Africa, such as cowrie shells, salt, beads, cloth, and brass wire.

After these necessary purchases and arrangements, a twenty days' sail brought us to the coast of Africa. Here we disembarked at Banana and went to Matadi, ready for the trip to the interior. There were no horses or oxen, the burden bearers being natives of the Ba-Congo tribe. During this journey of fifteen days over the barren mountains and through the valleys we had daily evening prayer, calling the carriers around and talking to them by signs and in English. The Holy Sabbath Day was never broken by travel. At Stanley Pool we met missionaries of the Baptist and Methodist churches. While waiting here for a steamer to get into the interior, we spent a good deal of our time in fishing and hunting with the natives, killing some thirty-six hippopotami, two elephants, and many crocodiles. We also picked up their language in this way.

We had been advised by the King of the Belgians to proceed to the Kassai Valley. Hearing of a country called Kinguegi on the Kwango River, we proceeded there in two canoes. These two months we suffered very much from natives, wild beasts, rain, and exposure. But the voice of Jesus cheered us, "Lo, I am with you alway." We will only mention two or three things that happened to us when the Master, who called us forth to darkest Africa, proved that He was with us.

One day, by accident, one of our canoes turned over; a native was dragged away; he screamed for help. Immediately we put our canoe on land and rescued our man. Back again in our canoes, we crossed to the other side. Soon we heard drums, and the natives told us, "They have telegraphed ahead that enemies are coming." For two days we were driven from one side of the river to the other, and were shot at by poisonous arrows. None of them touched us. We traveled by night. Being hungry after this, we came to a narrow raceway. We heard people talking. They said, "Make your way to this side." We did so. Soon we heard them fighting; we journeyed through the night and crossed to a town of 30,000 people, and rescued our men. No harm came to us and none to the villagers. Had the Lord not been with us we never would have been heard of again.

Up the Congo we went. One day Mr. Lapsley, my comrade, was sick with fever. As we attempted to land, we saw women catching up their babies and running to the jungle and men getting arrows to shoot. I stood over Mr. Lapsley and called, "Don't shoot! Don't shoot!" and asked them if we could sleep there for the night. "To-morrow we go away," I said. "No. Go away; go away," they cried. So we started for the other side and landed on the sandy bank. We got out the tent and had Mr. Lapsley carefully moved into his bed. Walking up and down the river bank we could hear the excitement on the other side. At twelve o'clock at night it still

was going on. At two in the morning those people had not retired; nor had I. So we said, "In the morning something will happen." Coming outside early, as we looked across the river we saw one of their war canoes filled with men starting up-stream, and then another. I ran to the tent and said to Mr. Lapsley, "Those people are coming; what shall I do?" He was there sick with fever, with no chance of running away. He said, "There is nothing that *we* can do." He meant by this that the Master could do something. I came outside. They had started in our direction. I could hear their warwhoop. Just at this extremity a hippopotamus came. We shot him. Then the thought came, why not offer them this meat? They were crazy for meat. I waded in the water to my waist and beckoned to them, calling out: "Come this way, all of you. Don't be afraid." The nearest canoe approached me as I was wading in the water, and I surprised the first man by saying, "Leave your spear." The next canoe load that followed I turned the hippopotamus over to, and then they began with their long knives to cut it up and fight over it. I went into the tent and told Mr. Lapsley that we were saved. It was no surprise to that servant of God. He was so near to the Master always that he believed He would save us.

We returned to Stanley Pool and went on a small steamboat up the Lulua. After thirty days we landed at a place called Luebo. At Luebo the captain put us on shore; he told us that we could go no further toward the cataracts. But there were towns there; we could see the natives on shore. We could not speak the language. We went across the country, and men came to fight. We said: "We have come here. We have been sent as foreign missionaries to live with you and teach you, if you wish us to remain." They talked over the matter between themselves and decided that we could live with them. Our tent and belongings were all put on shore. The captain blew his whistle; his workmen on board waved us good-by. He said, "I will try to get back this way again in about nine months." We said, "Very well, captain." We waved him good-by also. We watched the steamboat as it turned the last bend in the river and the smoke until it all cleared away; and we were 1,200 miles from the coast in the heart of Africa alone—yet not alone; "Lo, I am with you alway." Should we get sick with fever, the nearest doctor was down at Stanley Pool, 800 miles away. But when I was sick, Mr. Lapsley practiced on me; and when he was sick, I practiced on him.

We went with our tent and our loads up near a town and pitched our tent. The first thing that we did was to have prayer. We bowed and dedicated ourselves to the Master, asking His protection that we might be a blessing to those natives. The next day the natives, hearing of the foreigners, came down, thousands of them, from all the towns round about, surging round our tent and looking at the strange people that had come among them, and we looked at



them. They were strange to us, and we could not understand a single word they were saying; it was a new dialect. But the worst time was during the nights, when they had withdrawn to their tents. We could then hear only the chirping of the crickets and the calling of the jackals. To acknowledge our weakness, sometimes we cried like babies all night long thinking of home and of friends. It is a small thing to mention, but you have no idea how it cheered our hearts when in the morning about five o'clock we heard the roosters crowing.

A tribe varies from 50,000 to 350,000, living in villages ranging from 1,000 to 20,000 people. Contrary to common belief, the country is well populated. These people, the Bakete, all seemed bent on doing us some kindness. The boys would go with our jugs to the creek and bring water. The men and women brought plantains, bananas, pineapples, chickens, sugarcane, dried field rats, peanuts, and fish as presents. We bought of them for cowrie shells two well-constructed houses of bamboo, which were larger and cooler than our tent. We were indeed glad to find such a responsive people.

With our books and pencils in hand we learned the Ke-Kelti. We would point to objects, and the natives would tell us the native name. In this way we studied the language. There was not a book in all this region; we doubt if they had ever seen a scrap of newspaper. When we could make ourselves intelligible, we preached and prayed and longed for one ray of light. "Lord, give us one soul; our faith is so weak. May we see some visible sign of Thy favor."

One day after an exceedingly earnest talk by Mr. Lapsley to a crowd of natives, one woman was so deeply impressed that she arose from her low seat and spoke out distinctly and earnestly, "Why, Mr. Lapsley, if we had known that God loved us, we would have been singing to Him." The Holy Ghost had made an impression on the woman's heart, though as yet the plan of salvation was vague to her. The missionary of Jesus went to his tent with a heart overflowing with gratefulness for this one ray of light. At midnight I heard Mr. Lapsley praying, "We thank Thee, Heavenly Father, for the first evidence of Thy blessing." The people called him "Ntomen-Jela," meaning pathfinder; for he found his way into their country, into their homes, into their language, and, best of all, into their hearts.

When Mr. Lapsley was called down country to see the Governor-General about our land concessions, the beach was crowded with natives to wave him good-by. The strangers who had come to their land on a strange mission were now known and loved. Day by day we tried to preach and lead the people to Christ. We opened a little school and taught them the alphabet. We had no slates, papers, or pencils; so we smoothed off plots on the ground and used sticks to write with. Many of the natives living far away in the in-



terior heard of us and came down to visit us. Some brought their families and made their homes near our place.

After many months of weary waiting, after a hundred prayers to God to sustain our friend, body and soul, natives reported that a steamboat had been sighted slowly coming up the river. Our hearts leaped for joy. Mr. Lapsley is coming! We were so happy to receive him back. The steamboat drew up to the bank; the captain beckoned me to come aboard and handed me a letter. Hastily opening it, I read: "Dear Brother Sheppard, your friend and comrade, Rev. S. N. Lapsley, while here at Matadi was attacked by a bilious hematuric fever and died on the 26th of March." Was it true, or was it an unhappy dream? Stricken with giddiness we crept from the deck and, followed by hundreds of crying and excited natives, sought a quiet spot in the bush near our beloved station.

Some weeks after, we called the mission station natives together and laid before them the perilous journey into the forbidden land to King Lukenga's capital. We explained that Mr. Lapsley proposed taking the journey, and now we would, with the help of the Master, carry out those plans. We had previously studied the language of the interior people, the Bakuba. Whenever they came down from their country to trade, we would entertain them at our station, and in this way learned the language and made maps of the many trails, markets and villages. We were two months on the road, not because of the distance, but because the many difficulties we encountered from trails, elephants, leopards, and frightened natives detained us. We made the journey, and through a superstition which God permitted we were not murdered.

In 1893 we were reinforced by three white missionaries and their wives. The missionaries studied hard on the language, all the villages in the neighborhood were visited and prayer meetings were established for our own spiritual growth. The ladies visited the women and the sick in the villages daily, and as we learned the language better, we preached daily in some of the near villages, holding our services under big bamboo trees. In 1894 we had more comfortable houses and a church building, seating 100 people. Some of our number had been called home to glory in the meantime, and the Lord sent four colored missionaries to join us.

We had long been praying for a soul. In April, 1895, five young men came to us saying that they had renounced their idols and believed in the Lord Jesus Christ as their personal Savior. We were indeed happy. These were carefully instructed and trained, and after some months, when we felt sure of them and had seen evidence of their changed lives, we received them into the church. At once these five started out as missionaries of Jesus and preached daily to their brethren. Soon others followed. In 1896 a beautiful church, with steeple and bell, was erected, which held 600 people. The Holy

Spirit honored the Word which was daily preached by his faithful missionaries. The last building for worship at Luebo is the "Slay-maker Memorial Tabernacle." The building is well ventilated, daily services are held in it, and on the Sabbath there is hardly standing room in the spacious building. In 1897, forty miles northeast of Luebo a new work was started, with only a handful of faithful followers of Jesus. There are now more than 1,000 Christians there. The last church erected is on the famous spot where from time immemorial the accused witches have had to be tested by drinking poison. Fifty native evangelists, teachers, and helpers have been sent out from the Luebo church. There are twenty-five of the same faithful kind sent out from the Ibange church. These are all supported by the natives themselves. Every new mission established is self-sustaining.

Fifteen years ago, when the missionaries landed at Luebo, 1,200 miles from the coast, the natives had never seen or heard of a missionary, had never seen a book, had never sung a hymn, had never heard of Christ! The giving of poison to supposed witches was a daily occurrence; the Holy Sabbath and week days were all the same. The sacredness of the marriage tie and the taking of but one wife had not been taught them. Of all people these were most miserable, most neglected.

To-day what has God wrought? There are two well-manned mission stations. Luebo and Ibange. The orphan children, who are often sold for goats, are now housed in two comfortable homes—the "Pantops" and the "Maria Carey" Homes. Day and Sabbath-schools have been established through the country, which are taught and supported by natives. The poisonous cup is a thing of the past. Whenever the Gospel is preached, the Sabbath is observed, even by sinners. Polygamy is fast being abolished. The people desire and have Christian marriages and funerals; no one is again buried with the dead. Family prayer has been established in every Christian home. Natives, once savages—some were cannibals—are now in the "Leighton Wilson" printing office, setting up type or printing and binding books for use in church and school. Their houses are larger and cleaner, their homes are happier, their children are learning to wear clothes. The prayer meeting, Christian Endeavor Society and catechumen classes are conducted by intelligent Christian natives. They are indeed happy and are daily following the teachings of the lowly Jesus.

Had you not sent them the Gospel, to-day they would be in all the darkness and wretchedness of their fathers. As you so generously stretch out your arms to China, Japan, Korea, and other mission lands, you have not forgotten poor Africa, the darkest spot on the planet.

## WORK OF THE UNITED PRESBYTERIANS IN NORTHEASTERN AFRICA

THE REV. JAMES G. HUNT, EGYPT

IN THE study of Africa as a mission field it should be remembered and emphasized that the dark continent is not all Pagan. It is estimated that forty-seven millions of her population, or practically one-third of her people, are the followers of Mohammed, the false prophet. In other words, one-fourth of the great Mohammedan field, the greatest unoccupied field in the mission world to-day, lies in the dark continent. Egypt is a part of this Mohammedan field, for nine of her ten millions are followers of Mohammed, and Egypt bears a peculiar relation to the Mohammedan field. You will remember that the Arabs, among whom Mohammedanism had its origin, were for the most part descendants of Ishmael, the son of Abraham; and you remember that Ishmael's mother was Hagar, an Egyptian, and that Ishmael's wife was an Egyptian, so Mohammedans in their religion were three-fourths Egyptians. More than that, after the Arab conquest of Egypt, for a long time it was the seat of the highest Moslem Court in the world. Even now a sort of official prominence is given to Egypt in the view of all Mohammedans, in that the great carpet, which is sent to cover the sacred shrine every year at the time of the pilgrimage, is sent from Cairo. A real prominence belongs to Egypt in the Moslem world for the reason that the great Mohammedan University is located there, and from every part of the Mohammedan world students come to Cairo. Twelve thousand of them are gathered there to study the doctrines of the Koran, and then they scatter to every part of the Moslem world to teach the millions.

Egypt is a very small country on the map, but you will notice that it stretches its long arm away down into the interior of Africa. The Mohammedans wend their way up the Nile and southeastward thousands of miles to teach heathen the doctrine of their land and to teach them to say, "There is no God but God, and Mohammed is the Apostle of God." If you had ever heard how that sounds as they chant it in their native tongue hundreds of time at the head of their processions, you would feel that that weird strain, as it was being carried up into the interior of Africa, would not prove a stepping-stone to Christianity, but that rather it would make

those simple, ignorant heathen more hardened and bitter, when the Gospel is presented to them.

The United Presbyterian Church went to Egypt fifty-one years ago. It found two classes in the population. First, there was the great mass of Mohammedans, and then the small remnants of the ancient Christian Church, the nominal Christians; but the latter class was found to be as ignorant, as superstitious, and as deeply sunk in sin as their Moslem neighbors. So it was as necessary to present to them the Gospel as it was to the Mohammedans. It was accordingly presented to them, and they, having more in common with us, gave a more ready response than their Moslem neighbors. Later, when they began one by one to be brought to a real spiritual life in Christ Jesus and sought the company of the missionaries, they were excommunicated by their own Church, and the mission was driven to provide for them a church home.

In the course of this half century there has grown up a native Church with fifty-three congregations, seventy-five church buildings, seventy-four native pastors and preachers, a membership of 8,000, and a Christian evangelical community numbering some 7,000 souls. Among these are hundreds of transformed lives and transformed communities. This Church, it must be said, is largely composed of those that come nominally from the Christian Church; but the mission has never lost sight of the fact that it is working in a Mohammedan land, that the great field is the Mohammedan field, and that the formation of this native Evangelical Church is considered practically preparatory work. May God help us to have our part in making this Army of Africa a force that shall turn and open the heart of interior Africa, not to Mohammedanism and the false prophet, but to Jesus Christ and His faith.

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## THE AMERICAN BOARD'S WORK IN WEST CENTRAL AFRICA

THE REV. WALTER T. CURRIE

I HAVE spent the greater part of twenty years in Central Africa, and now, after being buried for the past thirteen years, I am only home for my second furlough. I said buried; and, if that be the proper term to use, I should be glad if a large part of those present were buried in like manner.

I bring the greetings of the West Central African Mission of the American Board. We are laboring among a promising, enterprising people, who speak a very improved dialect of the Bantu and whose language is interesting from its commercial use, reaching as



it does into the Lake Region. They are a people that have divided with the Arabs the questionable honor of being the greatest slave-traders in Central Africa. We have enjoyed our work among them, notwithstanding the latter fact. Large numbers have been led to Christ, and schools are being opened more quickly than we can supply them with teachers who are qualified to carry on the work. The Gospels have been several times revised and are now ready for the Bible Society to publish; the people sing 300 hymns in their native language; they read the Pilgrim's Progress, much of the Old Testament, including the Psalms and Proverbs. So, we feel that we are making progress in Africa. Our great want is more missionaries and more money to support them.

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## IN BRITISH CENTRAL AFRICA

THE REV. DONALD FRASER

I WISH to speak to you this afternoon about the triumphs of the Gospel of peace and liberty in British Central Africa. The region about which I speak is that situated on the west and south of Lake Nyasa the most southerly of the great lakes in Central Africa.

You may reckon that Africa is not being redeemed without a great deal of pain and suffering and death. There are many brave men living in isolation, enduring the long pains of continued fever and laying down their lives for Africa's redemption; but I am quite sure that there is nobody there in the Church militant or in the Church triumphant that regards the price he paid too great, or that the gift he gave for Africa is not worth the return that is now being given by God. I think that must be particularly the feeling of David Livingstone to-day, as he looks down from heaven on those inland regions.

Central Africa is peculiarly identified with him, for he it was that first opened up to the world the miseries and the horrors of that land. In 1859 he made his first journey up the Shire River and saw for the first time Lake Nyasa. He was at once seized with that fascination of the land that comes to every one of us who live there. He found in the low levels, rich valleys affording wonderful opportunities for cotton cultivation and a teeming population. He found in the high levels a more scanty population, but table-lands from three to six thousand feet high, affording opportunities for the over-crowded poor of Scotland. And into this land there had come the curse of man's inhumanity to man. First of all, there was the slave-trade, carried on by the Portuguese, the first to adopt and

the last to abandon this cursed traffic. Many times he came across the tracks of these degraded half-castes, and more than once his life was in danger when mistaken for these slavers. Then they were followed by the Arabs, carrying universal massacre. He saw the horrors perpetrated throughout all Africa, in the maintenance of the power of the greater tribes. He saw how the warlike tribes preyed on the weaker. He found the Yao raiders pouring down from the Highlands on the more effeminate tribes of the lower levels; he found the Ngoni or Mazitu from the Nyasa Highlands preying on the people on the lake levels. Many times he passed over whole tracts of country desolated by these intertribal wars; sometimes for a week passing on day by day through territory where no living man could be found, where a year or two before there were large and populous villages. Then his letters home revealed to the people of Britain the awful conditions in those inland places. He felt that a little gunboat, placed on these inland waters, would break the backbone of the slave-trade; that a little colony of Europeans on those upland regions, carrying on legitimate commerce with the interior, would put an end forever to those intertribal wars. But those were not the days when Great Britain recognized her world-wide responsibilities, and the only answer from the government was a recall. However, before he left Central Africa, he saw one answer to his appeals, and this came from the Universities' Mission, a mission sent out under Bishop Mackenzie from the Universities of Oxford and Cambridge. He welcomed them with great exultation of spirit; but before they had settled down, or had chosen their station, they were thrown into the midst of the havoc wrought by the slave-traders, and their generous hearts compelled them to interfere for the protection of the weaker tribes. Their interference was immediately misinterpreted. The weaker took them as defenders against the strong; the strong tribes took them to be the enemies of their strength. Immediately intertribal complications followed, alarms, war, and famine. Mackenzie and some of the bravest of the party lay down to die. Ninety-nine per cent. of the population whom they came to evangelize were killed by famine and war, and finally the Mission had to retreat out of Central Africa.

Calamities, however, had not come to David Livingstone singly. At the same time his wife, who had come out to join him, had died and they buried her in a little lonely grave on the banks of the Zambezi. The members of his expedition had died and been invalided home, and now he was recalled by the government. No wonder that he was inclined, as he wrote to a friend, to sit down and cry. But this was the type of the work that David Livingstone had always to do. He initiated many an effort, called people to follow, but every attempt to follow ended in disaster and failure; and in the end, like his Master, he died alone, by the shores of Lake Bangweolo. He had seen days of clamorous popularity and

days of clamorous criticism; but to-day he sees enterprises of government, commerce, and missions, which owe their inspiration to his life and to his lonely death by the Bangweolo.

Before he left Central Africa he was joined by a Scotsman, Dr. Stewart, who died just a month ago. He had come out as a deputy from the Scotch Churches to see what could be done for the redemption of Central Africa. He immediately set about raising in Scotland some permanent memorial to the name of David Livingstone, and as a result the Livingstonia Mission of the United Free Church was started. It was immediately followed by the Blantyre Mission of the Church of Scotland, and to these two missions belongs no small share of the credit of winning back this land to peace and prosperity.

The early history of the foundation of the mission in Central Africa furnishes one of the most thrilling romances of missionary work. The little steamer *Ilala* was transported along the Zambezi and up the Shire River and finally sailed into the waters of Lake Nyasa, and the first mission was founded on that Lake. From the very first the mission was blessed with the wisest and best instructions from home. The committee said that they must in no case interfere in intertribal disputes or in the Arab slave traffic. It was pretty hard sometimes to look down from the decks of the *Ilala* on the dhows crowded with slaves, crossing the lake to the East Coast, when a single shot would have set the whole boat free. It was hard to see the great slave train of men and women, loaded with ivory and chains, pass by, when a slight show of resistance would have set the whole gang free and put the Arabs to flight. But the missionaries had to learn something of the patient waiting for the redemption morning, which God has been showing to this world through all these years of sinning, and this policy of non-resistance and patience paid; paid triumphantly.

Another mission, led by generous minds, tried to interfere with those atrocities that were being committed around about them, and the result was that its very presence in the country hung in the balance for some time, and its usefulness for several years afterward was severely handicapped.

The Mission started at Cape Maclear at first among a scanty population, but soon the population grew. But what a population! Runaway slaves they were, fugitives from village justice and tribal cruelties—men and women who carried with them the degradation of bondage. Then the little steamer cruised up and down the Lake, discovering the populations lying around it. After eight years of waiting, the first Christian was baptized. From that moment the Kingdom of God began to make visible progress year by year. A new station was opened half-way up the lake shore, another in the north, at Koranga; then to the south, at Liolezi; and then, to check the annual maraudings of the Ngoni, pioneers were sent out into



the hills to the west among these unsettled people, until there were six stations where the missionaries were at work.

Of what types were the people among whom they came? There were, first of all, the Tonga and the Nyanja, further south, a people living in a rich territory among petty chiefs, who afforded splendid raiding grounds to the more warlike tribes. Year by year the Ngoni from the hills came down among them, raiding their villages, carrying off the women and girls, and any cattle they could find in the villages, until at last, terrorized, the people lived in villages with double and even triple stockades around them. They even built in the unhealthy marshes; others had their houses out in the lake itself, anywhere that they might escape from their enemies.

Another type was the Konde, living on the north end of the lake, a rich, agricultural people, with beautiful herds of cattle, living in neat villages, surrounded with banana groves. They used to pay an annual tribute to the Ngoni, and so saved themselves to some degree from those annual raids; but by and by the Arabs came among them, coming first as quiet traders, but when they had gained sufficient influence and an armed following, they started quarrels with the jealous chiefs and suddenly broke out into general massacre. Whole villages were swept out of existence, and an attempt made to exterminate them entirely. These poor people were only saved from extermination by the plucky resistance of a little band of whites, who for more than a year fought and defended themselves within the stockade to defeat this Arab power. By their resistance they not only saved the Lake District for the British Empire, but forever broke a great Mohammedan empire that was to stretch from the Congo down to the Zambezi.

The other type was the Ngoni; they were the fighting people of Central Africa, a branch of the Zulu race, who had fought and plundered through 700 miles of territory, settling down in the highlands to the west of Lake Nyasa. There they conquered all the surrounding tribes, lived their own open, free life of warfare, having no industry but that of plundering and killing. Such was the type of tribes into which the Mission had come. Their social life was rotten to the core. Among them infanticide was practiced, little twins were buried alive, and ordinary tender family relations were ignored. A husband might sell his own wife to the Arab slaver for a little cloth; an uncle might kidnap his own nieces to sell them. And what shall we say of polygamy, of ignorance, of foul social customs, and of all the degrading rites and ceremonies through which boys and girls had to pass? Such was the rottenness of the people when these missions came among them.

What had the missionaries to bring for the settlement of those lands? They came with the omnipotent and living Christ as the Redeemer of the people. First of all, they began with industry,



teaching the people to do an honest day's work; then they established schools, gradually creating a sort of intelligence; then they went on with the preaching of the Gospel, Sunday by Sunday, meeting the needs of the heathen with the truth that is in Jesus Christ, until slowly there broke over the whole land with the silence of the dawn a great peace and pacification. Then there came the march of commerce immediately in the train, opening industrial opportunities for the people. These were followed by the British government, which spread its shield of peace over the whole land. Then there came other missions, industrial and otherwise, until now through that whole region of Central Africa there are no less than thirteen missionary societies at work for the salvation of the people.

Let me sum up. I cannot trace in detail the differences that have come over this land, but just let me mention one or two striking contrasts. Remember that ten years ago this whole land of Central Africa was held by anarchy. The Portuguese down in the south determined to prevent the British settlement, trying to close the interior against the entrance of British influences; they had seized the little steamer that carried provisions to the missions in the interior and refused any steamer permission to sail in the Zambezi, except under the Portuguese flag. At the same time, and in the same year, the Arabs were besieging, within the stockades, this little, plucky band of missionaries and traders, who were fighting for their lives and for the lives of the people. In the same year the British Vice-Consul had been seized, stripped, and publicly insulted by the natives, showing what little respect they had for the power of the government.

Pass through that land to-day, and you will find the whole territory administered by British officials, who try to mete out even-handed justice to everybody in the Protectorate. You will find a country entirely pacified, where the enemies of peace have almost entirely disappeared, and in that land the loneliest European lady will be safer than she could be in the streets of Nashville. Think of it, that just ten years ago the Arabs were in the height of their power and prosperity. Then Mlozi, the great raider, was hanged, and the backbone of the slave-trade was broken. From that day slavery has almost ceased, but not entirely, for there are still secretly shipped across the Lake little canoes of slaves sent to the coast for the market there. However, you can no longer in these lands see the Arab dhows cross, crowded with slaves, nor the caravan processions of slaves winding along. A fleet of steamers sails on the Shire and Zambezi, and on Lake Nyasa; and on those highlands you may find to-day cotton and coffee plantations, the whole country dotted over with European bungalows, and tens of thousands of natives there at work.

Intertribal war has ceased; the armies of the Ngoni no longer

go out to raid; those stockades have been broken down, and marshes are no longer inhabited, but have been turned into rich rice gardens. You will find, instead of the stockaded villages, one continuous village extending for miles along the lake shore, open to the sea breeze and with all the signs of peace and prosperity. Those fifty miles of uninhabited territory that used to surround Ngoni-land no longer re-echo to the cries of the beasts; but there you may see the signs of prosperous villages, with their rich gardens, and those very Ngoni warriors will be found to-day working as hired laborers for the Tonga, working in their gardens, or building their houses, and working as servants.

Think what a change has come over the land educationally. Thirty years ago not a single language in Central Africa was reduced to writing; there was no book in all that land. Those were days when the intelligent men asked whether it was true that white men with long ladders pushed up the sun each morning; whether the moon had a wife, and the stars were her children; whether clothes were fruit of our trees, and pots and tables grew like vegetables in our gardens. Go through that land now, and you will find a regular school system that is second to none in Africa, with 720 schools, and 55,000 pupils in daily attendance. You will find some eight languages reduced to writing. You will find some eight mission presses at work constantly, turning out tens of thousands of volumes year by year, which are read by the natives themselves. Go through that land, and you will find great printing offices, carpenter shops, contractors' yards, where every one of the skilled artisans are Central Africans themselves.

What a change has come over the social customs! Were you there you might still hear the rattle of drums calling the people to licentious dances. True, there are people who are never sober when they can be drunk; yet it is something that wherever a school is built, these foul dances disappear, licentious customs of the past cease; every one of the thousands of church members in the land are total abstainers from strong drink.

What a change has come over the land religiously! Thirty years ago there was no man in Central Africa who knew the name of Jesus Christ. They sought God in the mountains, in the trees; and they found Him in their dreams, and saw Him in their shadows, but there was nobody who knew Jesus Christ. These were the days when witch doctors held undisputed sway over the people; when men were done to death for imaginary crimes; nay, when little ones were sometimes sacrificed that the spirits might be appeased. Go through that land to-day, and see what a change. I am well within the mark when I say that next Sunday in Central Africa there will not be less than 2,000 services, with people gathered together to worship God, where the preachers will be native Central Africans themselves, where 200,000 souls will be lifting up

their voices to praise God. Think of it, that twenty years ago Albert, the first Christian, was baptized at Cape Maclear—the first Christian—and he complained of his loneliness; the only man in all Central Africa who was a believer in Jesus Christ. To-day Albert still preaches Christ at Cape Maclear, not now as a lonely Christian, but as one of not less than 10,000 who name the name of Christ, and who are called by Him and have entered His church. Here is the evidence of God in the world, indisputable and convincing. Not by might, nor by the power of men; not by force of arms, nor by the authority of administration, but by the glorious demonstration of the power of God's Gospel, war has been turned into peace, indolence into industry, and ignorance into intelligence, and Jesus Christ is being crowned King in those lands.

Yet I may not leave you with the impression that all Central Africa is all Christian. Alas! far from that. True it is that there are many vicious customs suppressed, many wild atrocities that are no longer committed; true it is that a great addition to the Christian Church has been made. But we shall not be content with a mere statistical growth; it will take years and years of patient teaching before there is formed there a Church without spot and blemish, formed after the image of Christ. It will take long years of patient service before the people are redeemed and set free from features of degrading superstition which for years have been holding them down. It is a lamentable fact that in spite of this triumph, ninety-six per cent. of the people are absolutely pagan, and not more than four per cent. have made any profession of Christ. But I say that those signs of triumph of God in the lands are prophetic and moving appeals to the people of His Church to go and save, and we dare not cease when God is giving such manifest signs of His presence with us, until all that darkness is flooded with the light of His presence.

I hope that many men and women here will reckon it the highest privilege of their life to go as God's messengers into that land for its redemption. Do not think that we are only to throw out into Africa the men that are not skilled enough for China and other countries. Africa demands the best that we can give; not mere men, but men clothed with the power of God, who have no ambition except to see Jesus Christ come into His inheritance. With such men, the day is not far distant when Africa shall be redeemed and Christ shall have His inheritance.





## ASSAM, BURMA, CEYLON, AND MALAYSIA

Assam as a Mission Field

Gospel Triumphs in Burma

The Ceylon Mission of the American Board

Mission Work in Malaysia

The Buddhism of Southern Asia



## ASSAM AS A MISSION FIELD

THE REV. W. E. WITTER, D.D., FORMERLY OF ASSAM

THE strategic importance of Assam in relation to the Kingdom of God can hardly be over emphasized, both on account of the character of the peoples there being evangelized, and of their relation to contiguous portions of Central Asia, whose millions will in the very near future be the natural foreign mission field of the native Christians of this province.

Assam is in the very heart of heathenism, where India, Tibet, China, and Burma dovetail into one. On the map it has been likened to a finger-post pointing to the dark regions of Central Asia. "In shape it is a majestic amphitheatre whose sides rise on the north toward the white crest of the Himalaya Mountains and on the south into the ranges known as the 'Hills' of Assam. Through the valley between flows the great Brahmaputra River."

Here under British protection are found those Indo-Chinese races which furnish some of the most manly and vigorous material to be found in Asia. Indeed, notwithstanding the fact that Assam has always been inadequately manned and the missionaries have been forced to work far apart, under crippling conditions, among many different tribes, the harvests already are nothing short of miraculous, both in the number and in the quality of the converts. Possibly no mission field has yielded larger fruitage in proportion to the labor expended, a fact which cannot but emphasize the responsibility of adequately occupying this important and strategic mission in the near future.

The statistics of the last thirty years show that the membership of the American Baptist Missionary Union in Assam has increased from 870 to 8,214; while the total cost per convert has steadily decreased, until this past year it is less than half what it was thirty years ago. When compared with the Baptist mission fields of Japan and China, where are three times as many missionaries as in Assam, we find to our amazement 1,286 more church members here than in both these missions combined. These facts are not mentioned for the purpose of lessening our appreciation of the unprecedented need of more men and money for China and Japan, but simply to emphasize the responsiveness of the people of Assam to the Gospel message and the providential, urgent call to American Chris-

tians to awaken as never before to the strategic importance of this field, and to give to it the attention it deserves.

Until a few months ago Assam, the northeastern province of the great Indian Empire, was about the size of the State of New York, with a population exceeding somewhat that of the six New England States. Now a portion of the province of Bengal has been united with the province of Assam to form a new province, to be known as Eastern Bengal and Assam. The area added is a little more than the combined areas of Maine, Connecticut and Rhode Island, and the population of the new province is about 31,000,000, of whom 18,000,000 are Mohammedans and 12,000,000 are Hindus. The capital is Dacca. A lieutenant-governor will be in charge of the administration, together with a legislative council and board of revenue, like the other provinces of India. It is thought that such an organization will be of great advantage, both in reviving the prosperity of Eastern Bengal, and in giving great impetus to the hitherto retarded development of Assam. Here, then, is an added reason for our awakening to new opportunities missionwise that are sure to attend this forward movement of the English government.

In the province as it was before the addition of this portion of Bengal, eighty languages and dialects are represented in a population of between six and seven millions. The people known as Assamese make up about one-fourth of this number and live in the valley of the Brahmaputra. They are the mixed descendants of the Ahoms, who conquered the country centuries ago, and are related, like ourselves, to the great Aryan race. About one-half of this population speak Bengali, the language of the state from which a portion has now been added to Assam. These Aryan peoples, steeped in Hinduism and Mohammedanism, have been hard to reach. After nearly seventy years of work, perhaps not more than 150 to 200 Assamese are connected with Protestant churches. However, there are recent indications that promise much for this reluctant people. In striking and gratifying contrast to these apathetic Assamese are the hundreds of thousands of immigrants from Chota Nagpur who have come into the state to be employed as tea garden coolies. Already they number between 500,000 and 600,000, and their increase is not less than 40,000 a year. These people, like the negroes of America, are very musical, religious, domestic, light-hearted; but, unlike the negro, they are extremely enterprising in the matter of self-support when once they become Christians, and perhaps no race of people are more easily won by the Gospel message than these immigrants from Central India. The missionaries, on visiting tea estates for the first time, have not infrequently found little communities of Christians who have never seen the face of a white Christian, gathered in their own neat grass chapels for prayer and praise to the true God. I baptized eighteen such one Sabbath morning in



1884, and visited them but once again. Not one of them could read or write, and no native evangelist was there to teach them; yet when they were visited again by a missionary in 1889, he found none who had lapsed from the faith delivered to them five years before. Since then thousands have heard and many have accepted and adorned the Gospel. Considering the time and the number of missionaries devoted to this people, the harvests, both as to quality and quantity, are astonishing.

Turning now to the Garo, Naga, and Khasi missions, founded by those who risked their lives in going to these "most desperate and incorrigible hill tribes," we again enter fields that have also been astonishingly productive. Ever since the conversion and baptism of the first two Garo converts, Ramkhe and Omed, by Dr. Bronson in 1863, the Garo mission has manifested a self-sacrificing and self-propagating spirit so intense and so well directed that it has again and again been remarked by the missionaries, "Were all other Christians in the world to be suddenly swept away, there is every reason to believe the Garos would emulate the zeal of the early disciples in spreading the Gospel through the whole world as fast as their extreme poverty and limited knowledge would permit." No money has ever gone from America for the support of native pastors of churches among this people. There are now 117 native workers and over 4,000 church members, of whom 355 were baptized last year. At Tura, the headquarters of the Garo mission, there is a normal school for boys and a similar one for girls, both of which have had a steady growth, and by the assistance of government they have become a recognized power in the Garo Hills. The increase in attendance of the boys' school last year was forty-two per cent., a fact of special significance, as this was the first year during which no stipends were paid to the boys. Among the Garo villages there are 100 schools, all taught by Christian young men, the lives of some of whom are nothing short of marvels of grace and manliness when we consider the savagery out of which they have been brought.

Of the numerous Naga tribes, the Aos, the Lhotas, Angamis, and Tangkhuls have already been reached, and from among them also have been developed characters of sterling worth. The harvests, though less abundant than those among the Garos, have been such as to put to flight all doubt as to a glorious future among all the many hill tribes of Assam, if we but follow Him who has so providentially led us into the mountain fastnesses of these warlike peoples. The first telegram ever sent in the Ao Naga language came from the Christians in Impur, headquarters of our Ao mission, to Rev. F. P. Haggard and wife as they were leaving Calcutta for America, and read, "The Lord watch between me and thee, when we are absent one from another." This message, coming as it did voluntarily from a people who only a few years before were wild, naked, blood-thirsty, demon-propitiating savages, revealed in a word the triumphs

of the past and the hopes of the future. The English government has taken a deep interest in Christian educational efforts in this region, and the village schools of the Impur District reported last year a gain of fifty per cent. in enrolment and 100 per cent. in average attendance. There is at Impur a flourishing normal school, where boys of several tribes are receiving training to become teachers and preachers.

Now with the Gospel well entrenched among the Aos, with several Christian communities among the Lhotas, the promise of an early break among the Semas and the work already going forward among the Angamis and the Tangkhuls, the eye of faith can easily foresee the joyful greetings when the frontier heralds of the cross in Assam clasp hands with those from Burma on some one of those mountain crests and shout, "O, clap your hands, all ye peoples; shout unto God with the voice of triumph. For the Lord Most High is terrible; he is a great King over all the earth."

The Khasi mission, founded in 1840 by the Welsh Calvinistic Methodists and conducted through many years with great foresight and wisdom as their one center of foreign mission enterprise, has resulted in the practical Christianization of an entire tribe of war-like savages. Here a recent revival has duplicated in many respects the great revival in Wales. Several thousand church members, a theological school, flourishing village schools, and a well established medical work witness to what "prayer and pains" can accomplish for the redemption of these Indo-Chinese races.

Again, as we intimated at the outset, the strategic importance of Assam is emphasized when we consider its relation to Tibet. I quote from a recent Australian paper: "The advance of the English into Tibet and their prospective pre-eminence in this hitherto closed land vastly emphasize the importance of the American Baptist Mission in Assam. It has always been recognized by geographers that when Tibet is opened the gateway will be through Assam, rather than over the passes of the higher Himalayas." This from the first has been the settled conviction of all the missionaries who have labored in this frontier province of the great Indian Empire. To this natural gateway, through which flow nearly all the mighty rivers of Asia, railway and business thrift have reached. And now the hopes of many years seem about to be realized. Sadiya, near the junction boundaries of Assam, Northern Burma, Tibet, and China, where our first missionaries to Assam, Brown and Cutter, opened a mission station in 1836, but which was soon abandoned on account of insurrections, is again opened. For the crection of necessary buildings, salaries of missionaries, and maintenance of the work for at least three years, funds have been guaranteed the Missionary Union from the estate of Mr. Robert Arthington, late of Leeds, England, whose bequests to frontier foreign missionary work under different boards aggregated more than three and one-half millions of dollars. Mr.

and Mrs. L. W. B. Jackman, already on the field, are sending back their importunate calls for more laborers, seeing, as they do, the necessity of "a large, permanent dynamic plant, not a single small battery." To this recent advance step so full of promise, there has been within the last year, the opening in Jorhat in the plain of Assam of a training school, which it is hoped will ultimately prove to be a Mecca for prospective preachers from all parts of Assam.

The fields mentioned above are only a tithe of those that might be mentioned, in many of which the first herald of the cross has never entered. Not long since the Telugu Conference, in session in South India, unanimously urged the more adequate manning of the Assam field, and this last season missionaries from among the Telugus visiting Assam have written that twelve new families are needed in that province at once. Only prayer and sacrifice, the free-will offering of men and money in a manner entirely unprecedented, will make it possible to suitably respond to these most considerate demands. But are they not the demands, yea, the blessed opportunities, set before us by the living God, who is ever saying to His people, "Go forward?" And who of us here to-day, regardless of our denominational affiliations, is not placed under tremendous responsibilities to help in some way toward the manning of this important and strategic field for mission enterprise!

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## GOSPEL TRIUMPHS IN BURMA

THE REV. SUMNER R. VINTON, BURMA

I BRING you this afternoon the same message that Paul and Barnabas brought to the churches of Phoenicia, Samaria, and Jerusalem; for I come to you "declaring the conversion of the Gentiles" and rehearsing the things God hath wrought in Burma.

In the mission work of the Baptists in Burma there are two popular movements in progress to-day which show the power of the Gospel in the lives of men with special clearness. One of these is that movement, without the leadership of any one individual, whereby thousands of the Muhsos, tribes closely allied to the Karens of Lower Burma, but living on the extreme northeastern frontier, have been led to acknowledge Jesus Christ as their Savior and Lord. This movement is a marvelous illustration of God's power and providential preparation. These hill tribes have for many generations possessed a remarkably pure monotheistic belief. For many years they have been looking for more truth. Never having worshiped idols, followers of a moral code higher and purer than that of any other primitive people, there had been of late much unrest,



much searching for more truth. Shan tracts, distributed by the late Dr. J. N. Cushing in his early tours through that section of the Shan States, seem to have contributed to this; and now, with the fuller knowledge of the truth in Christ that they have received subsequent to the opening of a regular station at Keng-tung in 1900, there is in progress a tribal movement to accept Christ. In the meantime, the Gospel triumphs among the Karens, an allied people, have furnished an available force of native workers to enter the field and supplement the work of the missionaries. Surely it is the hand of God that has prepared the way and is leading his people.\*

The second of the popular movements referred to is that which centers about the unique personality of Ko San Ye, a man of the Sgaw tribe of the Karens. The story of Ko San Ye's early life and conversion has been told in a small leaflet published by the American Baptist Missionary Union. The death of his wife and only child first turned his thoughts into serious channels. Finding no satisfaction in the demon feasts and sacrifices that constitute the religious life of the Karens, he sought peace in Buddhism. He tried this faithfully for seven years, gave it up, sought out Christian teachers, received instruction from an evangelist for a year in his own village, and then, with 140 of his followers, accepted Christ and was baptized. That was in May, 1890. Up to that time his name had been Ko Paiksan. At his baptism he said: "Ko Paiksan is dead; there is a new man in Christ, Ko San Ye." This new name means Mr. Rice-and-water and was chosen to express his conviction that in Christ he had found his spiritual food and drink. Then he went on to say: "Ko Paiksan served the devil and served him well; Ko San Ye must serve God equally well." Nothing is so helpful in interpreting his life and work since his conversion as this statement. He has been true to it ever since. For a number of years immediately following his baptism, he lived on in his village of Padoplaw. He was receiving daily instruction in the things of Christ and was evidently seeking to find some form of service that he might render his new Lord and Master. His special talent was soon revealed to him. He had peculiar influence over the heathen Karens. They came to him in large numbers. Though they would not listen to regular Christian preachers and missionaries, they would listen eagerly to Ko San Ye, as he told them his own experience in Christ. They would also listen to any missionary or native pastor whom Ko San Ye would introduce to them. Not only did the heathen come in large numbers to see him, but they were urgent that he should visit them in their own villages. This then was his mission—to bring the heathen under the influence of the Gospel message. He did not hesitate. With rare good judgment he chose ten centers, each of which was

\* For further information, the reader is referred to the pamphlets, "Cutting the Cords" and "The Revival at Keng-tung," published by the American Baptist Missionary Union.



accessible to a large number of heathen villages. About 1899 he began to make regular visits to these places. Wherever he went, the people came together in large numbers. In October, 1902, over 5,000 people came together at Okkan and stayed there three days, many of them hearing the Gospel for the first time. Ko San Ye is himself unable to read and feels incompetent to assume the position of teacher; so, whenever he goes to one of these places, he always has with him some native pastor or missionary besides the pastor stationed permanently at each one of these centers of work. His method is to state his own experience, his dissatisfaction with demon worship and Buddhism, and his complete satisfaction in Christ. Sometimes he goes on to propound some parable illustrative of some phase of Christian truth as he has experienced it. Then with a statement of his own dependence on the instruction of others he asks the people to listen to the Christian preachers. Such an introduction ensures a hearing, and the message of God's love in Christ is given to the people. In this way thousands who have never before heard the Gospel, or who, having heard it casually, have been indifferent to it, have listened attentively to the truth. The history of one of these centers of work must suffice to show, not only the influence of the movement that has sprung up about this man, but also the hand and power of God in it.

Work among Karens has from the first been greatly blessed of God. The converts are numbered by the tens of thousands. In my own mission we have 140 self-supporting churches and over 10,000 communicants. The baptisms last year were 1,295. But this is not to be interpreted as meaning that all work among Karens has met with immediate response on the part of the people. There have been many rebuffs, and there are many sections in Burma where work among Karens has not had great results. Donabyew is one such district. In 1844 Mr. and Mrs. Brayton tried to establish a mission station at this place. After some years it was abandoned and moved to Rangoon. But the people of that district were not deserted. From Rangoon and Ma-ubin on the south and from Henzada on the north, missionaries and native workers still sought entrance into the hearts of the people, but after long years of effort there was little to show for it all except a handful of Christians at the town of Donabyew. In 1902 Ko San Ye began work at that place. At the first visit people were in to see him from 111 heathen villages, and they stayed there three days. At first they did not wish to listen to anyone except Ko San Ye himself. An Edison phonograph, for which Ko San Ye had had prepared several records containing pithy statements of Christian truth, had to be resorted to a number of times, but it was not long before they were interested in the truth itself and began to ask questions. Two years later, just fifty years after the first attempts to open work in the place, there was indeed a fitting jubilee service, when within a month's time fully 1,000 confessed

Christ in baptism. Such experiences as this force us to conclude that Ko San Ye has been raised up of God just at this time to be the means of stirring the heathen Karens out of the indifference into which so many of them in Lower Burma have sunk. Up to the present time, between four and five thousand have been led to Christ in connection with this movement.

Ko San Ye is a believer in prayer. God's presence is very real to him—always near at hand to hear and to help. In every emergency his first thought is to ask God's help and blessing. I remember well one time when I thought to get from Ko San Ye many of the old Karen rhymed couplets, in which all the traditional teaching of the elders was expressed. We had been at a conference a few days before, and I had heard him use these by the score and had seen the very evident impression their use had made on the people. Desiring to know them so that I might make a similar use of them, I asked him to repeat them and let me write them down. Oh, yes, he was quite willing; and very eagerly I got a blank book and pencil, and put down as a heading, "Ko San Ye's Account of the Teaching of the Elders." He repeated one couplet, and I wrote it down with its interpretation. Another couplet followed with its interpretation, and then I waited for a third. "Oh, Thra (teacher)," he said, "what's the use of all this? Let us pray for the work at Hmaubi." Then he outlined the situation there, bowed his head, saying as he did so, "You pray first, Thra." My note-book has never been filled up.

On another occasion I had gone at his special request to see him at his own village. It was the busiest season of the year, when the people were shipping rice to Rangoon for milling and export, and the fifteen miles of cart road between the railroad station and Ko San Ye's village were filled with long strings of carts each holding fifty bushels of grain. The dust was fearful, as I in my lightly loaded cart would have to get out of the cart track and wait for forty or fifty carts to pass, for the loaded cart has the right of way. So my cart man sought out a new way and we got lost and did not reach the village until one in the morning. I went at once to the chapel, lay down on the floor, and went to sleep. Before dawn I was awakened by hearing a voice saying: "I suppose the teacher is awfully tired, but I wish he would wake up. I suppose the teacher is awfully tired, but I wish he would wake up." Under the circumstances, there was really nothing to do but to wake up, and I did, and there was Ko San Ye. There were special burdens on his heart. Enemies were circulating false reports about him and his work. They were even gaining the ear of some government officials. It was for this reason that Ko San Ye had especially wished me to go to his village at that time. All the day previous he had been looking for me. I had been obliged to go on a later train than I had first planned to take and then had got lost. He had given up hope of my arriving and had gone to bed, but waking up in the early morning

before the dawn and hearing that I had come, he felt he could not wait; and so he broke over his usual very great thoughtfulness for the welfare of others—he had waked me that we might have special prayer together. Instances of this sort might easily be multiplied. He has his regular seasons of prayer—three times daily; but whenever a special problem presents itself, there is special prayer as well. This is the secret of the power of the movement.

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## THE CEYLON MISSION OF THE AMERICAN BOARD

THE REV. RICHARD C. HASTINGS, M.A., CEYLON

IN North Ceylon pioneer mission work is a thing of the past. Three Protestant missions have been laboring in the Jaffna peninsula for the past ninety years, and the work has long since passed the pioneer stage. The Jaffna peninsula lies in the extreme north of Ceylon, and these three missions, having amicably divided this small territory among themselves, have been working harmoniously all these years and are now confidently looking forward to the time when Christian activities will be carried on by the Tamils themselves, possibly as one Church, i. e., the Church of Christ in India. To educate a native ministry, to start the Church in aggressive work, to guide it in its internal organization and growth, are mainly the aim of the missionary to-day. It is my purpose to speak especially of the American mission in Ceylon under the guidance of the American Board, though I may say in passing that the work of the two English missions is carried on along very much the same lines as our own.

To understand our present position, a brief historical statement seems necessary. American missionaries first set foot in Colombo, Ceylon, in March, 1816. Seven months later, realizing that the hostility of the East India Company to missionaries landing in India would prevent for some years at least their commencing a mission in that vast Empire, they concluded to start work in the northern part of the island among the 300,000 Tamils. In this way it was thought that a foothold could soon be gained in the neighboring continent, where the same race numbered 13,000,000. The Governor of Ceylon gave his consent to their establishing themselves in the Jaffna peninsula; and the Tamils, a peaceful and enterprising people, gave promise of being responsive to efforts put forth in their behalf. The government passed over eighteen of the old Dutch premises to our mission, in all of which there were church buildings in a more or less ruinous condition. Some of these buildings were repaired and are to this day used as houses of worship. Vadducoddai Church, the largest in the mission and possibly in the island, was



built in 1678 by the Dutch. The old walls are still standing, though the roof has been twice renewed in these ninety years. Several of these premises were occupied, and in the first forty years seven churches were organized at the seven different stations, the missionaries themselves being pastors. In 1855 a new policy was inaugurated. A church was organized, and a Tamil preacher was ordained and installed as pastor. Other ordinations followed until in 1895, of our eighteen churches, fifteen were manned by Tamil pastors. To-day we are confronted by a serious situation. Several of the pastors have been called to higher service; very few young men have been trained to fill their places, and the year 1906 opens with only seven of our eighteen churches in charge of Tamil ministers. No more serious problem confronts us than this of finding men willing to enter upon the life work of the ministry. Our organized churches have increased from eight to eighteen in the last fifty years, with six others nearly ready for organization. Our roll of communicants has more than doubled in the past quarter of a century, and the amount of contributions raised for all religious purposes shows a corresponding increase. We need strong, earnest, faithful Christian men as leaders.

The question may be asked, "Did the mission realize its hope of being able to reach India with the Gospel, from Ceylon?" Yes, the Madura mission in South India was started by Jaffna missionaries in 1834, and for some years it drew its force of Tamil helpers from our mission. Moreover, Dr. John Scudder, who in 1836 with his associates established first the Madras mission and later on the Arcot mission in India, was for over sixteen years a member of our circle. And from time to time teachers and other helpers have been sent from Jaffna to different parts of Ceylon, India, and the Straits Settlements.

Along with evangelistic work, the mission took up the educational, and at the very beginning primary schools for boys and girls were started. Two years after the founding of the mission, wishing to get into closer touch with the rising generation, it was decided to open a boarding school at each station. This plan met with strong opposition. It was said, and commonly believed, that the missionaries wanted slaves, that foreign countries were in need of soldiers, and that the lads were to be spirited away for this purpose. Nevertheless, after some effort six boys were secured, and the Boys' Boarding School was an accomplished fact. In a similar way girls were induced to trust themselves to the care of the missionary ladies, though the difficulties in getting them were even greater, for it was considered a disgrace for a woman to be able to read and write. In 1823 the Batticotta Seminary was started for the purpose of giving the older and more promising scholars a higher course of study, and the year following the Female Central Boarding School for Girls was opened at Uduvil. The educational work was thus put upon a good



basis and was very successfully carried on for a number of years. In 1855 the Batticotta Seminary was closed, and the curriculum of the Uduvil Boarding School was changed so as to exclude the teaching of English. A normal school was started in the vernacular, which soon after was enlarged so as to include an industrial department. In 1872 certain Tamil Christian gentlemen, with the assistance of some of the missionaries, founded the Jaffna College, and a few years ago a Girls' School, where the instruction is given almost wholly in the English language, was started in connection with the Uduvil Boarding School. Within the past fifteen years Jaffna College has raised its standard and is now a first grade college, affiliated temporarily to the Madras University. The question of a Ceylon University is receiving attention in certain influential quarters, and if this materializes our institution will become, in all probability, a part of this new scheme.

The religious condition of the college is not all we would like to see it, though we have little ground for discouragement. The Young Men's Christian Association is doing good work. It is composed of fifty active and about as many more associate members, or over four-fifths of the whole number of students enrolled. I have not time to give in detail the forms of work carried on, but I will content myself with saying that the students seem to have grasped the main idea of Association work and are attempting to carry on through their different committees the various activities.

Our girls' boarding school is our pride. There is an English department, a training or normal department, and an Anglo-vernacular department. Very few, if any, of the graduates leave the school without accepting Christ. Then there is the normal and industrial school for boys at Tellipallai, which is meeting the demand for teachers in our village schools, and thus helping us to greatly increase the efficiency of these schools. All these higher institutions are great aids to the evangelistic work. Not only do the children of our Christian community receive a good education, but some of the others who attend—Hindus—are converted and thus these schools contribute directly to the growth of the Church.

The medical department spent its earlier years in developing men who went out into different parts of the peninsula and mainland and became very successful in the practice of their profession. It was finally closed in the '70s, but was revived twenty years later. We have now two large well-equipped hospitals, one for women and children, and the other a general hospital. Each has one worker set apart whose sole business is to look after the spiritual interests of the patients. Two dispensaries have been maintained in the outskirts of our field. The value of medical missions in these Asiatic countries can hardly be overestimated.

The press, which was established in 1834, turned out many thousands of copies of the Scriptures and school books, as well as

tracts and handbills. A religious newspaper was started, issued fortnightly, which is the oldest but one of all the papers in the island. Some years later, the greater part of this work was transferred to Madras, while a branch was retained in Jaffna and placed in the charge of a Christian Tamil firm. Four years ago the press was again taken on by the mission and now supports itself principally by job work, though still publishing "The Morning Star," the newspaper referred to above. A few tracts are printed every year and some school books. Our Bibles and Testaments come from Madras.

From the foregoing one may form some conception of the present condition of our mission. However, progress in mission work cannot always be measured by statistics. Character building does not lend itself to tabulation. Our Tamil Christians of to-day are a finer set of men and women than those of fifty years ago. Christianity is producing some beautiful characters. Very few come out as Christians in this generation simply for the sake of the loaves and fishes, and there are Christians in every walk of life. The Jaffna bar has a number of Christian lawyers, advocates, and two or three magistrates. Some of the best men in the medical profession are Christians. We have Christian men in the Civil Service, in engineering, and surveying, etc. In educational circles, most of the prominent men are Christians. Now all of these are the result of mission labors, and nearly all professed Christianity because they really believed in Christ, and not because of any personal worldly gain that they expected to secure by such action. The most prominent merchant in Jaffna is an earnest Christian worker. He and his sons control the only banking corporation we have in the north. They are also agents for the island steamers; they have a general store; they have formed a company to buy and develop land in the jungles. Yet they find time to take active part in all church activities and are generous contributors. The eldest son has started a temperance movement throughout the peninsula, which is more widespread and successful than any previous attempt.

The Christians are supporting their own churches. They are learning to govern themselves, and though mistakes are often made, progress toward self-support and self-government is as rapid as we have any reason to expect. Our aim has also been to make the Church self-propagating, and here we have reason to be encouraged by one or two things that have occurred within recent years. In 1899 a movement was set on foot to organize a Student Foreign Missionary Society, but it was some months before a constitution was adopted and the society actually formed. It was not until August of 1900 that the first missionary was sent to South India. About 500 rupees is raised annually for this work; in 1904 it was 551 rupees. A school has been started and efforts are now being made to secure a piece of land and build a little chapel and parsonage. There has been very little result in the line of conversions, but the outlook

is hopeful. To the Jaffna Tamil, India is a foreign country and it is with real sacrifice that any one will go to India, especially on a low salary. While the young men were busy organizing this movement, the women were not idle. A women's missionary society was formed, which has been even more successful in raising funds than the other. A Bible woman has been maintained on the same field, and the teacher of the school has been supported. This society has quite a balance in the treasury, and the interest in the work does not flag. These movements are full of promise for the future.

Let me now mention some of the indirect results of mission labor in the north of Ceylon—what might be called by-products. That the benefits of civilization have been brought about partly through the instrumentality of the Christian missionaries is very generally acknowledged. It is true that we have the English government, a government which is deeply interested in the civilization of the races under its rule; but while the government is in a position to do more, the missionary is fully as keen in seeking the welfare of the country. All that makes for the enlightenment and civilization of the East comes from the West, and in this missions play a prominent part.

The revival of Hinduism may also be attributed to the work of the Christian missionary. This may sound strange, and yet is it not a fact that Hindu reformers are seeking to cleanse and purify their religion of all those grosser indecencies which put them to shame in the light of the purity and truth of the Gospel of Christ? Christian methods are being copied; preachers are being sent forth to proclaim the tenets of Hinduism; tracts are being printed and distributed; a Young Men's Hindu Association has been started; schools have been established, including a college. Vice does not flaunt itself before one's eyes as it did fifty years ago; it seeks to hide itself from the public gaze. Surely this indicates that the presentation of a purer form of worship and a higher system of ethics is having its influence, as well as the preaching of the living Christ, the Savior of the world.

Again, public opinion is being influenced in its attitude toward public questions. In the temperance movement already referred to, Hindus are taking as prominent a part as Christians. In the giving and taking of bribes, to mention a single instance, we have reason to think that the public conscience is being gradually aroused, and that efforts will soon be made to suppress this evil. Without doubt Christian principles are molding public opinion.

We have thus far looked only on the bright side of the picture. That there are discouraging features may be taken for granted. Worldliness is creeping into the Christian Church. A dislike to assume responsibility where hard work is involved and sacrifices have to be made is a common fault. Yielding to Hindu customs, which are evil in themselves, because of a fear of offending relatives, or from a desire to be popular, is not uncommon in the Chris-



tian community. These are some of the things which discourage us, but the encouragements are far more. Lingerer in the shadows chills enthusiasm, and we gain neither pleasure nor profit in contemplating darker scenes.

As missionaries, we need to be very tactful in dealing with a people who have only partially awakened to a sense of their responsibility, but who are getting more independent and eager to carry on the work of God by themselves. The Tamils are a conservative people and great care needs to be exercised in order not to arouse antagonism. The forms of worship existing here in the West may not be the best for the East. We cannot and should not press the claims of any sect, but should leave the native Church to adopt such forms of worship and of government as may be most pleasing and suitable to themselves. Moreover, we must not expect to hustle the East, for every attempt to do so unwisely will end in disaster.

We bespeak your prayers and sympathy for the native Church of Ceylon. Especially does it need your help in this formative period. It has its problems, and very serious ones some of them are. Too much interference on our part would be as bad as too little. Perhaps in no place can we of the West do more good than in the higher institutions of learning for their young men and women. A few thousands judiciously expended in strengthening and developing colleges, normal schools, and girls' boarding schools in every mission field the world over would be of the greatest assistance in raising up strong, earnest, Christian characters who in the near future will become the leaders of the Christian Church. The salvation of the country depends largely on its young men and young women.

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## MISSION WORK IN MALAYSIA

THE REV. H. L. E. LUERING, PH.D., MALAYSIA

THE field of Malaysia, as I shall use it, comprises the Malay Peninsula from the Isthmus of Kra southward, the 1,400 islands of the Philippine group, and the many thousands of islands of the Malay Archipelago. Though known to the explorer and merchant for over 300 years for its wealth of animal and vegetable life, for the everlasting summer of its tropical climate, and for its puzzling variety of linguistic and ethnologic characteristics, it has been sadly neglected by the Church of God, as far as missionary work is concerned.

After the brief attempt at Christianization made by the heroic and devoted Jesuit Francis Xavier in the Peninsula, which was in-



interrupted by the decline of Portuguese prestige and power in the Far East, Dutch and German missionaries, after a long lapse of time, commenced and have continued aggressive evangelism in the larger islands. Meanwhile, the cities of Malacca and Singapore were occupied by the London and Presbyterian Missions almost as early as the commencement of British rule. These societies withdrew their workers in 1843, when China had opened seven treaty ports to foreign intercourse; for the vast Empire seemed to offer a more responsive field, certainly larger possibilities, than could the Straits Settlements. So British Malaysia was again abandoned but for the sporadic and interrupted labors of independent missionaries.

Recent years have seen the establishment of regular work by the English Presbyterian, Anglican, Methodist Episcopal and Brethren Missions in the Straits Settlements and Sarawak, the northwestern portion of Borneo; and thereby a new era has been inaugurated, which has the promise of hopefulness and growth. Though very gratifying results have been achieved by the labors of an altogether inadequate number of workers, hampered in progress as a victorious host by insufficient means, there are nevertheless at this date vast stretches of country absolutely unoccupied, as far as missionary effort is concerned. Barring two stations in Kedah and Tongkah, there is no mission station in the whole of Siamese Malaysia. While the west coast of the peninsula is sparsely provided with workers—about one evangelistic missionary to every 3,000 square miles—no station has ever been established on the whole eastern slope of the peninsula, comprising the large sultanates of Trengganu, Kelantan, and Pahang; and the incomparably larger part of the islands have never seen or heard a bearer of the glad tidings.

There are, no doubt, some more or less cogent reasons for this neglect on the part of the Christian Church, such as the variety of languages represented on the field—over 150—the blighting influence of Mohammedanism, the difficulties of the incessantly hot climate, the comparatively low state of civilization over a large extent of the territory, and the consequent discomfort or danger to which the missionary is exposed; but there are surely no reasons which, separately or conjointly, will seem of sufficient weight to counterbalance the compulsive potency of the last command of our Divine Lord and the expulsive force of the blood-bought devotion of the Church of God.

But it is necessary, in order to fully realize the task before the Church of this generation to understand the situation before us.

Malaysia, by the riches of nature bestowed upon it, has been a meeting place of the nations. Aside from the multitudes who call it their native land, many representatives of all the peoples of South China and of all India have made it their second home, not to speak of Arabs and Europeans whose influence has largely permeated its population. Think first of the Chinese, who number 175,000 among

the 200,000 inhabitants of Singapore, and nearly all the other towns of Malaysia present the same percentage. These industrious colonists, who have made Malaysia what it is from a mercantile viewpoint, separated from their ancestral ties and restrictions but endowed with the stalwart, manly character of their race, come to us and are brought to Christ much more easily than at home, where individuality must nearly always disappear before clan feeling. The success of the churches among the Cantonese, the Hakkas, the Swatow, Hinghua, and Foochow men, has amply proven this truth. Those won for Christ in Malaysia, who have returned to their native land have instilled into the home churches by their influence and piety, characteristics of broad-mindedness and far-sightedness which the Chinese Church left to itself would not have easily acquired.

Frequently Christians from abroad who have joined the native Chinese Church have taken leading positions, while, on the other hand, the congregations of Malaysia have supported and strengthened by their contributions and prayers the Chinese home missions now inaugurated in nearly all the larger churches in the south of the Flowery Kingdom. This calls us to more effective and widespread work among the Chinese.

The churches among the Tamils, Telugus, and Canarese—Indian races—in Malaysia bear, perhaps to a less degree, the same relationship to the churches of South India and Ceylon.

But if we are bound to acknowledge the claim of these settlers in Malaysia to the effective preaching of the Gospel, how loud is the Macedonian call sent forth by the natives of the soil. Here we have, first, the Mohammedans, especially the Malays, Javanese, Sudanese, Boyans, Mohammedan Battaks of Sumatra, and the Bugis from the Celebes. Like work among all Mohammedan races, the task here is difficult, but not too difficult to be accomplished and to present even now gratifying results. If time permitted, I could speak of the "sweet firstfruits" garnered for Christ, the blessed earnest of a glorious harvest, if we go forth with the reapers.

But there are, secondly, also pagans in large numbers among the native races. The bulk of the two divisions of the Battak nation, the Tora and the Mandaheling, now enjoying so splendid a work of grace under the ministrations of German missionaries, the head-hunting Dayaks broken into scores of tribes speaking various languages, who are little more than touched by missionary influence, the quasi-Brahman inhabitants of Bali, the pagans of the Philippines, the Sangirese, and the natives of the smaller islands neither subject to Christ nor to Mohammed.

But there are, in spite of repeated investigations and extended exploration, some tribes or races who seem to have been practically overlooked by the Christian Church. I refer to the real aborigines of the Malay Peninsula and the Philippines, who have been comprised under the general designation of Negritos, or Negrillos, the

Sakai and Semangs of the Malay Peninsula, and the various tribes of the Aetas of the Philippine Archipelago. Among these peoples we have tribes on the very lowest scale of civilization, some actually living in the trees, in the branches of which they construct the rudest of dwellings. It has been my precious privilege to meet and temporarily live with some Sakai tribes and to learn their language. Already one soul out of this benighted people has been won for the Master, a prophecy of greater achievements for the future.

When our crucified and risen Lord lifted up His hands on Olivet to impart His parting blessing upon His disciples, the vision of the glorified Lord brought to them not merely hope, but responsibility and commission. "Go ye into all the world," He said to them. As He had stood "in our stead" on Calvary, so we should go "in His stead" to the nations of the earth, redeemed, not less than we, by His precious blood. Only so "He shall see of the travail of his soul, and shall be satisfied." Oh, the wonderful condescension of our Lord to commit His case to our feeble hands, promising, however, to strengthen us by the bestowal of "all power" even in the uttermost parts of the earth.

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## THE BUDDHISM OF SOUTHERN ASIA

THE REV. J. E. CUMMINGS, D.D., BURMA

BUDDHISM, strictly speaking, is an atheistic and ethical philosophy that denies both God and the human soul; yet it holds sway in modified forms over one-fourth of the human race, and it is considered by its devout followers the only incomparable religion. It dominates Central, Eastern, and Southeastern Asia, and is the prevailing creed in Nepal, Tibet, Mongolia, Korea, China, Japan, Tonquin, Cambodia, Siam, Burma, and Ceylon. It has behind it twenty-five centuries of history and to-day numbers 300,000,000 followers, more or less. Its Pitakas, or sacred books, are estimated to contain twice as many words as the English Bible. Manifestly, Buddhism can no more be fully presented to this Convention in ten minutes than can Christianity to a Buddhist audience in five minutes. There is possible only the briefest sketch in broadest outline, a general characterization, and a statement of its fatal inability to meet the human need for which Christ alone is adequate.

Buddhism, like Christianity, centers in a person, Gautama, the Buddha. The traditional date of his birth is 543 before Christ. He was the son of a king; he was born in princely estate, brought up amid the luxuries of a court, and married at nineteen; at twenty-nine he left wife and child, the palace, and all the luxury that attends a native prince, and fled into the jungle to live the life of an ascetic,



seeking to find an answer to these two questions: "What is the cause of the suffering and inequality of human lot upon the earth?" "How can we get clear of this suffering?" He attached himself to two hermits and followed them for a year. He was dissatisfied. Then, with five followers, he went on for five more long years practicing asceticism, limiting his diet, excruciating the flesh, until finally his food came to one kernel of grain a day, and he fell in a swoon. Then he came to his senses and said that crucifixion of the body was not the way to truth, and he began to diet himself back to health, whereupon his five followers fled at the master's renunciation of his former teaching. He is then said to have sat under the Bo-tree in meditation for forty-nine days, thinking and thinking and thinking, claiming that there was no god to give divine aid, but simply by the grasp and might of the human intellect trying to conceive some philosophy that would account for life and death and for everything connected with being. He came out of that, from his own account, "Buddha, the Enlightened." He sought his former teachers, but they were dead. Then he sought out his former pupils, and in six months he had a band of sixty men, earnest and zealous disciples, ready to go out and preach his word through all India. That religion spread all over the country. He lived to be eighty years of age, having spent some forty-five years in preaching and teaching. After death, his body was burned, the seven great relics and numerous minor relics were collected and saved, making perhaps less than a bushel, which were placed in great pagodas for preservation, and Buddhism was established on the earth.

What is the teaching of Buddhism?

There are two schools, that of the North, with headquarters in Tibet, and the Southern School, with headquarters in Burma and Ceylon. The Buddhism of Burma and Ceylon is purer than that in the North. It has not come in contact with Hindu philosophy. It has never waged controversy with any other great and opposing religion. It has gone on in its own way through all of these centuries. It is very nearly as it was when the canon was fixed, in the year 240 or 242 B. C. What does it teach? This: There are thirty-one states of existence; we must get that in our mind at the beginning. At the bottom is hell, with eight different parts, located at the center of the earth, some of them insufferably cold and frigid, some of them intolerably hot, and the lowest the bottomless pit. You will see this pictured around pagodas and shrines, showing all the horrors and terrors of men who are suffering the penalty of their sins in hell. The second state is that of animals. Gautama taught that he had passed through all the stages of animal life, from the white ant to the white elephant. The third state is the stage of preittas, who with tiny mouths and big stomachs are doomed to wander with insatiable hunger in rocky places where there is no food. This is the punishment for the gluttonous. The fourth is the ghost state. Human



life is the fifth state in the ascending scale. All states below it are varied forms of merited punishment; all above it are rewards for meritorious conduct. From the bottomless pit to Agganita, the twenty-seventh state, movement is up or down the scale of being according to Karma, the resultant balance of good and evil deeds at the end of each existence. States six to eleven are the abode of nats, beings with all the passions of the body and none of the restrictions. These are the seats of award for good and meritorious exterior works, and, in fact, that for which the average Buddhist appears to be striving. Gautama is said to have descended from the ninth state, Toocita, to be born of the virgin Maya, for his last incarnation previous to attaining Nirvana.

States twelve to twenty-seven are classified as Rupa (form), the spirit as yet being embodied and absorbed in progressive meditation, viz., in perception, reflection, satisfaction, happiness, fixity, in which it is considered to have entered upon the current of perfection never again to be set backward in the scale of existence.

States twenty-eight to thirty-one are called Arupa (without form), all contact with things material having ceased and meditation being on such unsubstantial things as air, ether, and volatile gases, ending in Nirvana. Having previously exploited the nat country, Gautama is believed to have passed through all the states, twelve to thirty-one, during his last existence on earth.

Buddhism denies a soul. In place of the soul it affirms that being is simply an aggregate of five Skandhas, form, sensation, perception, meditation, and reason. Its concept is, therefore, not transmigration—for there is no soul to pass from one state of being to another—but that at the end of each existence according to Karma, a new being is born which shall be the resultant of the life extinct. Philosophically, therefore, identity of personality cannot be carried from the old existence to the new, and there is no continuity of being except as traceable through the law of cause and effect. Popularly, the people do not think of their life, nor indeed of Gautama's life, as being continuous throughout the entire round of existence to Nirvana.

Buddhism has a stern moral code that stands next to that of Christ. It interprets the commandment "Thou shalt not kill" to cover all animal life; because the chicken out there in your yard may be your deceased grandmother in her present state of existence; and the mosquito, that is biting you, may be your grandfather in his present state of existence. I have seen a Burman in tearing down an old wall find a scorpion, then bend a strip of bamboo to make a pair of nippers with which he carried the venomous thing to a safe place in the jungle lest harm should accidentally come to it—a scorpion, which, had it bitten the man, would have caused him to quiver with pain, and had it bitten a child would have caused convulsions and possibly death.

What is the way of salvation in this religion?

First, it requires the acceptance of the four "Noble Truths:" suffering; the cause of suffering, which is desire traceable to ignorance; extinction of suffering, or Nirvana; and the Path. Entrance upon the Path for the laymen involves the acceptance of the five precepts, not to kill, not to steal, not to commit adultery, not to lie, not to drink intoxicants; and for the monk, it means, in addition to these, not to eat after midday, not to use perfumes or ointments, not to sleep on high beds, not to dance, sing, play, or go to the theater, and not to touch money. The full-fledged priest takes 150 other vows contained in the Vinaya, or book of discipline.

Second, it calls for a pursuance of the Eight-fold Path: (1) Right belief, in Buddha and the four "noble truths." (2) Right resolution, viz., the quitting of family life for that of the priesthood. (3) Right speech, the recitation of the law. (4) Right deeds, those of the monk working out the 150 regulations of the Vinaya. (5) Right livelihood, living on alms. (6) Right exertion, to get rid of self. (7) Right mindfulness, contemplation on the impurity of the body and impermanence. (8) Right meditation, or undisturbed calm.

A pursuance of the above will lead one to be freed from the Ten Fetters of delusion, doubt, dependence, sensuousness, anger, desire for existence in this world, desire for existence in the next world, pride, self-exaltation, ignorance. This will come through the four distinct stages through which Gautama passed while in meditation under the banyan tree.

Each stage frees from particular fetters as follows: The first stage frees absolutely from, (1) Delusion regarding the soul, viz., that there is no soul, only an aggregation of five Skandhas. (2) Doubt regarding Buddha and his doctrine. (3) Dependence upon God, rites, charms, ceremonies, worship, and all external help save unaided human exertion. The second stage nearly frees—but not quite—from sensuousness and anger. From this stage a being must return once to existence as a man before he can pass on to Nirvana. The third stage frees absolutely from, (4) Sensuousness, lust, natural affection, physical and social desires. (5) Anger, including ill-will and hatred that would desire to see another injured. The fourth stage frees absolutely from, (6) Desire for existence in bodily material form, whether as man on earth, or as a superhuman in the abode of nats. (7) Desire for existence in the states of Arupa. (8) Pride. (9) Self-exaltation. (10) Ignorance. The fruit of this last stage is Nirvana.

Ten depravities to be shunned are enumerated, namely: lust, hate, folly, pride, heresy, doubt, laziness, arrogance, shamelessness, and recklessness. Ten transcendent virtues are inculcated. They are charity, chastity, self-abnegation, wisdom, energy, patience, truth, resolution, kindness, equanimity.

The only conception of salvation is to get out of the chain of existence. Gautama taught that all life is a curse. The only good is to get out of it. The ultimate goal is Nirvana, which is not only the extinction of desire, but is the extinction of consciousness, is the extinction of being. Nirvana is not described in positive terms in the Pitakas, except to say that it is a going out, as a candle is extinguished, and that it is the end of ever again being brought into existence.

By what power is evil always to be shunned, good pursued, and Nirvana attained? In a word, it is to be done by the individual, each for himself, by his own unaided resolution throttling and killing and absolutely crushing out all passion, all desire, all love even for the things that are desirable. To a Buddhist, this is the only way; because Gautama taught that penalty inevitably follows sin, that there is no God to help, no possibility of forgiveness, no external help. The penalty of every sin must be endured in hell, until, by a process of expiation lasting through eternal ages and ranging up and down the scale of endless existence, sins are overcome, though with no final hope but extinction.

Considered as a philosophy, Buddhism is pessimism; considered as a theology, it is atheism; considered as a religion, it is one of good works, so much for so much; considered as a life, it is one of suffering, delusion and change, spent in self-seeking and ending in despair.

It is a long way from the Buddhism of the books to the Buddhism of the people. To the great majority of the people, Buddhism is rank idolatry, the images of Buddha, the pagodas, and the priests being worshiped. In every village are idols and pagodas and monasteries. Every boy in that land must put on the yellow robe of the Buddhist priest and pass into the monastery as a novitiate for the priesthood. He may remain a week, or a month, or a year, or a life time, but every boy is at some time uniformed for the Buddhist religion, and every girl has her ears bored in the name of the Buddhist religion. How is the Kingdom of God ever to get a start under such conditions as that? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

I would like to call your attention to an important implement of Buddhism. It is a gong which a Buddhist strikes as he goes to the pagoda to announce that he, in his own strength, by the offerings which he himself has made, is to seek further merit in worship; or he may carry it in stately procession about the town seeking further offerings that there may be more pagodas, more monasteries, more idols. As the priest strikes it, he says: "Suffering, change, illusion. I take refuge in Buddha; I take refuge in the law; I take refuge in the priesthood."

Oh, young people, I wish you could hear in that the call of God to bring hope in place of despair, to bring a God who changes not



in place of one that is not, and to bring love and peace and power and hope of Heaven to a people that know not of Christ, nor of the many mansions in our Father's house that Jesus has gone to prepare for them that love Him.

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## QUESTIONS

Q. Is the work in Assam pioneer work? A. There is some pioneer work in Assam; that is, it is pioneer in the sense that it is on the very edge of the jungle, away out on the frontier, a thousand miles from the base of supplies in Calcutta. There is other work that is pioneer, in that it has only recently been begun.

Q. What will be the opportunity for medical missionaries in Burma in five years? A. The medical work in Burma, from a missionary viewpoint, has practically just begun. We have very few mission hospitals; and while the English government is doing civil medical work in different sections of the country, we, as missionaries, must do medical work also. There are vast numbers of people, large hill tribes, who have no missionaries at all. Medical work is to be largely instrumental in bringing them to Christianity. The future is great for medical men working in Burma.

Q. What good books for the study of Buddhism can be had? A. A text-book, the last one published by the Student Volunteer Movement. It is entitled "Religions of Mission Fields as Viewed by Protestant Missionaries." Each section on a single religion is written by a missionary, from a missionary point of view. Also see "The Life or Legend of Gaudama," by Bishop Bigandet. It is a heavy book, and unless you have ten days or two weeks to devote to hard work, do not touch it. The next book to get, which goes back to the beginning of Buddhism, is a work by Dr. Tilbe, entitled "Pali Buddhism." You can get that for about 33 cents, from the Mission Press, Rangoon, Burma. That will give you Buddhism as it was in the beginning, so far as can be ascertained now. Then to compare our Christianity with Buddhism, get Dr. Archibald Scott's "Buddhism and Christianity." Read also the works of Rhys Davids and Monier-Williams.

Q. As the heathen Karens have come more and more to realize that Ko San Ye has become a Christian reformer, does the disposition to follow him weaken? A. There are no longer such great audiences as he had in 1902; but those of us who have been trying to follow the Ko San Ye movement feel that, while we do not have large crowds coming out of curiosity, the number of those who have come to be interested in the truth has increased.

Q. Do missionaries ever fail to get an intelligent grasp of a language? A. Yes, this is an important matter. If one does not



have some facility in learning languages, it is a question whether he should go to the field. Certainly every year he adds to his age above thirty before he goes will make it more difficult for him to accomplish satisfactory results.

Q. Is a man often called upon to learn more than one language? A. Yes; oftentimes three or four. This is not usually necessary, but every language that he can learn adds to his efficiency. If one is especially skilled in learning languages he cannot help acquiring them in a country where they are spoken, and he may literally learn divers tongues.



## CHINA

A Review of the Status in Different Sections

In Northern China

In Eastern China

In Southern China

In Western China

Permanent Factors which Make China a Most Inviting Field

The Appeal of China's Women

The Demand for Missionary Statesmanship

Spiritual Power

China's Appeal to Life





## THE PRESENT STATUS IN CHINA, ESPECIALLY IN THE NORTH

MR. ROBERT R. GAILEY, M.A., PEKING

THE subject allotted me is the condition of North China. It is not my purpose to speak to you of China's conservatism; we have heard of this for many years. Nor is it my purpose to speak to you of China's ignorance, because we have discovered that she has appreciated education from antiquity. She has men who think, and think deeply; men of force who can do things. I am not going to tell you of the China of superstition, because she is breaking away from superstition; nor shall I speak of the China of uncivilized customs, such as foot-binding, etc. Although these customs still exist, there is a growing sentiment against them. We shall soon see China entirely free from these old-time customs. Not of these things, out of which has grown the impression that China is uncivilized, shall I speak, but I am going to talk for a moment of the new China, as seen especially in the North.

We find that there are great political changes there. Within the last sixty years relations have been established with other countries. These have not always produced the best feeling, either in China or in the countries with which relations have been established. These foreign powers have been exploiting China and demanding certain concessions. It was in the great upheaval of 1900 that China made her greatest and last protest against this spirit of aggrandizement. The spirit which manifested itself in that awful year, however much we may deplore the manner in which it was manifested, nevertheless was the spirit of progress, the progress of patriotism. From that time the era of patriotism dates.

This patriotism has been developed and strengthened by the great movements in the East. Notably the war between Russia and Japan, and, following that war, the renewal of the Anglo-Japanese alliance and the moral sympathy of America with that alliance, made China realize that her integrity was secure. This has produced a spirit of independence such as was never manifested before.

This is the spirit that is now abroad in China, and it is felt in all departments of the national life. It takes the form of what is generally called the reform movement, and has manifested itself in many ways that I cannot take the time to describe. Most import-

ant is the fact that the spirit of reform is evident in the central power at Peking.

This spirit is also manifest in the commercial and industrial centers of China. Formerly, China had nothing to say about concessions to foreign powers; they were extorted from her. But no more concessions will be granted that are not to China's interest also. This spirit has likewise manifested itself in military reform, and the army is to be reorganized. China proposes hereafter to back up her word by her army; and we, of all peoples, would think that a worthy thing for China to do.

Another very significant movement is the educational revolution. Last November, with one stroke of the vermilion pencil, the old-time system of competitive examinations in the Classics was abolished, and it will shortly pass forever out of existence. This is the most significant reform movement ever known in the Empire, and we might say the most significant ever introduced into any country at any period; China is preparing herself to inaugurate a wonderful movement, a thing colossal in its influence and power.

But in closing you will wish to know about the Church at the beginning of this new era. Protestant missions have existed in China nearly 100 years. In May, 1907, will be celebrated the centennial of the introduction of Protestant missions; for it was in 1807 that Robert Morrison began his work there. To-day Christian missionaries are scattered all over the Empire, from Manchuria to Canton. We see in the work of missions great reasons for encouragement, and the most important is the spirit of union manifesting itself among the various Christian forces there. The societies are limiting their fields instead of competing with one another. They are advancing in the sphere of education. In the mission schools there we find systems and forms of education that will compare favorably with those in this country and other lands.

I wish that I had time to tell you about the Chinese Church. Its members appreciate the interest and sympathy, the love and sacrifice, which American and European Churches are giving them. We must take the initiative and do for China what we have had done for us. I am sure this is one of the most encouraging times for work in North China.

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## PRESENT STATUS IN EAST CHINA

MISS ANNIE R. MORTON, NINGPO

THIS vast region—eight of the eighteen provinces—includes the great and fertile valley of the Yang-tzŭ River, with its great cities and innumerable towns and villages, as well as most of the coast

provinces and ports of entry. You may travel up and down the coast and rivers in excellent steamers, and penetrate to the remote villages by way of the canals—the highways of this part of the Empire—in houseboats, or steam launches. Travel in most of this region is made easy because of the canals, rivers, and lakes. Many of the projected railways will cross and recross this section, connecting the great commercial centers.

Here everything seems prepared for the entrance of the missionary and the Gospel. Long contact with foreigners has made a very perceptible impression upon old customs and superstitions—such, for example, as the great change in the style of dress, some even adopting foreign garments, and the spreading desire to cut off the queue! Viceroy Chang Chih-tung's troops are uniformed after the model of the Sikhs of India, and a petition has been sent to the throne for a Western style of uniform for the army, navy and police.

The old fêng-shui fetich is no longer an obstacle to the dredging of the mouth of the river on which Shanghai is situated; and in the not far distant future we will doubtless see the great mail steamers moored to the wharves of Shanghai, instead of anchoring twelve miles below.

In this section of the country both missionary and government schools are probably more numerous than elsewhere. Here are great educational centers at Foochow, Shanghai, Nanking, Hankow, Chang-sha, Hangchow, Chefoo, and Wei-hsien. The leaven of Christian education has been working for a long period, and now is the time for the Church to rise to the larger opportunity offered. The demand for Western education has opened wide the doors to all sorts and conditions of men, and more particularly to the literary and influential classes. To move China we must move her leaders. They are ready to be led. Japanese and other non-Christian men are seizing this opportunity and are rapidly filling the positions in the schools and colleges. Will the Church be behind in this hour of China's need?

The sale and circulation of Scriptures in China was never larger than now; and in spite of this present anti-foreign movement, which we believe is but a passing cloud, never were there such manifestations of the working of the Spirit in the hearts of the Chinese as at present. In a recent revival in the Foochow College, led by a native evangelist, over seventy students entered their names as desiring to begin a Christian life. This religious movement was not confined to the college, but spread through all the churches in Foochow and vicinity. In Soochow there was a similar, if not so extensive, a movement. China is surely ripe for the harvest, but where are the harvesters?

## THE PRESENT STATUS IN SOUTH CHINA AND ITS SIGNIFICANCE

JOHN M. SWAN, M.D., CANTON

IN SOUTH CHINA, political unrest and intrigue, corrupt officialdom, and the determination of the reform party to bring about a change, are the apparent causes of the present very uncertain condition of things in Kuang-tung and Kuang-hsi, the two southern provinces of China. One of the real causes is the genuine desire and determination of the people to enjoy more liberty, a just rule, and a greater knowledge of the outside world. Steam, electricity, and, most important of all, the Chinese daily newspaper, are doing their work, and that only within the past few years. Ten years ago the few steam launches in Canton were either seized by government officials or smashed to pieces by angry Chinese mobs when they appeared in the interior of the country. To-day 700 small steamers and steam launches are rushing in and out of Canton, nearly all of them constructed by Chinese in Canton. Thousands upon thousands are being brought into living touch with modern things; there is an intermingling of the people that never previously existed; they know and think about what is going on around them, and the result is that they are not satisfied with their present condition. They realize also that they have been, and are now being, unjustly treated by foreign governments. Unhappy conflicts occurring in Canton were formerly scarcely heard of outside of that city. Now they are heralded throughout the province. Hence the increase in the anti-foreign spirit; and for this increase, foreigners and our anti-Chinese policy are at least partly responsible.

Christian missions do not antagonize the people. In the twenty years that I have been in close touch with the people I cannot remember of having heard the teachings of Christianity denounced. They are generally recognized by the people as good. Missionaries are held in high esteem by those who know them.

In the struggle now going on between truth and error we should be confident of the outcome. Christianity has taken too deep root to be uprooted. A letter recently at hand from an experienced missionary in Canton says: "Opportunity seems written everywhere." In the face of serious disturbances, and while our missionaries have been bound and robbed and cruelly murdered,



never have there been such eager inquiries for the Gospel and such a readiness on the part of the people to be taught; never have there been such large additions to our churches—American mission churches—in spite of the American boycott which originated in Canton.

What do these conditions signify? What the outcome will be no one can tell. One of the objects of the reform party is to involve the present government in serious trouble with some of the foreign powers in the hope that they will interfere. During the past two years the Japanese have neglected no opportunity to make their influence felt. In political and commercial life, in literature, everywhere there are signs of Japanese prestige. I think we have reason to doubt whether the ultimate results of that prestige will prove for the best good of China.

The old régime must and will pass, and, let us hope, be replaced by a better order of things. The Chinese love peace and, if allowed to do so, will work out the problem of putting off the old and putting on the new. One thing is certain; either the Japanese, or the Christian nations of the West, will bring to China the knowledge she seeks. South China is, perhaps, more eager for it than any other portion of the Empire. It is also certain, I believe, that the Chinese are now more receptive to the teachings of Christianity than they have ever been before. Our consular service needs honest, intelligent government officials; we need to give the Chinese fair play; we need to do our duty, to rise to the present opportunity and give to them the light and truth which they are seeking, and, what they need most of all, the teachings of the religion of Jesus Christ.

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## PROSPECTS IN WESTERN CHINA

THE REV. H. OLIN CADY, M.A., CH'ENG-TU

OF THE eighteen provinces, five are in this section, with one-third of the population, two-fifths of the area, and only one-seventh of the missionary force, or one missionary to each 250,000.

The western provinces fall into three groups, each forming a viceroyalty. Shen-si, whose capital, Hsi-an, was for more centuries than any other city the capital of this long-lived Empire and where is found the famous monument of the Nestorian Church, is joined with Kan-su in the great Northwest, with its extensive grass plains. Kan-su possesses the gates of Central Asia, which are reached from Central China by way of the Han and from North-eastern China by way of the ancient imperial roads from Peking.

The main missionary force of these provinces is the China Inland Mission.

In the extreme Southwest of China are two provinces under one viceroy. The first is Yün-nan, the treasure house of China, rich in minerals, vast in area, and, for China, sparsely populated. This province is not only meagerly supplied with workers, but it has yielded the least results. It is the hardest field of the Empire, and our brethren who are laboring there need our prayers that they may not faint but may overcome. With a railroad soon to be completed to this province from Tongking, it will be the most accessible of the provinces of West China, instead of continuing to be, as it has been, the most inaccessible. The second of this pair is Kwei-chou, the Switzerland of China, around which have swept the sons of Han, driving into its mountain retreats the ancient inhabitants of the land, now generally known as Miao. Here and in Yün-nan and on the borders of Ssŭ-chuan are some millions of these people. Within the past year there seems to have begun a great movement among them. At the dedication of a new church in Kwei-chou, audiences of over a thousand each assembled, while the Bible Christians of Yün-nan report the baptisms in one day of seventy-four women and girls and of seventy-six men and boys. There are thousands of these Miao who rejoice in a new-born hope. Their lot is most trying; their landlords are oppressive and resent the fact that these Miao should have the Gospel preached to them. The Miao are not Chinese. Possibly they are akin to the ancient Japanese; surely they are closely related to the people of the Shan States of Burma and to the inhabitants of Tibet. Physically they are a virile people; religiously they are largely demon worshipers. The religion of Jesus Christ is their only salvation for now and the hereafter.

Ssŭ-chuan, the largest of all China's provinces in area, and nearly twice as populous as any other two provinces, lies between the two sections of West China already noted. It is connected with Central and Eastern China by the great Yang-tzŭ, which drains all of this province. Ssŭ-chuan, being also the most accessible of the western group, has the larger portion of the missionary force of West China. The missionaries are working together in great harmony. In the order of their beginning work the societies are: the China Inland, the Methodist Episcopal, the London, the English Friends, the Baptist Missionary Union, the Church Missionary Society, the Canadian Methodists, and the Christian Brethren, the latter working among the Tibetans of the west of the province. An advisory board of representatives from all missions consult regarding the common work, publish a monthly magazine to keep all in touch with the work of other missions, and seek to prevent unnecessary duplication of work in the same region. Excepting some half dozen centers, no two missions are working in the same city.

As illustrating the progress made in this province, in 1895 the Methodist Episcopal Mission reported 130 church members; in 1905, 2,658. Ssü-chuan in the past has been pre-eminent in official opposition and in riots, but now that form of opposition seems in complete abeyance. No part of the Empire seems to afford such a great opportunity for evangelism as the great central plains of Ssü-chuan, of which a consul has said, "No area, even in China, of such extent, is so uniformly densely populated." Medical work is well represented in only a few great centers; and while it formerly was the occasion of some of the most serious riots of the province, it is now in great favor with all classes, and is doing an untold amount of good. Naturally, the educational work of the missions in this province is not to be compared in equipment with that of Eastern China, though the opportunity is as great, and the needs are more pressing. The various missions are endeavoring to fashion and launch one university for all missions. It is to be hoped that their plans will succeed, and at Chêng-tu, the capital, there will be established under Christian auspices one well-equipped university.

I wish to call attention to the fact that China has a Mohammedan population greater than any four of the so-called Mohammedan countries—the British Empire not included—and that nine-tenths of these Mohammedans of China are in the western section, especially in Ssü-chuan. They are easily accessible, though no especial effort is being made to reach them. I have found them very cordial, and free from offensive bigotry; and while they cannot easily be persuaded of the superiority of Christianity to Mohammedanism, they are yet eager to emphasize the common points, especially the belief in one God and in the Bible. I believe that nowhere in the world would especial effort for Moslems be crowned with greater success than in West China, and that means the opening of all Central Asia; for the major portion of the present Mohammedan population are descendants of immigrants from Central Asia.

About thirty-five miles from my old station of Chêng-tu is a mission station, after passing which you go westward over 2,000 miles before you find another missionary. I received at my house a Mohammedan and his son who were eager to hear of the Gospel, and who had traveled over 120 days' journey, and I was the first missionary whom they had met.

Again, along the western line of these provinces of West China, largely within their jurisdiction, are more Tibetans than are in the closed portions of Tibet. Here is the natural line of attack. Here is where Tibetans and Chinese meet and mingle; here originate the great trade caravans going into Tibet. Here, where there is less fear that the missions may be a pretext for extending the government of India, when the door is open, is the place from whence to base the attack on this stronghold of Buddhism.

The work of all this expanding west calls loudly for laborers.



It is a remote field, and not without dangers and trials; it needs heroes; it needs the Christ; and to those who go in His name this same Christ will be a shield and buckler, and will give an exceeding great reward. Pray for West China.

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## PERMANENT FACTORS WHICH MAKE CHINA A MOST INVITING FIELD

THE REV. HUNTER CORBETT, D.D., LL.D., CHEFOO

THE SUBJECT which has been assigned me is one of vital interest, not only to China but also to the whole world. It includes the country, the people, their urgent need of the Gospel, the unparalleled opportunities for missionary work, the responsibility of the Christian Church, and an outlook bright with hope. A study of the geography of the country, the history of the past and present, and the manifold influences which for centuries have molded the people should prove of thrilling interest to every thoughtful and sympathetic Christian.

I. The country itself will first be considered. The size and richness of the country, capable of supporting its teeming millions of people, must deeply impress every earnest student of China. The Chinese Empire is one and a quarter times as large as all Europe. The fertility of the soil, the industry, resources, and economy of the people are manifest from the fact that 400,000,000 have for centuries been able to subsist in a country where great factories are unknown and whose rich mines are practically undeveloped.

China possesses every variety of climate, from almost perpetual summer and tropical vegetation in the south, to the coldest weather in the north, where not only plains and mountains, but the ocean along the shores are held at times in the icy grasp of winter. Every variety of fruit, flowers, and grain can be cultivated in some part or other of the vast Empire. Caravans of camels and donkeys are seen carrying burdens and travelers.

In China, one seems to be living under conditions similar to those of Bible times. The Bible, therefore, is a book of marvelous interest to all who will read it—a book thoroughly up-to-date. More than forty years ago a scholarly Chinese was won for Christ. After years of Bible study, he died persuaded that the Apostle Paul must either himself have been a Chinaman, or else had lived at some period of his life in China; otherwise, how could he have drawn such a true and masterly picture of the condition of men living in heathen darkness as is that found in the first chapter of the Epistle to the Romans? Moreover, how could he have described the nature



of the law which makes sin known as given in Romans vii? He also adduced the offering of sacrifices to idols and numerous questions mentioned in those epistles written to churches emerging from heathenism.

II. Secondly, we are to consider China's people. Think of one-third of the human race living in the Empire! Moreover, justice to this people requires profound respect because of their many noble and praiseworthy qualities. There exists a deep respect also for education and learning. This feeling pervades all classes, and in the future, still more than in the past, this must prove a potent factor in the nation's progress. There is also, in the main, reverence for parents, for the aged, for teachers, and lasting gratitude to benefactors. They display tireless energy, industry, perseverance, and an economy unsurpassed by any people. They have intense love for home and family. They are usually law-abiding, peaceable, and have high ideals. Commercial honesty of a high order exists among them. The Chinese Classics, memorized by every educated man, abound in noble sentiments, and are so pure that they may be safely read in any home. They have a literature that antedates any literature in Europe. They are a brainy people, equal to any task that teachers from the West have been able to set before them. They have been able to hold their own with the ablest statesmen and merchants that Western nations have as yet sent to China. According to their opportunities, they are intelligent, bright, brave, and capable of great self-sacrifice for a definite purpose.

China, after living alone for 3,000 years, as though surrounded by a massive stone wall, is now awakening from the sleep of ages, and longing for something higher and better than she has hitherto enjoyed. The government is establishing schools and colleges in all parts of the Empire, in which Western learning is to hold a prominent place. Post-offices and telegraphic communication now reach every important center, and newspapers, which a few years ago were scarcely known, are now published and are widely read. Extensive railroads are being built; coal mines, practically unlimited in extent, are being worked by machinery from the West; steam printing presses and type foundries, owned and worked solely by the Chinese, are now successfully competing in printing for the Bible and tract societies and in printing school books and publications of various kinds. Probably 10,000 Chinese students, supported either by the government, or representing rich and influential families, are now being educated in Japan, Europe, and the United States. Military schools and colleges, managed by able officers from Japan and Europe, are crowded with students, who will soon be qualified for leadership in the new army now being organized on Western models. One million rifles of the latest pattern have been ordered from Europe for this new army. If China should organize an army on the same basis as Germany has done, 40,000,-

ooo men could be put into the field, and millions still be left to cultivate the fields and carry on the nation's industries. Military men from Western countries testify that there are no braver, more obedient and efficient soldiers than the Chinese, when properly drilled, officered, and armed.

China, the largest, and hitherto the most unchanging nation on earth, is now in a ferment with the leaven of a new life. She is now entering upon a great crisis in her history. Like the Jews, they have gone into all the earth, speak the languages of the world, and yet remain a separate people. The Chinaman can live in any climate and take care of himself. Everywhere he goes he takes his religion with him. When this mighty people are won for Christ, what a power they will be in the world. China is not a dying race, but a strong and vigorous people, a nation with a destiny, with a constitutional form of government, and with a parliament nearing materialization.

A question of overwhelming importance is, What are Western nations going to do with the millions of the Chinese? Or perhaps the question may be asked, What are the Chinese going to do with the people of the West in coming centuries? To evangelize China and treat her justly was never so urgent as now. It is not simple duty, it is true wisdom, it is wise warfare. There is now an opportunity to show friendship for this Empire that will make China our friend.

III. The great and imperative need of China is the Gospel of Jesus Christ. The Gospel alone reveals the one true and living "God our Savior, who will have all men to be saved, and to come into the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." "He that believeth in the Son hath everlasting life; and he that believeth not the Son shall not see life." There are millions now in China living without hope and without God. Can we understand what that means? Those who sit in darkness and in the shadow of death have hearts dying of hunger and thirst which can only be satisfied by a saving knowledge of Jesus, who said "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When called to meet death, all is dark and hopeless. They die as they live, without hope. The wailing for dead, heard day and night, means that there is none of the sunshine and hope of heaven to cheer and sustain the sad and lonely and bereaved hearts.

IV. Consider China's right to the Gospel. It is seen from the following considerations:

1. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How much of the world is found in China?

2. Our Savior's last command, "Go ye into all the world, and preach the Gospel to every creature." Jesus came into the world

to save sinners; all equally need this salvation. What does the world include? China is the same needy world as when the words were first uttered.

3. The one object for which the Church exists is the glory of God in the conversion of the world. The very essence of the Christian religion is missionary.

4. To-day the same Macedonian agonizing cry comes from China: "Come over and help us." Do we hear the voice and feel the love of Christ constraining us? God has formed hearts for Himself, and only the knowledge of God, and the peace which God gives, ruling in the heart, can satisfy every longing.

China needs, above all, a true and loving knowledge of our Lord and Savior Jesus Christ. With this foundation will come strong Christian character, happy Christian homes, where children will be trained in the nurture and admonition of the Lord, the Christian Sabbath, Christian schools and churches in every parish, asylums for the blind, the orphan, the aged and the infirm, the insane and helpless, and the manifold blessings of the Gospel which elevates, purifies, ennobles life, and makes this earth to rejoice and blossom as the rose.

V. The question which now urgently demands a prompt answer from every child of God is, Does the love of Christ so constrain us that we are willing to obey Christ and do all in our power to make known the Gospel to the perishing? Do we believe with all our hearts that "Jesus" is the only name given under heaven among men, whereby we must be saved? Do we believe that the Gospel is the God-given power to arouse the conscience, lead men to forsake sin, and accept salvation through Christ? Are we honestly trying to give the answer to God's questions, answers that we shall wish to stand by at the day of judgment? "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Are we each asking the question that Saul asked, "Lord, what wilt thou have me to do?" Are we willing to let God decide, and cheerfully and loyally follow wherever God may lead? Do we desire to stay at home, or go to the ends of the earth and make the most of life by faithfully doing the work that God would have us do, namely, proclaim to every one that God is a Spirit and that they who would worship must worship Him in spirit and in truth? Are we willing to have Christ place us where our lives may mean much for the extension of our Redeemer's Kingdom here upon the earth?

Some years ago a man nearing eighty years listened as I preached in the street of an inland town in China. As I told of the loving heavenly Father and of the Savior who went about doing good on earth, healing the sick, the blind, the leper, and told how He



died that all might live, the old man came closer and closer and said: "Tell me that again; I never heard such good news; it cheers my sad and lonely heart." After listening over and over to the story of Jesus and His love, he asked with all the earnestness of his being, "Are you sure that if I believe in Jesus He will save me?" It was my glad privilege to assure him that whosoever believeth shall be saved, that salvation is as free as the air we breathe. He said it seemed too good to be true: "If Jesus saves me, when I reach heaven, the first thing I do will be to fall down before Him and thank Him with all my heart and soul for having died for me, and then I will thank Him for having put it into your heart to come and tell me the good news." He then asked, "How long is it since Jesus came into the world to save men?" "More than 1,800 years." "What! You surely do not mean that! Can it be that God's people have known of this precious Savior all these centuries, and I never heard of Him until now, in extreme old age, when my feet are standing on the edge of the grave! Why did you not come sooner? Why did you not come before my father and mother and brothers and sisters died? They never heard of Jesus and salvation. Through faith in His name, what can be done for them?" These are questions which I could never answer. I knew not why God's people, during all the centuries, have not been constrained by the love of Christ, and in loyalty to Him and in obedience to the command, "Go ye into all the world and preach the Gospel to every creature," have signally failed to do so. We are not responsible for the past, but surely every one of us who loves Jesus is responsible for some worthy share in the living present. Can we loiter a single moment when souls are daily perishing?

China is now open as never before. The opportunities for missionary works in every branch are practically unlimited. The field is ripe for the harvest. Can we remain silent? Is any church member willing to follow in the footsteps of the priest and Levite, who did no positive harm to the man suffering and perishing by the wayside? The sin of omission was their condemnation; shall it be ours? Think of the place God has given us as a nation and as a Church in the history of the world. Think of the full salvation given to us to share with others and the honor and the privilege of being co-workers with Jesus Christ. Think of the great numbers of educated, intelligent, and enterprising men and women, and of the wealth given to the Church—all that is needed in establishing Christ's Kingdom in the world. Surely we live in a day of marvelous opportunity and privilege such as have never been given to past generations. In the Kingdom of God, as in the affairs of men, there is a tide which must be taken at the flood in order to succeed. In China, as in other lands, the Gospel, faithfully lived, preached, and believed, has caused many a prodigal to come to himself and return to his Father's home. It has made new men and new women, estab-



lished many happy Christian homes, and developed all that is best and noblest in men and women. The Gospel, under the power of the Holy Spirit, creates an atmosphere of love, purity, peace, and joy, and brings the sunshine of heaven into many hearts and homes.

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## THE APPEAL OF CHINA'S WOMEN

MISS FRANCES B. PATTERSON, TIENTSIN

It has been said that China is the greatest mission field in the world. It is great in extent of territory, in population, in resources, in history, in its ancient civilization; but it is greatest of all to-day in opportunity.

The Russo-Japanese war has set in motion forces that are incalculable in their influence on the history of the world.

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime."

Dr. Arthur Smith says that the changes now taking place in China are the most wonderful in the world. Think of a daily newspaper for women in Peking! Imagine an industrial department in the Tientsin prison, where the prisoners are taught useful trades, a proportion of income from sales being set apart to start them in their new trade when they are discharged! When the letter came telling of these marvelous changes, one could but think, Can this be China? Can this be Tientsin, whose prison formerly was a synonym for greed and unspeakable cruelty? One writes from Peking, "So many changes are taking place these days, and so many more are in the air, that it almost seems as though we lived in Chicago." Another writes: "If we fail, the peace of the world is endangered; for China is in her most critical hour." But every missionary believes in ultimate victory, for——

"Right is right, since God is God,  
And right the day will win.  
To doubt would be disloyalty,  
To falter were a sin."

One writes: "The key-note of our annual meeting was undying faith." "Faith is confidence in the realization of one's hopes; it is a conviction regarding things which are not yet visible." "We are not of those who draw back, but are expecting the fulfilment of God's promises."

Back of wars and rumors of wars, back of sudden changes, of unrest, turmoil, and bloodshed, we see the unchanging, mighty purpose of our God. China has heard a ringing cry, "Awake, thou that sleepest!" Half awake, bewildered, she may strike at friend or foe alike; but in the end she will stand upon her feet. Shall we help, or hinder? This is our day of opportunity in China. How shall we meet it?

The women of China share in the unrest, the heart-hunger that is apparent everywhere.

Chinese officials are establishing schools for girls. Many young women have gone to Japan for education. There is more freedom in social intercourse. Women of rank visit the mission schools in Peking. "A duchess sat, with tears rolling down her face, listening to the essays of a graduating class, thinking how much richer and fuller were the lives of these educated girls, poor in this world's goods, than was her own." This is the dawn of a new day in China, a day of limitless possibilities for her women.

One Woman's Board calls for twenty-five young women now to fill places of imperative need. Ten of these are in China. This call could doubtless be duplicated by other mission boards. How great is our opportunity and our responsibility! The Master Himself is calling to us through our Chinese sisters. God grant there are those here to-day who will hear and obey!

Why do the women of China appeal to us? Because of their wrongs and sufferings? Because they are often unwelcome at birth, sometimes thrown away, or sold into slavery, tortured by crippled feet, betrothed in childhood, sent away to the mother-in-law's home, driven to commit suicide to escape intolerable treatment, sick and suffering, with no proper medical care? Yes, for these things are dreadful. You have often heard about them, but they are not the kernel of the need. They are only the shell, the outward semblance, the physical need that is but the type of a far greater spiritual need. Why do the women of China appeal to us? Because they need our Lord Jesus Christ. They need Him, as Savior and Friend, as Master and Teacher; in joy and sorrow, in sickness and health. They need Him every moment in just the same way that we need Him. Think what it would mean to go down into the valley of the shadow without Him. Think what it would mean to see our loved ones go. What would life be worth to us without His help and counsel, His real and abiding presence? Chinese women are like us in so many ways. Do not think of them as very different. They are so real and so human. One is often amused over there to see the same types of character that one sees here.

Why do the women of China appeal to us? Because of their resource and energy, their independence and real strength of character. They tell a story of President Sheffield, of North China College, and a great military official, who is his friend. I met the

general once during the Chinese New Year holidays. He is a large, fine-looking man, very liberal and progressive, and much interested in Western customs. One day, when calling, he was discussing these. Suddenly he drew his chair very close to Dr. Sheffield and said, in a confidential whisper: "Tell me, is it true that in your country the woman and not the man is the head of the household?" Dr. Sheffield drew a little nearer, and answered in the same manner: "Well, I will tell you just how it is. Sometimes it is the one, and sometimes it is the other. It just depends on who is the stronger." "Ah!" and the general leaned back with a sigh of relief. "That is just the way it is with us."

In spite of the dead weight of bad customs, in spite of narrow and cramped lives, Chinese women often manifest a native strength of character that commands our admiration and respect. Isabella Bird Bishop, the great traveler, said in an address: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."

Why do the women of China appeal to us? Because of their faith, loyalty, and devotion under the most trying circumstances. One remembers a dear little girl in our school. An only child, her mother had taken a position as nurse in the next house to be near her. Her grandfather was a well-to-do farmer in one of our northern villages. Because he refused to give up Christ the Boxers stole everything that he owned and burned his home. He had to beg his way to Tientsin, and reached there very tired, hungry, and sad. He told his daughter-in-law what had happened. She felt just as we would if someone should come in here and tell us that our home was gone, and wept bitterly. The dear little girl put her arms about her mother and said: "Don't cry, mother. If our earthly home is burned, we have a heavenly one. The Boxers can't burn that, can they?" That dear little child could teach us a lesson in faith and love. An old Bible woman was going back to her village. She was urged to stay where she would be safe, but her reply was: "I must go back and strengthen the hearts of the women. You know I showed them the Jesus way. Some of them are afraid of the Boxers. I am not afraid. They can only kill the body. The soul will go straight home to Jesus." A young teacher in a school near the Great Wall, in the absence of the American teacher, was left in charge of the pupils. When the outbreak came, influential relatives wanted to hide her, but she refused to leave the seventeen girls, who could not reach their homes. They hid in fields of tall grain, in caves of the mountains, wherever they could find shelter. They were hunted like wild beasts. Finally, after much wandering and suffering, they were captured and led away to a Boxer temple for execution. All the way this young teacher encouraged the



school girls. She said, in substance: "You know how our dear Lord Jesus suffered and bled on the cross that we might have life. You know how the apostles, one by one, followed in His steps. We indeed are not worthy to die for Him, but we are willing and glad to do so, and will pray God to give us strength in this hour of trial." The Boxers, enraged by her exhortations, threatened to kill her at once. They stopped the procession by the roadside, and without a tremor she offered her head to the sword, as though by her fearlessness to strengthen her companions for the coming trial. Do you at all wonder that not one—not even the youngest—would burn the incense, or bow down to the idol, but that all gave their lives for the Master? There were hundreds of similar good confessions. Again and again the Boxers said: "What is there in this Jesus Way to give weak women and children such hearts of courage?" Do you know the secret? They "endured, as seeing him who is invisible." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

The Master does not call you and me to die for Him as He called these sisters in China. If He did, if such a time of testing could come to us here in America, I believe that there are thousands who would gladly give up life rather than deny their Lord and Master. He does not call you and me to die for Him; but He does call us to live for Him, to live the sort of life He wants us to live, whether it be here, or in China. Always we have found in the history of the Church that "the blood of the martyrs is the seed of the Church." This is true in China. Although one-half the membership of one great mission was swept away, by 1903 it was almost made good. Some churches doubled their membership. The average increase was twenty per cent. It has been greater since then. The missionaries on the field are too few to care for the growing work. The great need is for more workers. Who will go? The Master is calling. Who will hear and obey?

Do not think of this life as one of sacrifice. One missionary said of it: "They talk to me of sacrifice. I have made no sacrifice. My work has been a great privilege from first to last." You will find it so. Hear His voice. He is calling us to live for Him; to live where He wants us to live; to do what He wants us to do; to be what He wants us to be. God help us to hear and obey.



## THE DEMAND FOR MISSIONARY STATESMANSHIP

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STATESMANSHIP, in popular usage, has come to mean the larger, broader, more permanent view of events as distinguished from the smaller, narrower, more temporary view. It is therefore opposed to the provincial, the sectarian, the merely national. Aye! it may be opposed to what appears at the moment as the expedient, the prudent, and even the merciful. Christian statesmanship simply means that the view should have relation to those principles of righteousness which Christ inculcated. Indeed, the word Christian is superfluous in this connection except for emphasis, for all true statesmanship is Christian.

This is but saying that Christian statesmanship means getting into line with God—discerning that beneath the apparently unorganized mass of human events runs the mighty undercurrent of His determination to establish the Kingdom of His Son. Toward this glorious consummation all things are tending, and with reference to it all history has its meaning. Ofttimes man has labored toward it ignorantly. Little did the scholarly Greek know in whose hands he was when he wrought out that marvelous language. Little did Alexander realize whom he was serving when he pursued his career of conquest. Little did the haughty Roman understand for whose benefit he was unifying the ancient world. But Greek and Macedonian and Roman were doing God's work, and unconsciously, but none the less effectually, preparing the world for the founding of that Kingdom which was to "break in pieces and consume" their own kingdoms, and to "stand forever." In like manner, it might be shown how the papacy and the monastic orders, wars and famines, conquests and discoveries, have been used to further the purposes of the Almighty, and how true greatness belongs only to those men, and how permanent prosperity has come only to those nations that have recognized the divine purpose and brought themselves into harmony with it.

Such a thought lends to missions dignity and interest. It makes it the most broadening, the most fascinating of studies. It is not easy to see how the Christian statesman can avoid being an optimist, for everywhere he finds God ordering events, overruling the devices of men, and making all things to work together for

good. He sees oftentimes the victory of evil and the defeat of good, an ever-changing pageant in which prosperity and desolation are strangely blended. But he also sees that through all the mighty current of God's purposes sweeps steadily on, each storm that brings havoc to all else but quickens its forward movement; and he labors on, encouraged, inspired with faith in the future because with faith in God.

So when any great event occurs, Christian statesmanship asks not so much what is the temporary disturbance, or even sacrifice, but what is its larger significance, what its relation to the ultimate aim of the Kingdom of God. Sometimes we can see that relation clearly. Sometimes we cannot see it at all. Then Christian statesmanship believes that all will yet be well, because it believes in God who often "moves in a mysterious way, his wonders to perform." It recognizes His omnipotence—guiding, controlling, overturning evil, establishing righteousness—the one stable, persistent force in the universe. Isaiah finely expressed it when he said (50:10): "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." That is Christian statesmanship. The strife of men may be awful,

"But underneath them all, in deeper strain  
Binding the whole in smooth, unbroken rhythm,  
Is one low, marvelous voice, as thunder strong,  
Divinely clear, and sweet as heavenly bells,  
That pauses not, nor ever changes tone,  
But speaks unto the soul forevermore  
Its one eternal prophecy of peace.  
That wondrous voice, O God! is surely Thine;  
That self-same voice, Eternal God! is mine."

Foreign missions therefore is, in itself, in a high sense Christian statesmanship. It is based on the majestic universals of humanity, of duty, and of faith. It sees that Jehovah is not a national deity but a universal God, whose plan for the development of the race is world-embracing. It recognizes that right is not a thing of time, or of circumstance, but that which is universally and eternally true. It protests against self-centered activity, and summons to wide views and disinterested motives. The objection that we should not do so much for missions, on the ground that there is so much to do at home, is the reverse of Christian statesmanship.

Christian statesmanship has relations to many of the phases and problems of foreign missions both at home and abroad. But we are more particularly concerned now with its relation to China. What does Christian statesmanship require in our attitude toward it at this time?

I. First of all, surely, a reasonable appreciation of the position of the Chinese. They are neither fiends nor fools, but men of

like passions with ourselves. Physically, mentally, and morally, they differ from us only in degree, not in kind. They have essentially the same hopes and fears, the same joys and sorrows, the same susceptibility to pain, and the same capacity for happiness. Are we not told that God "hath made of one blood all nations of men"? Christian statesmanship rises high above all barriers of caste or race, and sees in the Chinese a man, that back of almond eyes and under a yellow skin are all the faculties and the potencies of a human soul. It grasps the great thought that the Chinese is not only a man, but our brother man, made like ourselves in the image of God,

"Heir of the same inheritance,  
Child of the self-same God,  
Who hath but stumbled in the path  
We have in weakness trod."

Grant that many of the Chinese are degraded. Ruskin reminds us that the filthy mud of the street of a manufacturing town is composed of clay, sand, soot, and water; that the clay may be purified into the radiance of the sapphire; that the sand may be developed into the beauty of the opal; that the soot may be crystallized into the glory of the diamond; and that the water may be changed into a star of snow. So man in Asia, as well as in America, may, by the transforming power of God's Spirit, be ennobled into the kingly dignity of divine sonship. We shall get along best with the Chinese, if we remember that he is a human being like ourselves, responsive to kindness, appreciative of justice, and capable of moral transformation under the influence of the Gospel. He differs from us, not in the fundamental things that make for manhood, but only in those more superficial things that are the results of environment.

Now these Chinese brother men have been grievously wronged. European nations have seized their territory, have extorted concessions, have bullied and mistreated them outrageously. As for the treatment of Chinese immigrants in the United States, let us frankly admit that it has been iniquitous. We rejoice that President Roosevelt has given the weight of his great influence to the movement for better treatment of the Chinese, and in this he represents an overwhelming majority of the best people of our country.

It is true that the majority of the American people do not deem it wise to open doors to Chinese laborers, but we know that the Chinese government does not ask this. The question at issue relates solely to Chinese of the better class. Labor leaders declare that their unwillingness to have the exclusion laws so modified as to admit Chinese who are not laborers is that so many coolies gain fraudulent entrance on pretense of being merchants or students. I submit that the number of coolies who can successfully evade a rigorously enforced law is insignificant. I honor our great labor



leaders, but they do not put the cause of labor in a dignified position when, for the sake of excluding a comparative handful of Chinese coolies, they ask the American people to continue a policy that belies our historical attitude toward the nations of the earth, that cripples our trade, that destroys our opportunity to educate the young men of China, that arouses the just resentment of a great people, and that is glaringly inconsistent with justice, with honor, and with the "square deal" on which we are wont to pride ourselves.

The fact that Western nations have not treated the Chinese fairly is not a justification of some of the methods of retaliation that the Chinese have adopted. If there were time, it would be easy to speak strongly and at length on this point. But suffice it for our present purpose that there are two sides to this question, and that, appreciating the force of that race prejudice from which even Americans are not wholly free, and which we know to exist in an intense form in China, Christian statesmanship will, as far as practicable, avoid those acts and policies which needlessly offend the Chinese and limit our influence over them. There are, of course, many points on which we cannot yield, but even on them we can be wise and tactful as well as firm and conscientious.

II. Secondly, Christian statesmanship discerns that the present agitation in China is not, like the Boxer Uprising, a blind and furious reaction against progress; it is rather a sign of progress itself. China is undergoing vital changes. The substitution of modern subjects for the literary examinations, the provision for provincial colleges and schools, the abolition of cruel forms of punishments, the reconstruction of the judicial system, the reorganization of the army and navy, the development of a vernacular press, the extension of railway, telegraph, and postal facilities, the foreign education of Chinese youths—these and other movements that might be mentioned, are of vast import, not only to China, but to the world. It is not surprising that such reforms are stirring the profoundest depths of the Celestial Empire. Reason tells us that a nation representing nearly one-third of the human race cannot undergo vital changes without more or less disturbance—the clash of action and reaction, the breaking up of venerable customs, and, in places, the violence of excitable or lawless men. But the stirrings of life are better than the lethargy of death, appalling though some of its first manifestations are. "China," in the language of the Chinese Minister to the United States, "is determined to get in touch with the modern world, to catch step with the march of progress intellectually, materially, and spiritually." We are concerned for the safety of devoted missionaries, but when we look at the question in its larger relations, we cannot fail to see that the real meaning of the present agitation is that China has awaked. Aye! a new China is emerging.



"The rudiments of empire here  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form."

III. Thirdly, we should press the work more tactfully and more firmly than ever. This is not a time to hesitate, but a time to advance. We cannot leave to the trader and the soldier the work of guiding the Chinese in this supreme hour. The urgent need is for spiritual leadership. The evangelistic and medical work are more needed than ever at this time, but perhaps Christian statesmanship will place the largest emphasis on the development of the Chinese Church and the training of a Chinese ministry. Not only are the Chinese more easily converted by their own countrymen, but the time is coming when the Chinese Church will demand and obtain independence of foreign control, as the Japanese Church is already claiming it. Everything then will depend upon the kind of Chinese who will lead. We can determine that now. Christian statesmanship will take heed. It will give adequate equipment to educational institutions in China, and it will not fail to recognize the significance and the opportunity presented in the present disposition of Chinese young men to seek an education in other lands. Shall we not mold for God these coming leaders of the new China?

IV. Finally, we should not be dismayed, no matter what tumults may yet occur. Christ expressly told His disciples that they should hear of wars and rumors of wars. But He added: "See that ye be not troubled: for all these things must come to pass, but the end is not yet. . . . This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The eternal purpose of God comprehends China as well as Europe and America. He did not create those hundreds of millions of human beings simply to fertilize the soil in which their bodies will decay. He has not preserved China as a nation for nearly half a hundred centuries for nothing. Out of the apparent wreck, the new dispensation will come, is already coming. Frightened men thought that the fall of Rome meant the end of the world, but we can see that it only cleared the way for a better world. Pessimists feared that the violence and blood of the Crusades would ruin civilization, but instead they broke up the stagnation of the Middle Ages and made possible the rise of modern Europe. The faint-hearted said that the Sepoy Mutiny of 1857 and the Syria massacres of 1860 ended all hope of regenerating those countries, but in both they ushered in the most successful era of missions. So in 1900 Christendom was appalled by the horror of the Boxer Uprising. Some were discouraged, because the air was filled with the deafening tumult and the blinding dust and the flying débris. Many lost heart and wanted to sound a retreat because some of God's chosen ones were crushed in the awful rending. But we now see that the

Boxer Uprising was the hammer of God which did in months what would otherwise have taken weary generations. We heard above the wild clamor the new call to utilize the larger opportunity that resulted. And did it not come? Has not the advance since 1900 been greater far than in any preceding half decade since Morrison entered China? So it will be in still larger measure in the coming half decade. What if there are storm clouds in the horizon? When Paul said, "None of these things move me," the things to which he referred would have moved most men for they were "bonds and afflictions." The future was dark, He did not know what things were to befall, except that they were to be grievous. And yet he was conscious of a clear call of God to go forward, to move straight to the place where the troubles were. He did not change his plans or wait until some more favorable time, or seek some safer place, or easier work. Even when his friends "wept sore," and lamented that he was going to his death, he would not swerve an inch. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

So the modern missionary often finds that obstacles are formidable, that difficulties are many, that problems are perplexing, while at times dangers are imminent. The temptation to discouragement is strong. Sometimes as I read the letters which come to me from the more than 400 missionaries with whom I correspond, I am oppressed almost beyond measure by anxiety for them. In our widely extended work, there is always trouble somewhere. And yet I think of Paul, who, in the face of dangers and difficulties equally formidable calmly said, "None of these things move me." I go bound in the Spirit; I hear the voice of God summoning me to go forward; I see the form of my Master walking before me with bleeding feet and anguished face and summoning me to follow in His steps; and I will go and trust Him for all that may come to me.

Shall we not seek to enter more and more into that spirit? Shall we not ascend that spiritual mountain top from whose region of calms we can look down upon the tumults and anxieties of this present world and say with a great peace in our hearts, "None of these things move me," because we are co-workers with God; and if God be with us who can be against us? Let us say to the Churches with no uncertain voice that their great work in the twentieth century is to plan this movement on a scale gigantic in comparison with anything that has yet been done, and to grapple intelligently, generously, and resolutely with the stupendous task of Christianizing China.

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

## SPIRITUAL POWER

FRANK A. KELLER, M.D., CHANG-SHA

### I. THE NEED AND ITS SUPPLY

IN the soul of every earnest child of God, as he comes in contact with the stubborn sinfulness of the world, there must be an ever-increasing longing for some power that will enable him to overcome this awful sin, and so to satisfy the heart of Jesus Christ. Add to the natural sinfulness of man the blinding and degrading influences of thousands of years of superstition and idolatry, and the missionary who faces such a problem finds the longing for power deepened and intensified as he realizes more and more his own utter inability to accomplish any part of that marvelous commission of Jesus Christ's, "Go ye therefore, and make disciples of all the nations."

The work of the missionary is not merely to preach the Gospel; he must fight a battle. Not a battle with men, not a battle with Confucianism, Mohammedanism, Buddhism, or idolatry in any form, but a battle with "the prince of the powers of the air," (Eph. 2:2). "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies." (Eph. 6:12). Our battle, then, is with forces of spirits, and for this battle we must have spiritual power. And fortunate is the warrior who early in the campaign apprehends both the reality and the personality of the spiritual powers against whom he must contend without ceasing.

Great as is the need of power, still greater is the supply. From cover to cover this Book is filled with proofs, both indirect statement, and illustrative fact, of the mighty spiritual power which God has placed at our command. That day on which Moses with Aaron and Hur went up on the mountain top, and Joshua led the hosts of Israel against the Amalekites, what gave Israel the victory? Was it her military training? No, she had none. Was it her superior armament? No, it could hardly have been worse. It was spiritual power, and that alone. For when Moses' hands were held up by his two ministers, Israel prevailed, and when they dropped, Amalek prevailed. Again, it was not by the seven days' marching around



the city, nor by the blowing of the trumpets, that the walls of Jericho were thrown down, but by this same spiritual power. And the power that defeated the armies of Amalek and overthrew the walls of Jericho can also overthrow the walls of idolatry, superstition, and sin and can defeat "the prince of the powers of the air" against whom we fight. On that great day of Pentecost, what enabled men to speak as never before, so that on one day 3,000 turned as one man to Christ? Was it eloquence? Was it learning? No, they who spoke that day were "unlearned and ignorant men;" but they were men who had come under the influence of that "rushing mighty wind," and they had the spiritual power of which we speak.

We may have culture, training, modern methods, and ideal equipments, but unless we have this spiritual power all will be useless. With it, on the strength of Christ's own words, the man of faith will be able to move mountains, and for such an one nothing will be impossible.

## II. WHAT IS THIS SPIRITUAL POWER?

There is a remarkable word in Micah 3:8, "I am full of power." Is that not a wonderful statement for a man to make? "I am full of power, even the Spirit of Jehovah," as the margin of the Standard Version reads. Spiritual power, then, is no less than God Himself. Last Summer at Keswick, the Venerable Archdeacon Madden, in an address on "The Fulness of God," pointed out four steps to this fulness as brought out in that sublime prayer of Paul for the Ephesians. (Eph. 3:14-19). 1. "That He would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man." And of this power he said: "The Holy Spirit gives to you and me new potentialities, new powers, new energies, new gifts, so that we stand forth not in our own strength, but in His. . . . And this strengthening by God's Spirit in the inward man, this baptism that fires and fortifies, is not only for resistance to evil, but that we may go forth conquering and to conquer." 2. "That Christ may dwell in your hearts by faith." 3. "That ye may be strong to know the love of Christ." And, 4, "That ye may be filled unto all the fulness of God." "And the Incarnation," adds the Venerable Archdeacon, "brings this message to you and me, that we can be 'filled unto all the fulness of God.'" Then St. Paul continues, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." God Himself working in us, and through us! God, of whom Jeremiah (32:17) affirms, "Ah Lord Jehovah! . . . there is nothing too hard for thee." As Dr. Stearns of Germantown often says, "There are no difficulties if we remember Genesis 1:1, 'In the beginning God.'" And of this God we are told in 2 Chron. 16:9, "The eyes of Jehovah run to and fro throughout



the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

### III. THE MANIFESTATIONS OF SPIRITUAL POWER

In the next place, let us notice four ways in which this spiritual power works, or manifests itself: (1) By the preached Word; (2) by the active personal life; (3) by silent personal influence; (4) by distant influence, as through prayer. Let me illustrate each point.

(1) A young Chinese Evangelist was preaching the Word. A besotted ex-official happened into the service. He came a second, a third, a fourth time. Though the sermons were most simple, the Word lodged in his heart; he was saved; he grew wonderfully as he studied the Word, and to-day he, too, is an evangelist, the leader of a church composed of those whom God has used him to lead to Christ—God working through the preached Word.

(2) A rough Hu-nan soldier became a Christian. A few months later his wife confessed faith in Jesus and asked for baptism, though she had seldom been able to attend church. When asked how she had come to believe, she replied: "Oh, my husband is so changed; he is so tender, loving, and kind to me and to the children now, and I want the same power in my life"—God working through the active personal life, by love. We often speak of 1 Corinthians 13 as the love chapter; but did you ever think of it as the power chapter? Read it with that thought in mind. All else may fail, but that chapter tells of a power that never fails, and that power is love. In our work in China, there can be no spiritual power without genuine love. If we find ourselves looking down upon the people as our inferiors, instead of loving them as brethren, we will find that we have no spiritual power over them, either to bring them to Christ, or to lead them on to a fuller knowledge of God.

(3) Two years ago, a man, formerly a missionary, went to China and visited an inland station. While there he was escorted by some soldiers in a small boat to a place down the river. They encountered a heavy storm, but at last reached the banks in safety. Some time after one of those soldiers gave his heart to Christ, and he said that the joy and peace on that visitor's face during that storm had shown him that there was a power of which he knew nothing, and had led him to give his heart to God—God working through silent personal influence. His mighty power, wholly apart from word or act, through the holy sweetness of His servant's face brought that soldier to Himself.

(4) A little mission church in Albany, N. Y., felt a deep burden for the work in Chang-sha, China; and so they gave themselves to prayer and prayed on till they had an assurance of an answer. Then they wrote to the missionary and asked what had happened. At that very time the members of the church in Chang-sha had become

burdened about the unevangelized outlying districts, and for a week they gathered daily for prayer to learn of God what He would have them do. Then in a public meeting, twenty-one of them promised to devote time, some one day, some two days, three days, and four days a month, outside of Sundays, to preaching the Gospel to the heathen in the country districts about them—God working through prayer, working mightily over a distance of 13,000 miles.

In each of these four ways we may confidently expect spiritual power—even God in all His fulness—to work through us. And if by contact with us a soul is saved, or a Christian is helped into a higher life, two things are true. (1) Power has gone forth from us. The Holy Spirit has worked from His throne within. And (2) Satan, our personal adversary, has suffered a defeat. There has been a most real conflict, a pitched battle, even though we have been unconscious of it, and another victory recorded for the Lord of Hosts.

#### IV. HINDRANCES TO SPIRITUAL POWER

If spiritual power is so important; and if God is so willing to supply it, why do we not all have it? What things hinder? In the opening session of this Convention Mr. Speer said, "We need from without us a great power." And then he, as well as Mr. Mott in that same session, named some of the hindrances to power. May I suggest that we all read their addresses prayerfully with this thought in mind?

The first great hindrance to spiritual power is sin. Why did that army, so victorious at Jericho, suffer such overwhelming defeat at Ai? Solely because sin had been allowed to come into the camp. The second hindrance is our lack of knowledge of the power at our disposal. Christ said, "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29). May I beg of you, when you return to your college, or to your home, to take your Bible and concordance, and prayerfully consider all that God has to say about power? And then believing what He says and receiving what He offers, go out rejoicing in His strength. The third hindrance is disobedience. Oh, the awful hopelessness of the penalty that God told Israel would surely follow disobedience! "I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain" (Lev. 26:19, 20). Other hindrances we can merely mention and then pass on, namely, selfishness, pride, envy, confidence in our own ability or plans. May God help us to search our hearts to see if these, or other hindrances to spiritual power, lurk in them, and we labor in vain.

#### V. HOW TO OBTAIN SPIRITUAL POWER

But how are we to obtain spiritual power? (1) We must have our lives in line with God's will. There can be no spiritual

power without that. And that is what many must face in this Convention. God's will for lives will be made plain; oh, yield to Him, for the whole life will be weakness, and all work will be as "wood, hay, and stubble" unless this is done.

(2) We must realize our need, working, so far as our own strength is concerned, "in weakness, and in fear, and in much trembling." (1 Cor. 2:3).

(3) We must be truly humble, seeking only the glory of God. "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong" (2 Cor. 12:9, 10).

(4) We must know God. "The people that know their God shall be strong, and do exploits." (Dan. 11:32). The Rev. Prebendary Webb-Peploe said recently: "The true believer has no right to say, 'It is impossible,' for, 'With God all things are possible.' I have known people to say, 'For others this is easy, but for me it is impossible, I have certain infirmities;' and yet there stands Jesus Christ face to face with that man saying, 'My grace is sufficient for thee.' If a man realized his privileges and duties he would say, 'Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.' Cannot I challenge your unbelief, and charge you to put belief into action, and go forth to experience and manifest the mighty power of God in every single detail of life?"

(5) We must abide in Christ. "He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." (John 15:5).

(6) We must feed on God's Word. God has given us this Word with the definite purpose "that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:17). And that is power.

(7) We must be diligent. In spite of the fact that the power is all of God, there is no power for the sluggard. Paul urged Timothy to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." (2 Tim. 2:15). And again: "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." (1 Tim. 4:15). And God, when telling Israel of His infinite strength and inexhaustible resources and of all He was planning to do for them, added, "Yet now be strong, O Zerubbabel, saith Jehovah; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work; for I am with you, saith Jehovah of hosts." (Haggai 2:4).

(8) We must pray. Shall we not, as we realize the spiritual nature of the conflict, the great need of spiritual power, and the blessed possibilities of victory, with new longing and new faith



adopt St. Paul's words as our own: "I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; . . . that ye may . . . know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:14-21).

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## CHINA'S APPEAL TO LIFE

THE REV. HENRY W. LUCE, WEI HSIEN

As you have heard these men and women from their fields of labor speak to you, I wonder if you have felt the force, as I have, of those words that Frederick W. Myers puts in the mouth of the Apostle Paul?

"Oh, could I tell, you surely would believe it!  
Oh, could I only say what I have seen!  
How could I tell, and how could you receive it?  
How, till He leadeth you where I have been?"

As I have heard these missionaries speak of China, I know that their hearts were bursting with the thoughts and words and pictures that they longed to give to you. And yet what do we with this kind of vision, and why are we assembled here to-day? Why, but to make those who have not been to China, under His power, see the things which we have seen?

The facts about China, the facts about other lands, we shall get in the coming days; we ought to think about them and pray about them. But after all, how many facts do we need in order to decide the great question that is facing many of you to-day? Some of those who have decided to go into this work may never have read a missionary book but have only heard a few facts.

Practically half the world has never heard of Jesus, and half of that half is in China. Half the world knows nothing of what Jesus means to the life; half the world has never seen one who loves Jesus; half the world has never been called to follow Him. These simple facts, out of the mass of facts you hear, ought to be enough to bring you to a consideration of where Jesus wants you to put your life.



Then where are the claims for law? Where are the claims of medicine at home? What are the claims for business and of teaching? If you go to China, there will be no client running around here trying to find you, a lawyer. I know that if you go to China as a business man, the American business world is not going to suffer. "But," some one says, "shall we not go into business to help the Chinese to make money for himself, to stimulate trade with the East?" Yes, if God calls you. Some men go into business in the same spirit in which we go to China. We bless God for such men. Yet I know that those very men would say just what one young man did say in a convention like this, "If I had attended such a meeting as this when I was young, I would have gone as a missionary." And you recall those words of Spurgeon, "If God intended you to be a missionary, I should not want you to dwindle down into a king." I do not say that you ought to go as a missionary. If by turning over my hand I could send you forth from this church, as you will go in a few minutes, with the purpose to go, I would not do so; I do not know that you ought to go. I only know that every one must take these simple facts and, with our hearts laid bare before God, ask His help to interpret these facts to our hearts and lives

I wish that I might have time to say more; to tell you of some men whom I have met who gave clear indication that their missing the plan of God hindered their lives. We have in China now a physician who, after twenty years of indecision, finally came out to the field. Twenty years lost on the language, and after all, going. But God is blessing his labors there, even after all these years, and is giving him souls.

Are we afraid of God's will? Fear! Why that is heathenism in our lives. The basis of heathenism is fear. The average Chinese, where we would write "God is love," would write, "God is fear." We who believe that God is love, shall we not act upon that belief and show that we are the Lord's? If there is one fact especially true in our lives, it is that some of us may miss the plan of God for our lives. We ought to pray and hope that we may not miss that plan. In John's Gospel you will find these words, "Other sheep I have, which are not of this fold." He is talking about the other sheep, and then He adds these wonderful words, "Therefore doth my Father love me"—just as if He had never loved Him before—"Therefore doth my Father love me, because I lay down my life." O, may you and I draw down from God that kind of love upon our lives because unreservedly, unflinching, we give our lives!



## INDIA

Signs of Spiritual Awakening

Work for the Women

Medical Opportunities

Educational Work

Mass Movements

Some Statistics and Deductions Therefrom

India's Clamant Appeal





## SIGNS OF SPIRITUAL AWAKENING IN INDIA

THE REV. W. B. ANDERSON, M.A., SIALKOT

SOMETIMES when we think of the conversion of non-Christian lands to Jesus Christ and of the mighty powers that are being brought to bear upon these lands to turn them to our Lord, our thoughts turn to our missionary boards and to the missionaries whom we have sent to labor in those lands. But I wish to-day that we might remember that Jesus Christ Himself has prepared an agency in the world with which he is going to evangelize it, with which he is going to call His own and bind them into one; and that instrument is the Church of Jesus Christ.

When we speak about a spiritual awakening, or revival, or spiritual quickening, in any land, it must be connected with the Church of Jesus Christ. Perhaps some of you have noticed in the daily papers even of America, that there has begun a mighty movement, a great awakening in India. I have been asked to speak for a few minutes on the signs of this spiritual awakening. I wish to mention four of these.

1. One sign, perhaps the first, of the awakening there is this, that some men in the land of India have had a new vision of God. I cannot tell you how fundamental this is beginning to seem to me in all thought of revival in any church in any land, or in the life of any individual. Isaiah was mightily quickened and revived in a day, and the cause was this, that he had a vision of God and then he had a vision of himself and then he had a vision of a great need. To-day over in India, men are having a vision of God. This new vision of God has been growing until a band of men and women throughout the Empire have caught the vision and have been drawn nearer to Him, and their souls have been filled with something of the love of God, and it has meant something that they had not dreamed of before.

One of the foremost missionaries in India went there well equipped with a university education and was a godly man. That man has said of himself, "When I went to India, I went out in the spirit of real sacrifice." I wish the volunteers might remember that it is not enough for a man to come and lay down his life upon the altar of sacrifice for foreign service. There must be something below this, for that man had a further testimony. He said that

Luther Caming took him one day up into his study, and opening his study window, he showed him a land of promise of which he had never thought before. He said that a new hunger came into his soul for God, and that day the new vision of God came. And away in the north of India to-day that man is still living, never having lost that vision, and his name is among the princes who are leading in this great spiritual movement.

2. Another sign of spiritual awakening is the mighty tide of prayer. Perhaps five or six years ago a company of missionaries in South India met together at a hill station, and they decided that the time had come to begin to pray definitely for a mighty revival in the Indian Church. They issued a prayer circular, and every month it came up to us in the north, under the shadow of the Himalayas, and we began to pray. Then it was sent to England and Wales and the States and to Australia, and men began to pray everywhere that the Church of India might have a real quickening. And to-day, as the sun rises on India and later shines on Great Britain and the United States and Australia, I do not believe that there is a single hour that He is not looking down on some one who is definitely praying for a mighty revival in the Indian Church. Two years ago up in the Punjab, two or three missionaries gathered together, and they had such a burden upon their hearts that they said: "It seems to us that the thing to do is to agree together that we are going to set aside at least half an hour a day to pray definitely for an awakening, and that we personally are going to try to interest other people in this movement that they, too, may begin to pray definitely." After three or four months perhaps thirty-five people had joined themselves together in this way, praying definitely at least a half hour a day, that there might be a mighty awakening in the Punjab Church. And after two years, over a hundred people are banded together praying this definite prayer.

3. The third sign of spiritual awakening in India is the great conviction of sin in the Indian Church. Necessarily, when a man has a view of God, he is going to be convicted of sin. When a man is convicted of sin he is going to put sin away. And this is what is going on in the Indian Church to-day. A year ago last August, a company of people came together; two native workers had been praying for three years for a convention, that the evangelists and missionaries might really be baptized with the Spirit of God; and with the burden of India laid upon their hearts, they came together to bring a blessing to the evangelists and their Bible teachers. While they were gathered together, the leaders came together one night in a tent and they began to pray for all those gathered there. Many of those leaders and speakers were so mightily convicted of sin that they were actually brought down upon their faces together there in the dust, crying out to God for conviction of sin and for quickening from God.

In the convention that met in the same place last August were missionaries and native leaders who said that this thing was not according to the Spirit of God, and they came to withstand men who led others to confess their sins and ask for prayer in public. Such tides of prayer went up from that convention as I never have heard before. Our leaders came over there and it seemed that the things done by those men who prayed were beyond their physical strength. Men went together into a little room that had been set apart for prayer and continued there for ten days and ten nights, going out a little while to get something to eat, or for a little fresh air and then coming back again, and all the sleep they got was on the floor of that prayer room. We may call that fanaticism if we will, but to them it meant the burden of India laid definitely upon their hearts and they could not do otherwise. Perhaps the fourth or fifth day of that meeting there came such an awakening as I have never read of before outside of the Acts of the Apostles. An accomplished, well-educated young girl arose and told something about her own life. She asked for prayer for the cleansing of her life, and the whole convention broke down under the burden of that. The Spirit of God swept over that whole assembly, and for days and nights thereafter the sound of prayer and of great rejoicing and thanksgiving went out from the grounds on which that convention was held. On the last morning all seemed to be gathered in little bands, and they followed the roads to their own villages, one band after another, singing their own songs. Finally all had gone but one poor old man who came up to one of the leaders of the convention and he said, "Sahib, every single man has gone away with a blessing, except myself." This leader took the old man aside under a tree and put his arm around his old, ragged form and said, "Well, now, brother, we will just kneel down here and you can have the blessing too." He prayed and the old man was mightily convicted of sin and gave his will over to God. And they said that he went away the happiest man who left the grounds.

4. The fourth sign of a spiritual awakening in India that I wish to notice is the infilling of God's spirit in the Indian Church. Now we can talk about this in different terms. You and I believe that it means this—that a man becomes obedient to God and gives his life over to Him and that God then comes in and possesses his life. That is what is taking place in India. Sometimes this works strange things in a man's life. If we had been present at Pentecost when the Spirit was poured out and men spake in tongues, perhaps some of us believers might have agreed with those who said that they were full of new wine. If we believe in the Acts of the Apostles, if we believe in the mighty things that the Spirit of God has done in men, we have to believe that as He works in the Indian Church and among the Indian people, He is going to work in His own way. There are wonderful things being witnessed over there. Little chil-



dren are being filled with love and with a burden for souls. One of our missionaries writes that as she was going out through the compound, she saw a group of children singing praise to God. She said, "What are you doing, children?" and a little lad said, "Miss Sahib, haven't you heard of the miracle that has been worked out here?" She replied, "What do you mean? What miracle has been wrought here?" He answered, "The Holy Spirit has been up here to-day."

I heard about another missionary who came down to the Presbyterian annual meeting in the Punjab and stated that the thing which he desired was that men would learn to associate their little ones with them in prayer and in praise. He said that the case of a native servant was laid upon the heart of one little boy seven or eight years old, and he came to his parents several times during one day and asked that they might kneel together and pray for that native servant; and it was not long until the native servant was brought to Jesus Christ.

I would like to say one further word in closing, and that is, that the Church in America, and particularly the student volunteers, sustain a peculiar relation to this awakening in India. May God grant that every volunteer who goes out may have this vision of God before he leaves our shores, and that he may not have to live through years of shame and defeat before he finds out that all his preparation in the home land amounts to nothing, unless he has come into the place where he has had the vision of God and the vision of the need of India. It seems to me to resolve itself into this one thing, that if we are really going to do anything for God in missionary work, we are to do it by a mighty passion in our lives. And that is what has come into the Church in India in these days—a mighty passion for God and a mighty passion for lost souls. No man ever did anything great yet who was not empowered and controlled by a mighty passion of some sort, and my prayer all these days here in Nashville is that the volunteers may have such a vision of God that they will see Him as He is, and that their souls may go out in a mighty passion for God; and then that they may see this whole world as it is, and that their hearts may go out in a mighty longing for this lost world. In that way, they may become the link between a lost world and God himself.

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## WORK FOR THE WOMEN OF INDIA

MRS. ALICE MCCLURE, RAWAL PINDI

I WANT to speak to you especially as to the condition of the heathen women. I suppose that when we follow the Lord Jesus



Christ and have given ourselves wholly to Him, we are new creations in Him—that there is neither male nor female, but we are all new in Christ Jesus. Yet there is a sense in which only women can lead women, and this is especially true in India. It seems to me that after we have had a real vision of God and have realized the awfulness of the sin and degradation that has been in our lives and would still be there if it were not for the Lord Jesus Christ, then we have a great compassion for these multitudes who have never known of the Lord Jesus. Think what your life would be if you did not have the Bible; if you had no true idea of God, of His purity and holiness; if you had no church services at all; if you had no pastor who could teach you God's Word; if you had no opportunity of studying the Bible! How would you be able to resist temptation? Yet that is the life of nearly every Hindu and Mohammedan.

I cannot tell you very much about the sin of India, but I wish we might look at it for a little while. The women there are taught so very little and know so little of the great outside world that we might wonder if it were possible for them to know much about sin; and yet in their lives we find sin entrenched. Every human being is given certain faculties of the soul. The Indian women are born with these faculties, but they are so bound by sin that they are not exercised in the right direction; and it takes the power of the Lord Jesus Christ made known through us to accomplish this, and that is what He wants you and me to do.

The women in India have turned their natural affections away from the things that are good and are doing things which are evil and sinful. I want to tell you of three things only. In Calcutta, which is perhaps the wickedest city in India, at the last census taken in 1901, fifteen out of every one hundred women who were over ten years of age returned themselves to the census-taker as disreputable women. That is Calcutta. That is the worst place, perhaps, in India—it has been said to be the worst city. Another fact. Many women in India give themselves in marriage to the gods, which means that they live in the temples as prostitutes—12,000 women in South India in the service of their gods! Girls, women, mothers, think of it! Not only that, but a third thing is true. Fathers and mothers have so lost the sense of right that they will sell their children in marriage to the gods, in order that they may get money to pay a debt or that they may fulfil a vow which they had made—give their little girls from three to five years of age to these women, who bring them up to a life of evil! Only sixteen have thus far been rescued! It is a work which has just been begun. You and I are responsible in a way, perhaps, that we have not yet realized.

But these women who give themselves so actively to sin have the power to love God and that which is good, just as they love that now which is evil. They have the power to put themselves into

active service for God, even as they have been serving Satan; and they have a power to sacrifice, which it seems to me I have never seen equaled. Women will walk miles and miles, from one sacred place to another, even as did Chandra Lila a woman in Orissa who finally found God; for she was seeking for God, and she found Him.

Mr. Bowman, in an article in the "Missionary Review of the World," tells the story of a Hindu woman who was walking along the banks of the Ganges; and as she walked along, she had by her side a little boy some three or four years of age, and in her arms she had a little baby girl a few weeks old—a crying, miserable, weak, wailing little thing. An English officer passed that way and spoke to her, because there was agony written in that woman's face. He said, "What is wrong?" She replied, "The gods are angry with me; they have given me this little baby girl." He passed on, but he came back, drawn, I suppose, by the agony in that woman's face. The woman was there; the baby girl was there; but the boy was not there—the sturdy, strong little fellow of three or four years. And this officer knew what had happened. The boy had been thrown into the river, and he said to her, "Why did you throw the boy in?" She answered, "Could I give less than my best to my god?" Friends, that was a heathen woman. The story shows us the possible power in that woman's life, if she really knew God. She thought a god was something cruel, one who was tyrannical, who demanded for no reason the sacrifice of her best loved one. And we who know God to be so true, so loving, so careful, so tender—can we withhold our very best from Him, be it the life of some loved one, or our own life? All that we have or hope to be, let us give in absolute abandonment to the service of the Lord Jesus Christ. Surely, surely, the restless millions await that light, whose dawning maketh all things new, and Christ also waits. Have we done what we could?

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## MEDICAL OPPORTUNITIES IN INDIA

A. S. WILSON, M.D., MIRAJ

I WISH that it were my lot to say a few words in addition to what Mr. Anderson has told you about the revival in the part of India which he represents, for there is just the same thing going on in Western India to-day. Such scenes are witnessed there to-day as have not been known since Pentecost. I wish that I could tell you what I know about the women of India as I have seen them professionally. But I am to speak to you simply about the physical call which comes to us from that land—the call of the sufferings of that people, the need of medical work there. The medical mission-

ary is, in a very true sense, the representative of Christ who went about preaching the Gospel and healing the sick.

I wish it were possible for me to give you some idea of the amount of human suffering and misery there is in India to-day; but I fear that I cannot do it, for you have seldom been where you could not obtain the services of a good physician in time of need, or even be taken to a hospital, if it were desirable. But there are millions of people in India who have no such resources as that. Shall I tell you of a man who came to our hospital some time ago suffering from a cataract in one eye? He was an intelligent man, well educated, and he wanted to save his eyesight. He employed some of the native doctors to treat the eye, and when he came to us he said that he thought he had had at least twenty-five pounds of medicine put in his eye. That sounded like such a large story that we asked for the particulars, and I think he was about right. It was all to no purpose, however, so that he changed doctors and got a new remedy that was guaranteed. They opened his eye and sifted it full of pounded glass. If you have ever had a cinder in your eye, perhaps you can to some small extent imagine the agonies which that man endured before he came to us. That is not an uncommon case, and frequently when I go into the dispensary in the morning I find there mothers with their little children. They hold them out to me in their arms and say, "Won't you look at this child's eyes?" I say, "Well, mother, what is the matter with the eyes?" "Oh, about two or three weeks ago the child's eyes were red and it cried a little bit and we tried to open them to see what was the matter, but the child made so much fuss we couldn't do anything. Now they have been shut so long that we are afraid there is something the matter; we want you to look and see." I open those eyelids with my fingers; I know what I am going to see. The front part of the eyeball is gone—sloughed away, rotted out just in those few days. A few simple remedies, a little cleanliness at the proper time, would have saved those eyes, but often I have to say to those mothers, "Your child is blind for life." There are many thousands of such little children in India to-day sitting by the side of the road waiting for the coppers which the passer by will fling to them and which they must find by feeling around in the dust. It is a very common practice on the part of the native physicians to apply as a counter-irritant to the surface of the body a material which burns like a red-hot iron; and if you have burned your finger recently, you can imagine how it would hurt to be burned in stripes from the nape of your neck right down to your heels, or to have patterns worked on your body with that fiery material. If you have suffered recently from such a simple ailment as toothache, imagine a land without any dentists or other means to relieve that ache. The tooth must ache in India, until Nature brings its own remedy, and the tooth drops out.

I wish that I could tell you of the sufferings of the women of



India as I see them; I wish that I could tell you about all of the sufferings of the little girls who are victims of that awful practice, child marriage, as they come before me in the hospital; but I cannot tell you these things. I know that I could convince you that there is a tremendous call from that land for everything we can do to relieve physical pain. Do the needs of the land and people call upon us at all? What is done to supply India with physicians and hospitals? The missions are doing a great deal; the government does a great deal; there are government hospitals in the larger towns and cities and dispensaries in the smaller ones. The larger institutions are under the care of Englishmen, but a great deal of the work has to be done by native assistants; and I am sorry to say that there is very little of the milk of human kindness in those natives who are trained in the government hospitals. The result is that these natives do not command the confidence of the people as they should; and they do not, therefore, relieve the amount of human suffering which they otherwise might relieve.

India is as large as the United States east of the Rocky Mountains and contains 300,000,000 people. There are more than half a million villages in that land with, I believe, less than 500 inhabitants each, and there are few large cities. It is a nation of villagers, and you can see how hard it would be for them to go to any of these centrally located hospitals and dispensaries. It is said that not five per cent. of that vast population is within reach of any medical assistance worthy of the name.

There is the call, too, that comes especially to the women of this land from the women of that land. I said I would not speak of the conditions as I saw them; but I must speak a little more fully of the child-widows, and if their physical condition does not appeal to those who are here present, I know of nothing that will. You perhaps know what the condition of the widows in India is. You know that when a woman's husband dies, she is not allowed to marry again. Widowhood there means a life of slavery to those child-widows; they are drudges in the homes of their husbands. The word widow is often a synonym for courtesan. There were 321,470 widows in India in 1901 who were not above fifteen years of age. Do not their physical needs appeal to you? I remember a few years ago, during one of those almost annual epidemics of the bubonic plague which have swept over our mission field again and again, one of the elders of our church came to me one evening and said that he wished I would go and see a certain family. I said, "Who are they?" He replied, "They are people who want to be Christians. When the plague came they went and built themselves a little grass hut outside the village that they might escape from it, but I am afraid that they have got it now." I said, "Yes, I'll go." I had been working all day among the plague victims. He took me outside of the town for some distance and said, "There it is." I



walked forward and stepped over the low thorn hedge toward a little grass hut by a tree, when I saw something which I did not at first recognize. I bent over it, and there was the father of the family, dead from the plague, just as he had fallen to the ground, with his head bent under his body. I left him and passed on to the door of the hut, for there I could see something that was living and could hear the moaning. I knelt down by the side of the figure, and that was the mother of the family. She was delirious. I spoke to her, but she did not know me nor could I make her understand anything. I suppose the poor creature had been looking for water and had crawled out of the hut and lay there. I knew that she could not last very long, but beside her played her little children, one of them four years old and the other two. There she lay in the chill air with scarcely a rag over her. I picked her up in my arms, carried her inside the hut, covered her with everything I could find to keep her warm, and administered some medicine. I knew she could not last and was sorry. I went back to town and found the old pastor of the church and told him about it. He said, "I will go and see what I can do." He took some hot food and a lantern; and he went again the next day at daylight. Then he came back to tell about it. He said, "As I approached that little hut this morning I heard that little girl calling to her mother, 'Mother, mother, wake up; get up, mother, get up!' When I came up to the little door of the hut, the child turned around and stretched out her arms to me, saying, 'Mother won't wake up; I called her and called her, but she won't wake up.'"

Oh, when will the mothers of India wake up; and when will the mothers and sisters and the fathers and the brothers in this favored land wake up? When will you wake up to do all that you can for those poor people for whom Christ died, just as truly as He died for you and me.

Do you remember the story of Paul Du Chaillu, the great African traveler, in the heart of the Dark Continent? On one occasion he told the "old, old story" to a poor slave woman; then he went on his way and forgot all about the incident. He came back a few months later to that town and the slave-traders had just made a raid upon it. In the fight this woman was injured. She sent for him, and he went to see her. As he knelt down beside her, she said, "Tell it again." "Tell what again?" he said. "Oh, tell me that story again!" Then once more he told her the old, old story of Jesus and His love. As he finished it, she said to him, "Is it true?" "Yes," he replied, "it is true." "Do your people believe that?" "Yes, they believe that." "Oh," she said, "tell them to send us that story a little faster."

## EDUCATIONAL WORK IN INDIA

THE REV. W. M. FORREST, FORMERLY OF CALCUTTA

WE SHOULD not attempt to present the claims of evangelistic missionaries versus medical missions, nor of women's work versus men's work, nor of educational work versus any other department of work, because it is one. Just as a well-equipped and successful army needs the various arms of the service—the infantry, the cavalry, the artillery—so a well-equipped mission station needs these various lines of activity. Mission work is both extensive and intensive, and there is a proclamation of the Gospel which belongs to the evangelistic work and is done by the heralds of the cross. The medical missionary is also a herald of the cross; he does certain other kinds of work that will help the Christianizing of the people. An educational missionary may also be an evangelist, but he directs his attention more particularly to teaching as a means toward Christianizing the people. You remember the Master said not only that we were to go out and preach the Gospel to all creatures, but that we were also to teach them to observe all things whatsoever He commands. You see there set forth both the preaching and the teaching functions. I cannot attempt in these few moments to cover all phases of the educational mission work, but I shall rather attempt to speak a few words concerning what we would call the higher education; for, as you know, there is educational work done by the missionaries from the primary on up to the highest grades. Think for a moment, then, of the higher education as an aid to Christianizing a people.

We have in India not only mission colleges, but under the patronage and influence of the English government, which stands everywhere for enlightenment, there are many institutions that we in this country would call state colleges. There are also numerous private colleges that conform to the standard set by the government, and these are affiliated with the Imperial universities that we find at Calcutta, Bombay, Madras, and Lahore. Something of the magnitude of this educational work you may appreciate, when I tell you that the university of Calcutta alone examines every year about 13,000 students. This work of education, whether it is done in private colleges, or by Hindus, or in the Presidency colleges, or in mission colleges, does a great deal toward preparing the way for the Lord in the hearts of the people of India. For you know that

our English language is a Christian language, and in the colleges of India teaching is done by means of English, all examinations are passed in these Imperial universities in English, and only through preparing for these examinations can any one in India secure a degree. And so in the teaching of English—this English of ours that has been under the influence of Jesus Christ for so many years—there is exerted upon the minds and the lives of the young men of India a vast amount of Christian influence. Then, too, our science, our philosophy, our law, our medicine, all this has been under the influence of Christian thought and life, under the influence of a Christian civilization. In India the people are very religious; formerly all the education was practically what you might call religious. If they were taught law, it was sacred law; if they were taught anything that would pass for medicine, it belonged to their sacred lore; and if they had anything in the way of philosophy, it was a part of their religion. In the teaching of these old systems, their religion was upheld and taught.

Now in our country we separate, in thought at least, between what we would call distinctly religious and what belongs to these other departments. In India it is as though a single arch were built up, and here on one side they have their conceptions of history, of philosophy, of law, of medicine, and on the other side they have their ideas of God and religious practices and beliefs; but it is all their religion. If you have an arch and batter down one side of it, you know what becomes of the other half; and so it happens in India. Under the influence of education, the old belief is being very largely destroyed in the minds of thousands of educated people, chiefly the young men. So you understand that in this way undermining the old faith or destroying their belief, the teaching in the higher institutions is doing a great deal.

Think for a moment what this means. We have Christian colleges, wherein is given positive Christian teaching along with this negative work of undermining and destroying; and add to that the presence in these colleges of godly men and women who are there as missionary teachers. You see that there goes into the lives and hearts of hundreds of young men gathered in the best mission colleges a positive Christian force, the teaching of Christ by precept and example. I wish we might all realize how wonderfully important it is to reach and seize for Jesus Christ the vast army of young men in India who are being educated.

And so I would have you think not alone of the Christianizing force of education, but I would have you consider the importance and necessity of direct Christian work among these masses of educated Hindus and Mohammedans. For after all it is the thinkers who do the thinking, and the leaders who lead in any country; and while an educated man has a great influence in a land like this, he has far greater influence in a land like India, where the gulf be-



tween the college graduate and the common people is so immeasurably greater than it is in this country. Just recently there has been organized in India a new National Missionary Society that is trying to reach out and civilize and save what they estimate at 100,000,000 people out of the reach of the missionary force there. Where are they looking for their workers? Why, to the educators and the educated men. As India is awakened more and more to the responsibilities confronting her and gives herself to the evangelization of her three hundred millions, more and more will we appreciate the immense importance of Christianizing the young men in the great educational centers through preaching the Gospel to them while they are receiving their education.

I would leave with you a closing picture that I saw just after reaching Calcutta some years ago—a picture that will convey to you something of the responsibility, the power, the enthusiasm, and the devotion that may be manifested in the lives of these educated men when reached and touched by the finger of Christ. I found shelter in the Young Men's Christian Association building in the city of Calcutta. In a part of that building were a number of native students, one of whom had become a Christian, and seven years before had endured great persecution. He had had his wife and little child taken from him, and had seen them no more; he had been driven with curses from his house by his own father and mother; he had endured derision and persecution through all these years and yet had held steadily on, educating himself, preaching the Gospel, looking to a larger work. At last body and mind had begun to weaken and to totter under the strain, until one night I was awakened, and heard that he, altogether beside himself, was out in the compound raving, and when we went out he was down on his knees. We looked upon him in the uncertain light, a sad, pathetic, white-robed figure. We saw him beating his head upon the earth and said, "Is it possible that in his frenzy he has gone back to the worship of the old-time god?" For this is the manner of the heathen. Drawing closer, we saw him lifting his clasped hands to the darkening heaven, and then he raised up his tear-stained face and broke out in a great and lamentable cry, "I have made Jesus King, I have made Jesus King!" And there in the darkness of midnight, at the heart of the great city, in the inexpressible darkness of heathenism, was a man who, amidst the wreck and loss of all things, including that of reason, was as true in his heart and soul to Christ as is the needle to the pole. When we gather into the fold of Christ the many educated men of India and give to them a fervor such as that, it will mean the hastening of the Kingdom of our Lord. Men and women, we need to realize here and now that Jesus must be made King in our hearts first, that we may go and show to others the way.



## MASS MOVEMENTS IN INDIA

THE REV. H. F. LAFLAMME, COCANADA

WE ARE here this afternoon for a very practical purpose, so I am going to tell you what we are here for first. If I had an hour and a half to speak, I would leave this till the last; but as I have not, let me say that our object is to get the young life of our colleges linked up with the needs of this great work in India. We could conveniently and very comfortably turn this audience into India, and in a short time we would not find you at all; you would be lost, so great is the need. But you would be lost only in the sense of that Scripture which says, "Except a grain of wheat fall into the earth and die, it abideth by itself alone." Your presence there will mean a great deal to these mass movements. You are needed to evangelize.

But quite as important as the missionary's work of evangelizing is that of his work as a pastor, overseer, or bishop of the churches into which the new converts are formed. For instance, on my field there are two churches, one a Telugu church of 200 members, the other an English church of fifty members, the only one of the kind in the two missions. Our Akidu missionary has eleven churches with a membership of 2,100 to care for. To prevent filling the churches with baptized "heathen," the missionary must generally be present at the examination of candidates and supervise their admission. In the formation of new churches on a New Testament basis, his presence and counsel are essential in developing the three indispensable characteristics of a perfect church, self-support, the whole duty of Christian stewardship, and self-government. The latter includes church organization, officering, discipline and direction, and self-propagation. Self-propagation means individual work for individuals, mass family movements toward Christ, evangelistic or revival meetings within the church, Sunday-school effort, and home mission and other denominational activities. In all of these the impulse and example of the missionary are most important. The care of all the churches is ever upon him. To eradicate caste and to reconcile the factions ever springing therefrom, to lead to a deep conviction of sin—an experience rarely powerful in the native Christian, to strengthen the sources of spiritual life against lust—the prevailing weakness of the people,

and to inspire the pastors with a sense of responsibility and leadership are his chief care. Individual visitation is one of his great opportunities. Last year I was able to make 140 pastoral calls, and also engaged in conversation on spiritual themes with 300 individuals. That is the relation of the missionary to the large numbers of people who are coming into the mission churches in India to-day.

There are in India proper, not including Burma, two great storm-centers of spiritual revival that for years past have been under the care of missionaries. One is in the Telugu country, from which I come, and where for eighteen years I have been laboring. You all know the general outline of the history of the American Baptist Missionary Union's work there. For about thirty-five years they labored on a fruitless field, gathering into the membership of their church about 183 members. They were three times on the eve of giving up that work, when the Holy Spirit of the living God came down among them, and at the end of seventy years of Baptist mission history the American and Canadian Telugu Missions have this inspiring statistical exhibition, which manifests, only as statistics can manifest, this great work; 68,400 communicants in the churches; 152 missionaries; fifty-one stations; 1,873 native agents; 197 native churches; 693 Sunday-schools, and 1,185 rupees contributions last year to their home mission work, outside of the local self-support which has been developed there. This means an increase in the last five years of twenty-three missionaries, ten stations, 209 agents, eighteen churches, and 8,654 converts or communicants, 164 Sunday-schools, and 792 rupees in the annual contributions to home missions. They have given 4,500 rupees to the support of their home mission work in India. The increase in the number of theological students is represented by one hundred per cent., and they have established among the very first of the native Christians in India a distinctly foreign mission work, sending out one of their men to Natal in South Africa, where his first convert was a condemned murderer, baptized one day and hanged the next. I tell our Baptist people that we have some very strange beginnings in our church history and our church life; and it represents the almighty power of the Gospel of Jesus Christ to redeem and re-create men.

The other storm-center is represented by the Methodist Episcopal Church in the Northwest provinces. I am not so familiar with this work, but in the year 1901 they had 58,509 communicants. The adult baptisms in the year 1900 numbered 5,250, and the baptisms in the ten years between 1890 and 1900 were 21,522. The calls from both of these fields are very urgent for men. The American Baptist Telugu missionaries are calling for twenty-five reinforcements, at once, for that work.

While these are the two great storm-centers in India, all over India a revival power is at work so that in twenty different places

there are wonderful revivals in progress. I shall mention only two of these. One is up in the Khasi Hills among the Welsh Calvinistic Methodists. There a great Welsh revival is taking place, a revival tidal wave by which there have been swept into the churches of that mission during the last five months about 2,000 new members. I should like to dwell upon the wonderful and miraculous manifestation of power in that Khasi revival. It stirred in the hearts of all the Christian people of India a mighty beginning of a desire that a similar visitation might be granted unto them.

The other revival is in connection with the work of that most remarkable woman of the age in India—and I question whether we have a greater woman in America—the Pundita Ramabai. A revival came in 1904, and during four months of that year all the unconverted inmates of her home at Mutsti were brought to a saving knowledge of the Lord Jesus Christ. The inmates—girls, caste widows, and orphans—numbered 1,500 in all, and now they began to pray for others. She sent out a circular letter, a copy of which I have in my hand, to 3,500 different missionaries engaged in work in India, asking them for names of persons for whom they wished prayer, the preachers or moulvies among the Mohammedans, the kohens, or priests, among the Jews, and the priests in the Syrian Christian churches. From all the spiritual leaders of India she received 10,000 names in response to that appeal; and her girls are regularly organized into praying bands, and they are lifting these 10,000 individuals by name up to God in prayer.

They gave her, a short time ago, an opportunity to speak on the platform at that wonderful Keswick Convention in England. She had just five minutes. Pundita Ramabai said that she made the most of her five minutes. She asked those Christian people at Keswick to join with her in prayer that God would give to India 100,000 native Christian men and 100,000 native Christian women, anointed by God with the Holy Spirit and prepared by Him to carry the Gospel to the lowest places in India. Do you understand the drift of that desire? Do you understand what is involved in that to you? How much of education, of preparation, of direction, of control, God is calling upon you and upon me to exercise among these 200,000 native agents who are to be raised up in answer to the prayer of that godly woman and those associated with her! God is calling you to them.

Just one other word. We have in India 60,000,000 people who are Animists. They are the very lowest of the low, so low that only one woman out of 10,121 of that class of people knows how to read. And the men are almost as ignorant. These people are practically without any religion at all; they hold to the grossest sort of superstition. They are ready to be gathered in. O for the power that will gather them into Christ!

Our missionary conference which assembled four years ago



at Madras issued an appeal calling upon the Christian Churches of Christendom to send out a sufficient number of men and women that we might have one male missionary, single or married, and one single lady to each 50,000 of the population of India. We already have over 1,600 male missionaries there. That means that we should have for India 4,300 men, married and single, and 4,400 single ladies, making an immediate total force of about 11,700 missionaries, which should be thrust into that field to carry this great struggle on to a triumphant issue. Think of it! In parts of Bengal the missionaries stand, one ordained missionary to a million heathen. In other parts, one man, the only ordained missionary laboring for the Lord Jesus Christ among two millions. We cannot possibly exaggerate, or possibly overstate the need; we cannot possibly be too intense in our pleading with the people who sit at ease in Zion to rise and come out to the help of God against the mighty. It is going to be taken up later, but just to give you an idea of the extent of the revival that is taking place in India, I have here a handful of clippings, from one Christian weekly newspaper only, giving accounts of that blessed revival that is springing up all over India. It was one of the great regrets I had in leaving India a few months ago, that I was leaving when it was just commencing. It is a great triumph of the Lord Jesus Christ that is calling you to India.

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## SOME STATISTICS AND DEDUCTIONS THEREFROM

PROFESSOR WILLIAM I. CHAMBERLAIN, PH.D., FORMERLY OF VELLORE

IT SEEMS to me, after our consideration and conference this afternoon with regard to the various forms of Christian activity in India, that the question will naturally arise, What has the result been on the native Christian community? It might be well for me to give you a few figures and facts as to the present status of the native Church in India, in order to show you how it has actually responded in some very material directions to the efforts put forth by enlightened men and women who have labored in India for about 200 years. I refer just at this moment to the census of India, which was recently taken by the government as a result of careful preparation. The census of 1901 is an encyclopedia, not only of statistics, but of ethnology. It includes a striking collection of statistics as to conditions in the native Christian Church of India.

A few facts from this census in regard to the native Church illustrate the fact that it is finding itself. The population of India is very nearly three hundred millions, and it has been found by the last census that the growth of the general population of India for



the last decade is about two and a half per cent., while the growth of the native Protestant Christian population during the last decade is nearly fifty-one per cent., or twenty-one times the growth of the general population. It may be interesting to know that the growth in the Province of Madras, where there is the largest Christian—Roman, Syrian, and Protestant—population, more than half of all India, has been twenty-two per cent. during the last decade; in Punjab it has grown twenty-three per cent.; in Bengal, in which is located the Imperial city of India, forty-five per cent.; in the Central Provinces 100 per cent.; and in Assam 115 per cent.

We might eliminate these last three, as they are upon the basis of comparatively small beginnings; but the others mentioned—Madras, twenty-two per cent.; Punjab, twenty-three per cent.; Bengal, forty-five per cent.—may be fairly considered, as well as the fact that the increase of Christians of every denomination in the last decade in all India is twenty-eight per cent., or ten and a half times that of the general increase in population.

Just one more set of statistics with regard to the question of literacy. In this matter, of those who may be said to be educated, twelve per cent. are Hindus, fifteen per cent. are Mohammedans, and thirty per cent. are Christians. These are striking figures that have come to us as the result of the government census, gathered under the most careful supervision, for the ten years, 1891-1901.

The general conclusion, then, is that in every hundred people who live in India there is one Christian man. One Christian man in a hundred might seem an infinitesimally small factor, but when we remember the motives that govern and influence these men—men with definite ideas, with deep religious convictions, fixed moral principles, well-defined ideals of conduct—they count for very much more than single units in a hundred. What deduction do we draw from a native Church thus growing and finding itself? There are five deductions that are true with regard to this growth in the Indian Church.

1. One is that the Christian community in India is no longer a negligible quantity. It is a distinct and positive revolt, a rebellion against the old order of things. It is an ethnological wedge in the life of India, as was declared by the greatest Indian Viceroy in modern times, who was speaking of the Christian community. We believe it is even more than that; it is a religious wedge.

2. The second deduction that we draw is that this Christian community is exercising an influence upon the present social conditions which is increasing daily and quite out of proportion to its numbers. This we cannot stop to illustrate. Those who have been in India know how strikingly influential are the strong Christian men in the Presidency cities.

3. Another deduction is that these conditions have arisen, not out of unusual or temporary conditions, but that they are usual

and permanent conditions. Therefore the promise is for increased acceleration in years to come. It was my duty, a short time since, to gather statistics for South India for the last year, and I found them entirely confirmatory of the progress made in the previous decade.

4. A fourth deduction: The native Christian community in India, now finding itself, is the only community in India that has its ideals in front of it. It is perfectly true there are some small sections of Indian Christians where caste distinctions prevail to some small degree, and that where the recruits have been gathered from the lower classes they stand at the very threshold of civilization. But it may be said of the Christian community as a whole in India that it is emancipated from the domination of the caste principle, and that it enjoys a freedom from artificial social restraints far beyond that attained by the most advanced sections of the Mohammedan and Hindu communities in India to-day. It is certainly true that Christianity is a constant impulse to integrity, honesty, and purity of life, from the absence of which the Hindus and Mohammedans suffer so much.

5. One more deduction is this: These ideals of the native Christian community in India are not ideals of thought alone, but of conduct and of character.

On the banks of the great river that bears the commerce of the Imperial city of India to the sea there is a small and inconspicuous cemetery, and in one corner of this cemetery is a small and inconspicuous monument. It is the gravestone of William Carey, and these are the words upon this simple monument:

"A wretched, poor, and helpless worm,  
On Thy kind arms I fall."

On one side of this cemetery is a college, a memorial of William Carey. In the historic library of that college at Serampore, on the 25th of December, 1905, there were gathered together representatives of the various provinces of India to form the first indigenous National Missionary Society of India and one of the first in Christian Missions. Two hundred years after Ziegenbalg began his work in India, 100 years after Henry Martyn, 100 years after Samuel J. Mills and his companions gave birth to definite missionary activity in America, we have in India a Society which places upon the Indian Christian Church the burden of evangelizing India, not with foreign funds, but with Indian men, Indian money, and Indian management; a society which is to reach out to all the unevangelized portions of India in its activity. Let me read to you a few of the shining sentences of the call issued by these Indian Christians who have come to a realization of their responsibility. This is the call which has just been sent out. It was drawn up in the library of

William Carey, and was finally adopted in a pagoda in which Henry Martyn lived:

"In the unoccupied fields of India it is estimated by missionary agencies that there will be fully one hundred millions of people who cannot hear the Gospel message in this generation. The resources of Europe and America, in men and money, are taxed to the utmost now. For some years we have heard the oft-repeated cry from missionary boards that there is a deficit in men and money. This being the case, we are sure you will feel with us that the time has come when the Indian Christian Church should rise to her responsibilities; for the evangelizing of this land of India is ours. And we whom God has called out of this land to be His own are in a peculiar way responsible to God for the souls of our countrymen. The command to go and preach the Gospel to every creature is as binding upon the Indians as upon the Europeans. If we do not His bidding, and rise to this opportunity and fulfil our responsibilities in this matter, we cannot longer enjoy the blessings of God."

And so the call continues. This society is not to take the place of missionary agencies now at work in India, but it is the Orient joining hands with the Occident, and laying hold of India. In the little garden spot in Lucknow there is an epitaph to Henry Lawrence:

"Here lies Henry Lawrence, who tried to do his duty."

If we try to do our duty with regard to this great portion of the world, three hundred millions, shall we be separated from personal participation in bringing about the happy time of its entire conversion to Christianity?

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## INDIA'S CLAMANT APPEAL

THE REV. HENRY J. SCUDDER, MADANAPALLE

IT SCARCELY seems necessary to give any further call in behalf of India to you who are assembled here, and through you to the Churches throughout Canada and this great land. It seems to me that India has been giving its clamant call in powerful tones this afternoon. The women of India, uneducated, cruelly treated, under the bondage of sin and superstition, calling with no uncertain sound to every sister in this land; the twenty-three millions of poor widows of that great land of India have been calling. The great mass of one hundred millions of those who do not hear the Gospel of Jesus Christ have been calling so powerfully to you. And it seems to me that God's Spirit must have been speaking to every one here. As I have thought of India to-day, I wish that I might multiply



my life by a thousandfold that I might go back and help win souls to Jesus Christ. About sixty millions of the depressed classes of India are calling to you to come and gather them in—without religion, waiting to be led to the cross of Christ. Three hundred millions are living in India to-day, only one million of whom are Protestant Christians.

What! Discouraging, you say? Did you ever see a discouraged missionary from India? We who are laboring there realize that God is preparing the Empire for such a mighty triumph as will astonish the Christian world. It needs but the sickle of the reaper. I want to voice the desires of 4,000 missionaries in India this afternoon, in addition to the call of India itself. I wish to read to you the views of representatives of the missionaries in all India, as expressed in a call which was drawn up at the Decennial Conference in 1902. Mr. J. Campbell White and Dr. Chamberlain were on the committee; for days they labored, and the Conference, after mature deliberation, sent forth this appeal to the churches. The appeal comes to you, and through you to all the churches of our land. "Although modern missionaries have been at work in India for more than a century, the fact remains that the number of foreign missionaries at present engaged in the work in these lands is not only wholly inadequate to enable them to avail themselves of the opportunities that press upon them, but also far below what the resources of the Christian Church can well afford to maintain." That we all know to be a fact. America could very easily spare thousands of its pastors, and still there would be a pastor for every thousand people of the United States. "We fully recognize that the greater part of this work of evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Christian workers and to supervise and direct their work, there will, for many years to come, be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers. It is the opinion of sober, thoughtful, and zealous men that, in order to carry on thoroughly the work now in hand and to enter the most obviously open doors which God has set before the Church in India, the missionary staff of the country should be at least doubled in the next ten years."

What does this call mean? It means that the missionaries laboring in that Empire feel that India needs 9,000 missionaries at once—12,000 in all, not including the wives of missionaries. As I looked over the Auditorium this morning, with its nearly 5,000 delegates, I wished in my heart that God would move the churches to send out double that number in the next ten years to India. Oh, what a triumph of the Gospel there would be! Those



sixty millions of the depressed classes would be gathered in; hundreds of high-caste people would be won; and Mohammedans would be attacked as they never had been before.

The second part of my subject is an answer to this question: "What is required in the way of leadership from the outside?" The native Church has developed wonderfully. Yet leadership is needed in India as in no country of all the world. The people need leadership in all forms of work, especially in evangelistic effort. The native Church does not feel the responsibility toward its own country that it should. How many years it has taken to impress upon the Church in America and in Europe a sense of the necessity for preaching the Gospel to every creature! The same burden which has come in the last twenty years upon our country must be passed on through missionaries to the Indian Church. Now everybody knows that the Hindus lack initiative; that is one of their great weaknesses. They need guides to help them to develop their work and to win India for Jesus Christ. For example, take the national missionary organization, of which Dr. Chamberlain has spoken. That organization originated in the heart and in the mind and in the prayers and in the thought of that devoted servant of God, George S. Eddy. I think often how, under an old tree on a mountain height, we met, day after day, in prayer for the awakening of India, only a few months ago. For hours Mr. Eddy worked over the details of the organization, and finally imparted the plans and suggestions to that tower of strength in the Indian Church, Mr. V. S. Azariah, who adopted the ideas and communicated them to others, and so the movement was launched upon India with great *éclat*. A little initiative, a little prayer, a little perspective, has brought about this wonderful achievement. So leadership is required also in the educational work, in the medical work, in the women's work.

I want to add a word as to the leadership that is needed in congregational work. Through this wonderful revival all over India, God is gathering in more and more converts into the Indian Church. How is a Church to be developed out of the quagmire of Hinduism and the awful, degraded moral conditions of India? Christian missionaries, co-operating with the Indian Church, have the responsibility of building up for Jesus Christ a Church without spot, or wrinkle, or any such thing. The responsibility is tremendous. The responsibility of caring for the great mass of members who are coming in, of whom Mr. Laflamme spoke, keeping unworthy ones out of the organization and helping them to develop the Church along their own lines, is most important.

As Miss Eva Swift has well said: "The Christians of India have stepped but a little way out of their past; they have not the perspective and zeal to enable them to establish, without aid, their own civil and religious institutions." The missionary, consequently,

is called upon to take account of the training and life of the whole community and carefully and tactfully to guide it in new paths of social and church life, to understand the sociological and civic conditions, as well as to work intelligently for right relations and intelligent ideals.

I want to close with a few words of Bishop Thoburn. They are taken from a book which he has written, and which is soon to be published. He writes in regard to India: "The time is auspicious, and the missionaries of India should not lose a day or an hour in sounding the trumpet for a great forward movement. Nothing in all history, nothing since the Day of Pentecost, has been equal to the present opportunity. India is not the most important section of the globe, but it presents a field most ripe for the sickle of the missionary reaper."

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## QUESTIONS

Q. What are some of the ways of reaching the people of India? A. The way in which we ordinarily reach them is to go into their homes and begin conversation in almost any way. I have a little girl, and they usually ask at once if you are married, and then they ask if you have any children. I tell them about my little girl and begin to question them about their children, and find out oftentimes that they are sending their boys to the mission school. The conversation passes naturally from that to deeper things. We find out in their own homes how they live and the power that their caste has upon them. It does not take very long to get into religious conversation, because they are most intensely religious. Their thoughts are so much along the line of their own religion that they think it is a very natural thing for you to talk about it; not that they are in any sense good men and women, but they are Mohammedans and Hindus, first of all. If you ask a man who he is, he will say that he is a Hindu, or a Mohammedan, not giving his own name.

Q. Are they antagonistic at all? A. That depends upon the family. Some of them are antagonistic. I went into the home of a Mohammedan woman who began at once to read her Koran and would not give me a chance to say anything for three-quarters of an hour, and then I could only say a few words, and afterward went away. Some are simply indifferent.

Q. Do they mourn its loss, when they kill a child? A. I do not know. I have never myself met with a woman who had sacrificed her child in that way. But the women who lose their children by death mourn a great deal; whether it is from the heart or not, is another question.

Q. Are the Mohammedans more antagonistic than the Hin-

Q. Among the women I find it so; the Mohammedan women seem to be better informed than the Hindu women. Of course, experiences will differ. I have found more Mohammedan women who know how to read than Hindus.

Q. What special training should a person have who expects to go as a missionary to India? Do you think that he should have a thorough education? A. I think it should be a most thorough education, if it is possible, although the greatest need is for men and women filled with the Holy Spirit. Without the Spirit no man can work successfully, although he may have all the training that it is possible to give him. Yet the mind should be thoroughly trained, if it is possible.

Q. What about the persecutions of native Christians? A. There is a great deal of persecution, and more still of opposition. I have known women who became intensely interested, and when I have gone back, perhaps after visiting them three or four times, I could no longer see them. I called to see one woman who afterward had a dream. In it I was talking to her of Christ, and was dressed as they are, with jewels on my arms and in my nose and in my ears—beautiful, she thought. She said, "In my dream you were talking about your Christ." The next time I called she informed me that she had told her husband. When I went again she was out. I went back again, and she was just going out, but would not come in again. An old woman who was in the house told me that her husband would not allow her to read any more.

Q. In our college the volunteers have a course of lectures on different subjects connected with medical work. Do you think that it is a good idea to have perhaps an hour on some such subjects? A. There is no useful information that you can acquire on any topic that will be out of place on the mission field. If one is going to the field to engage in medical work, however, he cannot have too good an education here. If there is one place more than another where a little knowledge is a dangerous thing, it is in the practice of medicine.

Q. I think the audience would like to know why they treat the widows so badly in India. A. Because it is believed that a woman's husband does not die except as a punishment for some sin that she has committed—not perhaps in this life, but it may be in some life hundreds of years before. You know they have 8,400,000 lives to live, according to their theory of transmigration, before they obtain salvation.

Q. How many widows are there in India? A. In 1901 there were 15,696 under five years of age, 321,470 under fifteen years of age—25,891,936 altogether.

Q. Is there any special line of study that you would recommend for the medical field? A. No; get the best general education you possibly can in medicine, because you have no one to refer



anything to, no one to consult, no specialist to whom you can send any of your cases; you must do everything that is done.

Q. Is a theological training essential for a medical missionary in India? A. There is no good knowledge that you can get that will not be useful, and yet a theological training I myself do not think necessary. First of all, a physician should be a Christian, with a zeal for souls.

Q. Have the English no medical schools in India? A. They have medical schools at Calcutta, Madras, Bombay, Colombo, Agra, and Vizagapatam.

Q. Are there many students? A. There are a great many native students in those schools. They are not, however, Christian men. Their work leaves a great deal to be desired, as it is not thorough and their motives are usually very mercenary.

Q. Do many students return to heathenism after graduating from Christian colleges? A. Very many of them, though the tendency is for them to lose vital faith in their old religion; and hence there is the more need of such Christian work as will save them from going out to conform outwardly and hypocritically to the old religion while they have no heart in it.

Q. Is it difficult for educated Americans to get positions in the state colleges and universities of India? A. Of course, being affiliated with England, naturally in those positions Englishmen are found. There are quite a number of English teachers and instructors, usually directing native assistants.

Q. Is it not true that in these Presidency colleges and universities a spirit of higher criticism is creeping in much more than in any other kind of institution? A. I should hardly say that the higher criticism is making much of an inroad into those Presidency colleges, for the reason that there is no theological teaching there of any kind. If you mean by your question that these educated men are occasionally getting hold of European writings, such, for instance, as you find in the *Encyclopædia Britannica*, and using them in attacks upon Christianity, I should say that sometimes that occurs.

Q. Can you tell us in a few words about the Woman's College at Lucknow? A. I spent some time in that college, holding meetings among the girls, and I shall never forget those days. As I presented Christ to them, a number came out openly and confessed Christ. A splendid educational work is being done there, but, better still, it is being used as a mighty instrument for evangelization among the girls.

Q. Is the Young Women's Christian Association doing any work along those lines? A. Yes, it is to a considerable extent.



## JAPAN AND KOREA

The Influence of Christianity in Japan

Present Conditions Favorable and Unfavorable to Missionary Work in Japan

Reaching Japanese Women

The Importance of Japan's Homes

Work of the American Bible Society in Japan

The Opportunity for Teachers in Japanese Government Schools

The Unique Importance of Japan as a Mission Field To-day

The Essential for Korea's Uplifting

Woman's Work in Korea

Korean Opportunities and Needs



## THE INFLUENCE OF CHRISTIANITY IN JAPAN

THE REV. HENRY B. PRICE, KOBE

THE effects of Christianity in Japan cannot be estimated simply by the number of Christians that may be reported in the annual statistics to the home boards. Japan has been brought more favorably under Christian influences than perhaps any other Oriental or heathen country. As a result, the institutions that have come down from ancient times have been largely modified and changed by Christian influences which permeate to a certain extent the social, the commercial, and the political life of European and American countries. Consequent upon this, great changes have taken place in Japan in the last fifty years. As the result, the edicts against Christianity have disappeared; torture, which was permissible at one time, has passed away, and the Mikado has given to his people a constitution which guarantees to them almost as much religious liberty as you enjoy in this favored land of America. In addition, the Christian Sabbath is recognized as a legal holiday, when the faithful servant of God in Japan can go to his Father's house and meet his Father face to face without any fear as to his position, so far as the government and law are concerned.

But perhaps one of the most important of these indirect results is the work of the Red Cross Society, which has introduced into that nation a work that in old times hardly existed. If you compare the late war with Japanese internal warfare of ancient times the change has been tremendous. And this Society stands simply for the teachings of the Second Commandment of our Lord and Savior Jesus Christ, who commanded us to love our neighbors, to love our enemies, to do good to those that despitefully use us and persecute us, and to pray for them before our Father's throne.

Take one illustration of the spirit of the Red Cross Society. In the battle beyond the Ya-lu River in North Korea, a Japanese private brought in a Russian private who was wounded. He was unable to get him to lie down at all. The Japanese lay down and made signs that he wanted the Russian to lie down by his side. There under the influence of the Red Cross these men who had engaged in deadly struggle lay side by side. And here is another instance of this Red Cross Society principle. A Japanese major was captured as a spy, and he was told, as all spies are, that he would be put to

death. Putting his hand into his pocket he pulled out a roll of money and said to the Russian officer: "I have long been a Christian but never before had an opportunity to do a real Christian act. Following the teachings of my Master and Savior, I wish to give this money to the Red Cross Society of the Russian Army." Then, suffering the death of a spy, he went to meet his Savior.

Before coming to the more direct results of Christian work in Japan, I would mention as an indirect result of Christian work there the attitude of the Japanese general public toward Christians, which has wonderfully changed. Dr. Gulick has stated that the change which has taken place in Japan's attitude toward Christianity in the last thirty-five years has never been equaled in any other nation. It is true that the same change came to the Roman Empire, but in that case it took 300 years to accomplish the same change in the attitude of the general public toward Christianity which has taken place in Japan in the last thirty-five or forty years.

Another indirect result of this work, one which shows how the example of Christian living and influence has radiated from the Christian men and women of that land, is found in the most conservative department of the Japanese government, the Educational Department. That department a few years ago would not allow private institutions to teach religion, if they wished to enjoy certain privileges. Now they grant Christian schools the right to teach Christianity and at the same time give to them, if they wish, all the privileges that the government schools of that great Empire possess.

Another important result is the wonderfully changed attitude of the Military Department toward Christianity. In former years the Christian soldier was under suspicion lest in time of great national danger he might prove traitor to his country; but during the late war the Christian private, the Christian sailor, the Christian officer, the Christian admiral, has proved beyond the shadow of a doubt that the Christian Japanese soldier in whose heart has come that feeling of universal love toward mankind, faced his enemy as a true son of Japan and possessed the Japanese spirit in such a degree as to win the approval of all in high positions of authority. To-day Christianity has won its way into the hearts of that people through the late war, as perhaps it could not have won it in any other way.

One or two examples of that may be seen in the fact that all the hospitals were thrown wide open; and the soldiers, as they came back wounded and sick and dying, enjoyed the privilege of having the Christian teacher to sit by their bedside and whisper to them in their dying moments the love of the Heavenly Father and the Savior's tender mercy toward them. It may be that many a poor wounded boy or young man who was unable to profess his faith before the people had a vision of the Father's face and passed on into the other world with hope and faith in Jesus Christ.

Another indirect result of the Christian work there has been



the change of attitude of the Imperial household toward Christianity. That strange, mysterious influence which has radiated from the Christian churches has even affected the throne of this Empire, and the Emperor is giving his tens of thousands to Christian institutions, either to help the poor orphan, or the Association work in the army. To me this is the most significant fact in the change that has taken place in Japan in recent years. As you all know, the Japanese nation for 1,500 years historically, and for 2,500 years according to their tradition, have looked upon the Imperial House as divine. Around the Imperial family a halo of divinity was cast; but now a great change has come. In place of the tradition of the divine ancestry of the Imperial family, is a higher and nobler tradition, perhaps, which will enable the Imperial family to rule that land in the future for the welfare and happiness of the people, as they have ruled it in the past. To me, this is one of the greatest changes which has taken place there in modern times. I know of nothing that will be more helpful to our cause than for the Imperial family to show its approval and sympathy toward Christianity, by giving its money freely for Christian institutions.

But there are other facts that we must mention, the direct results without which all these just mentioned would have no permanent influence. We find there that the Christian Church has been established by all the great denominational families in such a manner that we may reasonably expect them to continue to work in that land. All the little differences in denominational groups have disappeared, and you have there the Methodist, Baptist, Presbyterian, and Episcopal bodies united in such a manner that with God's help and with the sympathetic prayer and assistance of Christian people in this country they will go on until they will be able in God's own time to assume all the responsibilities of Christianizing their own people. Indeed, that Empire may perhaps pass on to China the Gospel of Light and live and die for the cause of Christ, as they lived and died under the banner of the Sunrise Kingdom in the late war.

One other great result of Christian work which I must mention in closing is this, that the Japanese churches to-day have realized, perhaps for the first time, that upon them rests the responsibility for the Christianizing of Japan. The spirit of independence and self-support that has come upon that people in the last year or two is prophetic of great and good things for the future. No Church in America can permanently assume responsibility for carrying on the work in the foreign field, and the sooner the churches there realize that the better for them. And so to-day there is a great deal being done in the way of self-support, and the Japanese are taking up the great burden of Christianizing their own people. When that spirit has saturated the hearts of all Christians, as it is beginning to do, then we will see the finishing of the great work which the Master has begun.

Time prevents my saying more. These points are suggestive of the results which are taking place, and others who follow will fill out the list, perhaps, and give you a clearer idea of the tremendous and wonderful changes which are taking place there. May they lead you to see that the Christian missionary and the Japanese Christians are enthusiastic in their belief that Japan will become a Christian nation.

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## PRESENT CONDITIONS FAVORABLE AND UNFAVORABLE TO MISSIONARY WORK IN JAPAN

THE REV. HENRY TOPPING, TOKYO

THE difficulties that confront the missionary, whether favorable or unfavorable, in my experience are largely psychological. The attitude of the people—the mental attitude—is a thing that decides our success or failure with them, and while I do not agree with the words that we have read in Kipling, “Now, the East is East and the West is West, and the twain shall never meet,” I realize that the first great difficulty to be overcome when we attempt mission work is the natural prejudice against a foreigner and his religion.

I think a greater difficulty that might be mentioned in connection with this one is the obstacles that arise from political conditions. There has been a wonderful series of political changes in Japan, as the preceding speaker has said, and in most of them we have won our successes. Some may be under the impression that the Japanese mind is *per se* opposed to foreigners and to a foreign religion; but if we read the history of Japan we will see that until about 300 years ago the Japanese had relations with other nations and were entirely free and open. It is only since the sixteenth century, after foreign missionaries had come among them with the Christian religion, that they closed their gates, not only to the religion of Christ, but to all foreign intercourse. So I would say that it is not necessarily true that we should find in the Oriental mind opposition to our religion. Japanese history, and the Japanese hospitality toward the Roman missions disprove that conception on our part. We are as likely to be suspicious toward them as they are toward us.

Judging from my own observation, the continuation of the unjust treatment of the Japanese by foreigners has been in the last decade one of the chief difficulties that we have had to meet. Perhaps you do not know that the treaties forced upon Japan by America and other nations in consequence of the enforced opening of its gates continued until six years ago in Japan; and that although

Japan had been assured that when she adopted Western civilization she would be admitted into fellowship and fraternal relations with Western nations—having adopted these types of civilization and having asked for revised treaties on an equitable basis—she was surprised to be refused again and again, for no good reason except that it was not profitable for the European nations and America to grant her these revised treaties. My experience is that every time after a Japanese has been sent to Europe or America to beg for the revision of treaties, and the request was refused, we missionaries found a very strong reaction against our work. So I will say again that the difficulties we have faced have been largely caused by our own governments rather than by the supposed and alleged Oriental opposition to our religion.

There is a new Japan, as there were and continue to be remnants of an old Japan. The new Japan was begun by the missionaries some thirty-six years ago, when in the promulgation of his charter oath the Emperor proposed, in spite of the previous policies of the utter exclusion of all foreigners, to seek wisdom and strength for Japan from all nations. His people were not prepared for such a liberal attitude, but so far as they could receive this new principle, they have followed its leading; and so we see that it is the most liberal statesmen of Japan that are the foremost ones to favor Christianity, or especially Western civilization. At the present time we see Marquis Ito, Count Okuma, and other statesmen, favoring the adoption of Christianity. Their concern is largely with the rising generation that are coming up into new wealth without any moral restraints; for their sake, the Emperor and all his advisors are agitating the matter.

It is a great pleasure to feel that our difficulties are vanishing because the mind of the people is open toward us, and that the liberal constitution and the trend of affairs in Japan are against the suspicion of foreigners; also that they are assuming a liberal attitude toward Western learning and all that goes with it, including our religion. I want to bring you in just a word a concrete illustration of what I have seen. Here is the picture of a family with whom we have come into contact. I will not be able to tell the whole story, but I want to bring out this point. This woman brought her children to our kindergarten, and insisted upon the best training for them; but fearing that we would in some way gain an ulterior influence over them, she brought them every day and came for them in the evening. Coming to our home, we were hopeful that she was becoming interested. We did not understand her. Her mind was filled with suspicion of us, and for two years we had her on our list of inquirers, and I was asking her from time to time if she did not want to be a Christian. She would always reply, "I don't understand it." We learned the truth in the case, namely, that she did not understand why we were there, and what profit it



was to us to be working so with her children and to take so much interest in all that concerned her. After two years she had not been converted; our great revival came, and we felt sure that the Spirit of God would reach her heart. The Spirit did touch her heart, bringing the revelation of a religion of love, something entirely unknown to her. Like all the revelations of God to His children, it melted her heart, and she was filled with repentance for her sins. Then she went everywhere telling the people that Christianity's wonderful truth is the truth of Christian love; and so we found that she was brought to us not by arguments, not by our work, but because the Spirit of God came into her heart, showing Christ's love; that we were not there for profit, but to teach her for love's sake. I believe that our difficulties will disappear in proportion as we are able to show the Japanese this one principle, and that Christ is able to satisfy the Oriental mind as fully as He does that of the West.

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## REACHING JAPANESE WOMEN

MRS. HARRIET GULICK CLARK, MIYAZAKI

FROM the earliest days the women of Japan have been held in physical, intellectual, and spiritual bondage. Physically, their long, flowing sleeves and close-fitting garments, that admit of no long step, and garments that have to be held tight have bound them so they have no real liberty of action. Intellectually, they have not been educated as the boys have been. Spiritually, they have been bound by the teachings of Buddha and Confucius. I wish I could go into details and tell you what a bondage that is, but I cannot.

To-day the woman of Japan is being liberated. The school girl is putting on the divided kilt skirt, ideal in its beauty of contour and grace and ease of motion. The American shoe is supplanting the sandal, the pointed sleeve has taken the place of the cumbersome long sleeve, and the girl of to-day plays lawn tennis, basketball, and swings in the high swing with as much freedom and ease as the American girl. Spiritually, Japan is being liberated, but in what way? In two respects. She has come into the same intellectual liberty which the young men have and which is causing them to be, as Marquis Ito says, "the peril of the kingdom." The rising irreligious manhood of Japan is the danger of Japan to-day, and what of the rising irreligious womanhood? It is more dangerous than the rising irreligious manhood. And woman is stepping also into the atmosphere of Christian liberty, where she is taught that she does not need to be born again any more times than her brother does in order to enter the Kingdom of Heaven. Buddha, you know,



teaches that woman must suffer many rebirths, and finally be born as a man, before it is possible for her to enter Nirvana. Christianity has but one birth into the Kingdom for man and woman alike.

What power is bringing this about? The Christian women of Japan and the Christian missionaries there have been more of a power in this direction than in any other. The government schools are raising up irreligious womanhood. The Christian schools are raising up Christian womanhood; and the single women missionaries who have gone to Japan are the ones who have taught in these schools, who have toured among women as far as possible, and who have taught them through the beautiful example of earnest, noble, strong, true Christian lives, what woman can be without a husband—that she does not need to be married in order to be worth something in the world. Paul taught that it was better to live alone if one is to do the best work for the Master. His idea apparently was that man and woman alike would have their affections less divided, and their time and strength would be more free for the Master's service if living alone. Our experience—excuse me for being personal for a moment—has been that “two are better than one,” and that if to the two little ones come into the home the influence is multiplied a hundredfold. In our province, the Island of Kiushiu, we have stayed alone for fourteen years, being, until recently, the only missionaries there. The house was built in foreign style, and the whole eastern part of the province has come to see it and the people living in it. We have kept house for several years, and the first year we registered only those who came for the first time; there were 17,000 people. All through these years, I think there were not more than five days when there were not some people there; and to every one who came the Gospel was spoken as much as he had time to hear or we had time to speak.

And what is the result? The whole province knows us and, in a measure, loves us. They are not all Christians, by any means. I am here to-day to see about two young women that I have been asking for for several years, and have not gotten to come to us to aid in evangelizing a province as large as New Jersey, with no women's work done in it practically, except the little bit I could do in the home. The men have come to the churches, but the women have been hard to get at.

But I want to say a word about how Japan to-day is leading China. You who have come here show your interest in Japan, and Japan to-day is influencing China in all departments; in the military and the intellectual spheres she is displacing other foreigners and putting Japanese in their places. A great many of the newspapers in China are edited by Japanese, and what Japan is in the next ten or fifteen years will influence China for the next fifty years. The women of Japan are the foundation of the nation, and we must have the mothers as Christians. But if we are going to make Japan a

power in the Orient—in China, in Korea, in Siam, and by influence all over India—we must win Japan for Christ in the next ten or fifteen years, and we must win the boys in order to do that. The young men and women with whom you will come in contact will be those who have passed the most strenuous examinations in their own schools in Japan. They sift them, not because they are not capable of learning, but because the schools and colleges are crowded beyond all possible accommodation. And so the very pick of the men are there being educated, and they are the educators with whom you will compete. You must be bright and must have put on the armor of God. I need not take time to say that you will need the sword of the Spirit, the shield of faith, the helmet of salvation, and have your feet shod with the preparation of the Gospel of peace. And you must be men of prayer and of spiritual power, or else you will meet with the same condemnation which a good many of the older missionaries are meeting in Japan. They say, "O yes, you do it pretty well, but not quite as it ought to be done by the men who come to Japan." The Japanese are saying that to us, and we must meet their requirements, if we wish to influence Japan and win China.

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## THE IMPORTANCE OF JAPAN'S HOMES

MISS FANNY E. GRISWOLD, MAEBASHI

I WANT to speak a few words about the importance of work for the home in Japan. Last fall my attention was called to an article in the "Hibbert Journal," entitled "Is the Moral Supremacy of Christendom in Danger?" and the attitude which the writer took was that the moral successes that Japan has gained in the last war are due to Buddhism. While we all know that Japan owes a great deal in the past to Buddhism, I think we also know that her present successes are due in very large part to the direct work of missions and to the Christian civilization that is pouring into Japan. Yet it seems to me that she has put on this civilization like a beautiful dress; and I know many Japanese who have told me that Japan is the only country that has Christian civilization and is not Christian.

As I go in and out among the Japanese homes that thought grows on me. There are many things about the homes that are beautiful, but there is a great deal of incompleteness, a great deal of sin and misery; and the thing that Japan needs most is the Christian home. When I think of my own home, and when I see the homes of others here, and compare them with some of the homes of Japan, there is a great contrast. We know that it is a fundamental principle of ethics that the state cannot rise any higher than

its homes; and if we want to save Japan we must save the homes; and the Japanese wish their home life improved. They know that it is not what it ought to be, and I have more requests, while traveling about the country, to speak on the home than on almost any topic. The Japanese have read or heard about the English home and the American home, and they think that we know the secret of it. Perhaps they have been in missionary homes, and have seen how different they are from their own. As they wish to know about the subject, that makes a very good opportunity to teach Jesus Christ as the foundation of the home.

There are a great many ways to bring about the establishment of the Christian home in Japan, and the first way, I think, is by teaching the girls. In Japan we have splendid government schools for girls. The government spends more money and can give better facilities than we missionaries, and in many respects they are better than our schools. But they are not Christian schools, and if we want to have Christian homes in the future, we must educate girls as Christians who shall be the founders of those homes. In Japan there is a great call for teachers for those schools; and in doing work of that kind a young lady multiplies her life many times, because all those girls will go out to be centers of Christian influence. If they do not have homes of their own, they will teach other girls how to have homes.

There is another aid in this direction, training women who shall spend their lives in building up the Christian home; but we have called a long time for ladies to do that work—it is work an angel might covet to do—and we cannot find any one willing to undertake it.

Then there is the kindergarten. We need ladies who shall be kindergarten training teachers. I think you can hardly realize how important the kindergarten is in Japan. The little children go home from it to influence the whole household, for it is true there that "a little child shall lead them."

Again, there is the evangelistic work in which a woman may engage. That means that she may travel about, visiting Christian workers and encouraging the girls who graduate from Christian schools; but we are having difficulty in carrying out this work for want of help. A lady may travel through Japan from north to south all alone, and not meet with any inconvenience. She will be treated as well, or better, than she would be treated in her own country. She can do any form of work for which she is fitted, and find an open door everywhere.

There are other forms of work that may be mentioned. The Young Men's Christian Association has been so successful in Japan, especially in the late war, that the Young Women's Christian Association is making a fine start there. Then there is the Women's Christian Temperance Union work, which reaches the homes in a



very important way. I think that if America and England were to do no more for Japan, if they should cease work there from to-day, still Christianity will spread in Japan; and I think that in the end Japan would become Christian. It does not depend wholly on us, but I think that it is our privilege to work in Japan and bring in a spiritual Christianity. We have higher ideals concerning what the home ought to be than the Japanese have, and if we can introduce these ideals into the Empire, it is a good work, and we can do no better than that.

Mrs. Clark has spoken about the people who are needed in Japan. Anyone who desires to see the same form of Christianity that he observes in America transplanted in Japan, and who will feel grieved if that form does not materialize, is not the man to come to Japan. We want the man and the woman who rejoice in what the Spirit of God does, whatever form it may take. It was only a few days ago that I had a letter from Japan concerning church unity. I was very much interested, and that work of God has stirred my very soul. I hope that some of you who are willing to co-operate with the Japanese, who will approach the work in a friendly spirit, who are willing to work hard, and sometimes to seem not to work at all, and who are willing at all times to work with the Japanese, and even under them—you are the ones whom we want in Japan.

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## WORK OF THE AMERICAN BIBLE SOCIETY IN JAPAN

THE REV. JOHN FOX, D.D., NEW YORK

I AM very happy indeed to bear my testimony, but will be very brief, because I think all of us here want to hear from the missionaries. You know that there has always been a very extensive desire for the Scriptures in Japan, but perhaps there never was such an opportunity as now. It is worth while to remember that one of the early converts was a Japanese military official, who found a little Bible floating in the water in the harbor of Nagasaki, as he was patrolling around the English war vessels to keep any one from landing contrary to the orders of the government. Though he was not able to read it, his curiosity was aroused, and he found a Dutch interpreter who could make it plain. He soon received the message of the book, and afterward that man and his family came to Dr. Verbeck and were baptized. That was simply one case of the bread cast on the waters. It is an old Bible Society story.

I think you will be interested if I tell what has been done in reaching the soldiers. These women in Japan have done wonderful work for them; they have sent comfort bags by the tens of thou-



sands into the camps of the soldiers. These bags contained all the little necessities that the soldier boy wants in camp, together with the Gospel of Luke. I have a letter here from a vice-admiral in the Japanese navy, addressed to Rev. Henry Loomis, our agent in Yokohama, which I will read. "Dear Sir: I beg to thank you for the gift of Bibles for the Japanese navy. I have given orders to have them at once sent to the seat of war." These books were sent on the warships and to the army, and so from the sands of Manchuria to the warships in Port Arthur harbor the Gospel message was carried without any missionary. Here is a letter from one of the soldiers, which tells its own story. It is addressed to the Bible House in Yokohama. "Dear Sirs: I beg to thank you for the kind visit, and present of a New Testament, made by a member of your Society yesterday. On my way to China, while waiting in the harbor of Osaka, I found a copy of the book and read it again and again. I was severely wounded in the battle of Nan Shan, one bullet piercing my abdomen. I prayed with all my heart and then began to recover. I was taken to this hospital to undergo medical treatment here. The object of my writing to you is to ask you to admit me into your holy Society." I could tell you of another case, though I do not have the letter. A young Japanese had both his eyes shot out in his first battle, and in despair he was going to kill himself at once. Someone saved him from that sin, and he was carried to a hospital, where his eyes were opened to the light of the Word; and it is one of the sights of that hospital to see that blind man preaching Christ as the light of the world to his own comrades. We have circulated during the last ten years over a million copies of the Scriptures in Japan—just our own Society—and then there are the British and Scotch Bible Societies. I am happy to bear this testimony, and hope you young people will not forget our work. Some of you may not be called to be missionaries, but you may be colporteurs. I should like to have a good number of workers to go out.

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## THE OPPORTUNITY FOR TEACHERS IN JAPANESE GOVERNMENT SCHOOLS

MR. V. W. HELM, M.A., TOKYO

I WISH to speak very briefly on one single opportunity that has come in connection with the student work of the Association in Japan in the government schools. The young men's work began about eighteen years ago, when it was desired to have foreign teachers in the government schools, and the missionaries sent a request to Mr. Moody, at Northfield, that teachers might be sent from

the United States. Mr. Moody turned the request over to Mr. R. C. Morse, of the International Committee. As a result, fourteen teachers were sent out. Then came the reaction, that period of self-sufficiency, during which most of the teachers from foreign nations were dismissed.

There has come a righting of things within the last six years, and now no Japanese scholar is regarded as competent to teach English, no matter how well versed he may be in it. Just as in the best American universities we have a Frenchman for the head of the French department, and a German at the head of the German department, so there came the desire for foreign teachers. There had been some very sad experiences in some of the government schools through the picking up of "beach-combers"—stranded tourists—the idea being that anyone born in England or America could teach English. In many cases, from the immoral lives of the teachers, it was worse than having no teacher at all; and when, four years ago, the Minister of Education decided to remodel the government schools, it was recommended that they should secure foreign teachers of English. Accordingly, he came to Mr. Miller, of the American Legation, and said, "Do you think, if we should ask for young men to teach in our schools, we could find an adequate supply?" Mr. Miller consulted with Mr. Fisher and myself, as secretaries of the Association, and we assured him that there were a large number of young men whose hearts were yearning to come out to Japan, and we undoubtedly could secure teachers who, from the standpoint of ability and character, could fill these places satisfactorily. Three men came out first, then half a dozen; and to make the story short, we have twenty-one government school positions filled by Young Men's Christian Association teachers, all Christian men, graduates of Canadian and American colleges and universities. Some of them are volunteers; and while in the classroom they have no opportunity for religious instruction, yet in their own homes, in Bible classes, and the like, they have every opportunity possible given to them for working with the students. Last year almost a thousand students were enrolled in the Bible classes conducted by these twenty-one teachers, a great arm of the Christian service in Japan.

These Bible classes are not forced on the students. Six of the twenty-one teachers have English Bible classes for the Japanese teachers in the schools. They meet in the homes of the teachers. I received only the other day a letter from one of these young men who last year had 300 of his own pupils in Bible classes, to whom he teaches English and the Bible. I was in his home last October, on my way from Manchuria, and had the privilege of helping organize a Young Men's Christian Association with thirty-six members, six of them active. All six had become Christians in the three months that that man had been there. In order to become associate

members they had to sign the pledge to give up tobacco, wine, and immorality. I received a letter day before yesterday that twenty more young men in that school had been led to Jesus Christ by that one teacher.

We are looking for men of the right stamp—strong physically and intellectually and spiritually. We are not going to have a very large increase in the number of teachers immediately, because the stringent financial conditions incident to the war will permit of no large expansion in the Educational Department. We have two or three positions open from time to time, and we expect within three or four years that there will be a considerable number of places open. Mrs. Clark has truly said that Japan is a nation where the students will be either the peril of the country or its salvation. We invite you to enter this open door in Japan.

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## THE UNIQUE IMPORTANCE OF JAPAN AS A MISSION FIELD TO-DAY

MR. R. S. MILLER, TOKYO

THERE are three or four facts that seem to me to explain the unique importance of Japan as a mission field to-day, some of which have been already mentioned by preceding speakers, and which I will do little more than allude to.

The first reason why Japan is of strategic importance to-day is the fact that the average educated man there is a man without religion. The old religions are losing their hold upon the educated classes, and the new is making slow but sure progress. They have reduced Shintoism—the old, indigenous religion—to but little more than a form of court ceremonial; with all its shrines, and with all its multitudinous priests, it is of but little force in the religious life of the people to-day. Confucianism, which for centuries has molded Japanese character, and which has for its groundwork the teachings of Bushido, is, I regret to say, passing away. I have heard the older men repeatedly say that the type of manhood which was developed by Confucianism and by Bushido, to their regret, is fast passing away. Buddhism, the national religion of Japan, has left the high estate of her noble philosophy and, by lending herself to the superstition of the people, has to a large extent lost her hold on the educated classes. We find then, as regards the old faiths, that Japan is practically without a religion. As to Christianity, I suppose the facts and statistics are too familiar to you to need repeating. The largest estimate I know of to-day for the number of Christians, including the Greek, Roman, and Protestant Chris-

tians in Japan, is 200,000. Multiply that, if you will, by five to get the Christian community, Christian constituency, and you have about one million out of forty-five or six millions of people. Christianity is slowly but surely winning its way.

A second reason why Japan is important to-day as a strategic center is that now, as never before, there is an open door. Owing to the great religious revival that swept over the country in the past years, and to the practical work during the recent war done in various ways by the Bible Societies, the Young Men's Christian Associations, the Red Cross, and other societies, the heart of the Japanese people is opened as never before to Christianity. We have succeeded, I am sure, in driving a wedge into the very heart of the Japanese nation by the work which has been done for her army. They have been quick to draw that conclusion. They have seen that the motive behind all the sacrifice which has been made by Christians for the Japanese army has been the love of Christ.

One other reason, and the last which I will mention, is the position which Japan holds as regards Korea and China. That only needs to be stated. I will not attempt to demonstrate the influence which Japan is bound to exert on the Orient. I will only point out that trade is not the only thing that follows the flag. The ideals and the institutions of Japan are bound to affect the whole continent of Asia; and if we get at the spirit which pervades the institutions of Japan, I think we can see that ethically they are very largely Christian. The Prime Minister, in a recent interview, stated that the educational system was from the West. It is true of her constitution, which guarantees freedom of religious belief, freedom of person, freedom of property, and freedom of speech. It is true of her courts of law and her codes of laws. But if Japan, who is bound to exercise an influence upon the East, whose institutions are so far Christian, is thoroughly Christianized, she will exert a more powerful influence upon the East because those forces which are Christian are strengthened. That is to my mind the great reason why to-day Japan is such a strategic position. If we are to meet the opportunity, if we are to make the influence what it should be, we will strengthen all these powers which go to build up Christian institutions in that Empire.



## THE ESSENTIAL FOR KOREA'S UPLIFTING

THE REV. W. B. HUNT, PYENG YANG

SOME missionaries are said to have very long faces. The only reason why missionaries should have long faces is the fact that they are continually seeing sin, as we do not see it here in the home land. Day after day we see it clearly and distinctly—godlessness, sin. It is sin that keeps you and me from obeying Jesus Christ. It is sin that makes the heathen world black.

Only twenty-two years ago that little country of Korea was in a midnight blackness that kept out even the starlight. To-day the darkness is broken, and the dawn, with its little streaks of light, has come. Yes, the Sun of Righteousness has come to Korea; but it only shows us more clearly the clouds.

I will not speak this afternoon for Korea any more than for Japan, or China, or the rest of the world. I come to bear testimony of that which I have seen of God's power to change men and bring them out of darkness into light. We who have had an education believe that education is a necessity. I believe in it, but it is not the essential. The essential thing in our characters, and in the character of any man, is Jesus Christ. From what I have seen in Korea, I know this to be a fact. Now we have Jesus Christ; they have Him not. This is the reason for our obeying the command, "Go ye into all the world." That call and that command are enforced by the character and the success of your missionaries in Korea. Glance for a moment at this little map of the northwestern part of Korea. You see the little red crosses, each one of which denotes a regular meeting place or church in that part of Korea, the work of the last eleven or twelve years. Friends, the way to evangelize the world is to evangelize the world. Education must follow, but evangelization is what the Lord commanded, and that is the supreme business of the Church. But do not think for a moment that I am calling now for professional preachers. It is for witnesses of Jesus Christ. The best education that you can get is none too much, but it is nevertheless most essential that we be known as men who are endued with the power of Jesus Christ. It will enable us to do the little things to help the men who are in the greatest need.

As to the character and success of that work, let me give one

illustration to clinch the fact that God can use any man. We had a fisherman, not like Peter a natural born leader, always ready and quick to come forward, but a man who was typical of that poor Korean people, that ignorant and degenerate people. Yet this man without the least idea of leadership a few years ago came to be a believer in Jesus Christ. I met him just about eight years since for the first time. That man, by his belief in Jesus Christ, has risen from being a man who did not know the alphabet, from being a man of no influence in his community, to being respected by several churches in the small towns of several circuits, and his word in the councils of the Church is always listened to. He has come to be a man who can interpret the Word of God, not eloquently, but in such a way that it commands respect.

The character of the work in Korea is this: We do not have there an educated Church, as you use the phrase; but we do have a Church educated in the Word of God and in the doing thereof. You know that education is of value to just the extent that we use that education, or that it impels us to do some great good for others. That Church to-day in the northwestern part of Korea is able to transform, not only individuals here and there, not only to raise up leaders for North Korea, but it is raising up a people which just now, by Japan's taking from that nation its government, and possibly, in the future, its land, so that the people must be scattered, may be used to help solve the Eastern problem.

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## WOMAN'S WORK IN KOREA

MISS LULU E. FREY, SEOUL

EXCEPT for the unparalleled opportunity and the easy access which we have to the hearts and the homes of the people in Korea, I do not know that woman's work presents any phase that is peculiar to that land.

You all know just what the condition of woman is in non-Christian lands. Women's work in Korea appeals to us because of woman's great need. She receives no welcome at birth, and no love in life, and she has no hope in death. The birth of a girl baby is cause for mourning; and if she survives the neglect of her babyhood she is either sold, or given in marriage at a very early age, or perhaps she is sent to her prospective mother-in-law's house to be trained. Her work there is little less than that of a slave. Her place in life is supposed to be that of the cook, of the one who sews, or does any of the household duties. She is always at the command of the father, or the brother, or the husband, to do whatever they

bid her do. She is never taught like her brothers; in fact, she is taught that she has not the power to learn. So she remains in ignorance. She has nothing to think about all day long except the household duties, or perhaps the gossip she may hear from neighbors. Her life is spent largely within the walls of the house where she lives and works day by day, for in Korea we have the seclusion of women. She has no hope for the future; she has no knowledge of Christ. She grows very, very tired of this narrow life, and it is not an uncommon thing at all for her to commit suicide in some way, either by drowning or by taking opium, or by some other means, in order to end the misery of this loveless life which she has led.

Now, while the work appeals to us because of the great need of Korean women, it also attracts and holds us because of the transforming power which we see manifested to meet the Korean woman's need. She finds that she has a soul, a soul so precious that One died to save her. She finds that she has a mind and that she can learn even as the men can. Though she may be fifty or sixty years old, she learns to read, and thus she can understand what God's will is concerning her. She finds, too, that she incurs persecution for Christ's sake, and with these persecutions she finds she can be victorious through Him. She finds that she has a Friend in sorrow.

I would like to give you one illustration that comes to me. As I was going along a country road one day, I saw a woman going along with a hoe, and behind her was a man with a burden on his back; and this burden, as we drew closer, we saw to be the form of a baby. It was wrapped up according to the custom. They climbed the hill and put the burden on the ground, and the mother threw herself upon the dead form of the child and cried out her broken heart, while the father began to dig the grave. We tried to comfort her the best we could, but her grief seemed too deep, and she did not understand that Christ was the only one who could comfort her. The following Sunday I saw in our meeting one of our women who had been a Christian only about six months, a woman who had been told by her neighbors that if she became a Christian a very dangerous spirit would haunt her and bring calamity to her. She did not falter, but by and by her only child, a little girl, whom she dearly loved, was taken from her. This Sunday, as she stood with the tears streaming down her face, she told how the beautiful little girl had died, but that she did not grieve so much, because, as she said, "I am going to meet her there with Jesus." I could not but think of that other woman whom I saw heart-broken on the mountain-side just a few days before.

The transforming power of Christ is not only evident in the heart life, but it goes out into the life of the family. In some cases whole families in Korea have been brought to Christ, and in such cases it makes a great difference in the family life and in the atti-

tude of the men toward the women. They have learned to look to the foreign teacher and to copy him in his way of treating the wife and the children, and the missionary's home becomes a model.

I must speak a word concerning the methods used to reach these women. We have in our churches a place where the women can sit unobserved during the services. In some churches they have a curtain down the center, and the women sit on one side and the men on the other. Sometimes the building is in the form of an L, and the women sit in one part, with the men in the other. For the evangelistic work we have Christian Bible women who go into the homes and carry the message with them. Then there is our dispensary work, where women come for the healing of the body and learn to know of Christ, the Great Physician. The native Christians, with the love of Christ in their hearts, carry the message into the homes and to their friends and neighbors. Often inquirers come to our homes and ask the way of salvation. This suggests that the printed page is not to be despised, because in a great many cases souls are brought to a knowledge of Christ through that agency. This in turn suggests the great problem that confronts us now, namely, the education of the women. They are hungry and thirsty for knowledge. As soon as the knowledge of Christ comes into their hearts they wish to know right away how to read the Bible. The majority of them cannot read at all. To this end we have day schools for the little children and Bible classes for the training of those whom we wish to become workers. For the great mass of women who want to learn, classes are organized, and once or twice a year in the large centers, these are held, and the women come to them from remote places. One woman came 273 miles that she might study, walking all the way, and carrying on her back the rice which she intended to eat while there. Some mothers come with their babies on their backs. You can understand from this how eager they are to learn and what obstacles they overcome.

The work in Korea has been called the miracle of modern missions. Two decades ago the work was organized and the seed sown has brought forth so marvelously that to-day we are embarrassed by success. Every worker in Korea—north, south, east, and west—is singing the reapers' song. Yet there are in Korea countless fields of this ripened grain still ungarnered, and I have been wondering as I have looked into your faces—just as was said by the missionary from Japan—who is to be responsible for these ungarnered fields.



## KOREAN OPPORTUNITIES AND NEEDS

THE REV. W. B. SWEARER, SEOUL

THE opportunities and needs of Korea are great. First, let me mention the opportunities.

1. The people number twelve millions, scattered over a territory about the size of Pennsylvania and New York and evenly distributed over the land, not in large centers, but in small villages. The people are therefore very easy to reach, and we are not confronted with great municipal difficulties. Again, I want you to notice the Koreans are but one people speaking one language from north to south, from east to west. A preacher can speak in the same tongue, be understood, and do effective work in any part of the land.

2. In the second place, there is entire freedom in religious matters throughout Korea, with no official interdiction.

3. In the third place, unlike Japan we have no infidel literature. Not a page of such literature has yet been scattered in Korea, while there has been a great amount of Christian literature supplied. Twenty years ago there was no such literature; now there are 120 books and tracts and the New Testament has been translated.

4. In the next place, we notice that the religions of Korea are dead. Confucianism, ancestor worship, Buddhism, worship of spirits, and other great religions are dead. Sometimes when we recall the words—

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime,"

we think that the "wrecks" are the wrecks of nations which have crumbled before the eternal cross; but I like to think of them as the wrecks of the great religions of antiquity which have been unable to withstand the power of the cross. All over Korea are these wrecks; wrecks of Buddhism are scattered in the valleys, and temples are crumbling into dust. I entered one of these temples and inquired its history, and they told me that at one time 10,000 monks worshiped Buddha before its shrines; now there are less than a hundred, and all about in that territory Christian churches are springing up, and the people have the love of Christ Jesus shining in their souls. Confucianism and ancestor worship from China are foreign to that

people. They are weak and unable to satisfy the hearts of these people. An old man came to me and said: "For many years I have sought light. For twenty years I have journeyed. I went into Buddhist temples and cried, 'O Buddha, give me light and rest,' and there was no answer. I went down before my ancestors' graves and cried, 'O great departed spirits, give me light and peace,' and there was no answer. I cried to the great spirits in water and air, in land, in the trees and mountains, and there was no answer, and now you have come and you have preached to me Christ Jesus and now I have light and peace, and all is at rest. Soon you will go to your native land, and I will go to the Heavenly Kingdom." Surely the cross of Christ is being influential in the lives of these people. Spirit worship is falling before Christianity, like rotten trees before a great storm.

Korea without religion waits for the Christian religion, calls for Christ Jesus, and is receiving Christ Jesus; but how insufficient is the force we have in the field to win this land for Christ Jesus! The call to you is seen in the opportunity, in the openmindedness of the people. They are ready to receive the Gospel; they listen so gladly to the story and tell it over and over again, and it spreads from mouth to mouth and from village to village all over that great nation. The work is growing so rapidly that one society has had to tell its men: "Do not go into that region; we cannot follow you up fast enough." If there is any one thing which hurts it is to have to abandon work which we have opened up. In one district where we had 500 converts, we were unable to remain, and they were left with nobody to bring them on into the light. One man who worked in that section three years had 1,500 converts. Seven years ago we went out there, and within seven years had enrolled 5,000 converts and organized over a hundred churches. That land is waiting for the Gospel; there is no difficulty in winning converts by the thousands.

I want you to remember another fact, namely, that we are founding missions out there which are self-supporting. Some 70,000 people have accepted the Gospel out of twelve millions. Eleven millions more have not heard the Gospel of Christ; and if you consider this, you will see how powerful the self-supporting Church will become. In our own denomination last year, by our 14,000 converts, more than 7,000 yen were given in support of the work. If the American Church of twenty millions would give in the same proportion, we would have \$60,000,000. This is the type of Christian Church that is being planted in Korea; and we are building chapels which support the helpers and teachers and pay for their supplies of tracts and books. In one place where they built a chapel there was a debt of \$50, and they did not know what to do. They prayed about it and finally one man said, "I will pay that," and he did so. The missionary went to that man's home, and what

do you suppose he found? The most valuable thing in the Korean man's work is his ox. He plows his little piece of land with this ox and so gets his living. When the missionary went over to see that man, he found the father and himself and his brother plowing the land; only where the ox should have been were the two brothers, and the father held the handles of the plow; they were plowing up the field, laboring for Christ Jesus. Friends, it seems to me that beside these two men there was another One there who once said, "My yoke is easy, and my burden is light." Christ Jesus was a yoke-fellow with them. These people have given themselves to the Lord. May God help us to reach that place where we can give everything, including ourselves, for the salvation of these people.





## LATIN AMERICA

Is There a Call to Labor for Latin America?

Practical Difficulties in Answering the Call

The Call from the Woman and Children

Answer to the Call

Methods

Some Results

Work on the Western Coast of South America

Tidings from Cuba

Summing Up the Latin American Situation



## IS THERE A CALL TO LABOR FOR LATIN AMERICA?

THE REV. JOHN GAW MEEM, B.S., BRAZIL

I HOPE in the short time allotted me that I may be able to show you that there is a call to work in Latin America.

In the first place, we should remember that the so-called Latin American peoples—and I speak more particularly about Latin America than about the Philippines—are being formed on American soil of many immigrants from Europe. While the Spanish and Portuguese elements predominate, still they are peoples from many different nations. There is a call in this fact, if it can be shown that they need the Gospel. Again, in almost every one of the South American republics we find that they have decreed liberty of conscience. What a challenge there is in this to a Bible-reading Christianity, when the rulers of nations thus declare and pronounce in favor of liberty of conscience and freedom of religious opinion! It is a challenge to Protestant Christianity to go in and give the very opportunity that the leaders of those nations seem to think it necessary to offer. Beyond this fact, we find another one, which is the strongest of all, namely, that already Latin America is nominally Christian. However much any one may sympathize with the doctrines of the Roman Catholic Church, still I wish to assure you who have never seen that Church in its workings out there, that you can form no conception whatever of the state of things there by what you see of that Church here in America, or even in England. The two organizations would seem to be entirely distinct, so different are they in their outcome. When we examine into the state of things in South America, we find that the large majority of those who should be upright leaders are men who are just the contrary—men who are careless of their morals and of the vows that they have taken upon them. Then it is a fact which cannot be proclaimed too often, that the Bible is a book practically and almost literally unknown in the larger part of South America. Who can estimate or weigh the immense and far-reaching importance of this one fact? Just think! Less than four years ago, in the great city of Pernambuco, Brazil, the Roman Catholic Bishop had the Bibles gathered up throughout that city and piled in the public square; and there, within sound of the electric gong of the trolley, under those wires that are the symbol of American progress and

of this electrical age, the Word of God was burned—to-day, on American soil! Is this not a call to Protestant Christianity that derives its whole life and inspiration from that same book?

Again, we find that in those South American countries it is probable that the Roman Catholic Communion will stay for all time. I am not one of those who believe that it will ever be entirely uprooted. Granted that it will remain there, then what ought to be the duty of those who contemplate the uplifting and the Christianization of South America? If that Church must continue to exist side by side with others, then certainly it is far more desirable from every standpoint, that it should have at least the purity that it has in this country and England, rather than that it should remain as we see it to-day in utter degradation and corruption.

But the deepest call that is voiced by these South American nations is the appeal that comes from the hearts of those who have never known Protestantism, who have never yet opened God's Word and read it for themselves. From those hearts comes a protest against what they have seen, against that travesty of religion in God's name; and so we find all over those republics thousands of men and women who have turned away from Roman Catholicism heart-sick. That call should stir every heartstring.

Those nations that are civilized and are making progress, that are bound to influence the future of this American continent, should not be left without the opportunity of reading for themselves God's Word and of accepting the faith which is most in accord with their minds and with their hearts. To so neglect them is a procedure that is not worthy of those who are trying to evangelize the world. And yet we find that in proportion to the number of those who go out as missionaries, South America has been strangely neglected in point of new recruits. Moreover, from some points of view, we have a constituency that should be attended to more quickly, because those peoples are making progress in material things. They are rapidly working out solutions of governmental, political, and educational problems.

In Brazil, about which I can speak more particularly, we find to-day a nation intellectually and spiritually at sea. It appears to be a nation that has waked up from a long and profound sleep. Its people are examining everything that comes before them: Positivism, that travesty on the name of religion, the writings of Herbert Spencer, Spiritualism—all are examined with equal fairness, so to speak. When we see them eager to examine, to weigh, and to study, is there not a call in this to Protestant Christianity to give them in larger measure than ever the Bible, and to offer them churches in which they can find a spiritual home, each according to the form of communion which is most acceptable to his own heart?

It is true that in South America we have not so much need of industrial missions; but because of that, should those progressive



republics that need the Gospel be left to die by the roadside? They are wounded, sore, and sick. Must they be neglected while we go to all other parts of the world, leaving them there because they bear the Christian name? It is true that medical missions are not so much needed in South America as in other parts of the world. Is that a sufficient reason for leaving those souls there to die, when our Lord said: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." From every missionary who has been in Brazil, or in any part of South America, the testimony is unanimous, that these people are spiritually sick, and they are fast falling away into atheism and materialism and everything of that sort.

When we find down there those souls for whom Christ died and which are just as precious in His sight as any others on the face of the earth, why should we not urge the Student Volunteer Movement to take South America more generously into its designs; not that a single thing should be done to diminish what is being done for other lands, but that there should be a greater impulse and a greater enlistment also for those neighbors of ours who are just across the equator. Dear friends, whether I have been able to set the situation before you clearly or not, one thing I do know, that after fifteen years' experience and study of these people, I can say that there is a call in the name of God to Protestantism to labor on behalf of South America.

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## PRACTICAL DIFFICULTIES IN ANSWERING THE CALL FROM LATIN AMERICA

THE REV. A. W. GREENMAN, PH.D., ARGENTINA

TO TELL of the splendid victories of mission effort in those sunny south lands would be a far more congenial errand. Yet what wise man, intending to build a tower, sitteth not down first and counteth the cost? Surely it ought to be profitable for the coming leaders of the missionary hosts to get a glimpse, hurried though it be, of some of the tremendous problems before them in Latin America, and of the need of much more aggressive and far-reaching plans of campaign. Anything like a complete treatment of the subject is not expected in the few moments at my disposal.

A very fundamental difficulty arises at the outset from the wide range and magnitude of the work to be done. If the whole field is to be reached, about all the grades of human society to be found under any sky have to be dealt with, from a half naked, superstitious Indian to the manly, large-brained, alert managers of world-wide

enterprises, amid as ceaseless a drive and with as many modern facilities at their command as if they were in Paris or Berlin.

I. Notice how the distribution of the people bears on the matter. Of the 61,000,000 inhabitants of Latin America, including the Latin West Indies, 4,500,000 occupy Cuba, Haiti, San Domingo and Porto Rico, with a total area of 75,000 square miles and an average of sixty persons to the mile. Then 18,500,000 live in the Latin states lying between us and the Isthmian Canal, covering 970,000 miles of territory and having nineteen people to the square mile. And, finally, the magnificent southern continent with its 7,650,000 miles of area, has the remaining thirty-eight millions. That spacious home, prepared of God for the Latin race of the future just as surely as the larger part of this continent was reserved by His appointment for the Anglo-Saxon, contains now only an average of five inhabitants to the square mile. Yet, even so, it is as well settled, so far as averages go, as the Dakotas and Colorado.

The habits of the colonizers, the natural highways, and the insecurity of country life have brought a goodly proportion of the people, much more so than here, into densely populated cities and towns with their contiguous districts. Examples are Mexico City, Havana, Rio de Janeiro, Santiago, and Buenos Aires, situated mostly along the sea coast and easy of access, with the less important places, down to remote and scattered villages, following the same general law. In most of the southern countries, however, and at no very great distance from the more populous centers, there stretch away into the interior and up into the foothills of the gigantic mountains vast expanses, dotted at long intervals with a rude town, a group of huts, or traversed only by semi-civilized or roving bands. Such is Brazil, with four-fifths of its area, it is said, still occupied by the Indians.

And those Indian tribes, extending from Tierra del Fuego up through the heart of the continent, along both sides of the Andes and the Sierras of Mexico to our very doors, numbering all the way from six to fifteen millions—the patient burden-bearers of the continents and children of the survivors of the rapacious cruelty of the conquerors—what a field, as yet practically unreached, for exploration, for colportage, for reduction of languages to written symbols, and for educational, evangelistic, and medical effort. Then the peon of Mexico and the roto of Chili represent other millions of the mixed races, that in many parts are in a kind of semi-vassalage to their employers and in complete slavery to vice and intemperance. Even that hardy and fearless lord of the pampas, the gaucho, is fast degenerating. And all of these, with the lower classes in the populous parts, are scarcely touched, though most of the converts have come from the latter. They also largely supply the great illiterate host, which comprises from fifty per cent. of the population in Argentina to eighty-five per cent. in Mexico. Then remember the

wealthy and educated classes that own and govern and the immense foreign colonies in many cities, Buenos Aires for instance, with 300,000 Italians, or in the country, as the 100,000 Germans in southern Brazil, and one may get some idea of the diverse elements to be dealt with and the magnitude of the problem involved in winning the people of Latin America to Christ. Reflect also that only in a few of the larger cities and towns has the work been established and is being prosecuted on a permanent, comprehensive, and aggressive basis, and that enormous masses have not even been approached thus far. Does not the greatness of the task almost appall? To be sure—and God be praised for it—there are 60,000 living epistles, members of the evangelical churches. They are a noble, godly company of real saints, not wooden or dead ones. Yet they are only one in a thousand of those whom the Master seeks and who have as much need of Him as ourselves. Thank God for the beginning, but forget not that it is only a beginning.

II. Another difficulty that will help account for many strange things in the life and habits of the people in different sections, especially among the Indians, is the prevalence of paganism. Dr. Dwight, in his "Blue Book of Missions," credits Bolivia, Ecuador, and Peru with over 800,000 pagans, or nearly twelve per cent. of the total population of those three republics. It is to be supposed that these figures include only those practicing the crass idolatry which Romanism encountered at the time of the Conquest. Yet, even so, there would be several million to add to this number from the republics of Mexico, Central and South America—tribes and peoples that are uncatalogued, almost unknown. But it is in a less rude form than that of the uncivilized inhabitants that paganism has permeated and affects to a greater or less degree the thought and life of the nearly two score millions of mixed races in all of those lands.

Obliged by force of arms at the time of the Conquest to abandon the old shrines, they only transferred their outward allegiance to the new images, their hearts being far from them; and in place of the priests of the old faiths, who by their religion and customs exercised control in all their principal affairs, they had to accept the black-robed priests of the new. Forty years ago Maximilian's chaplain, Abbé Domenech, declared that "the majority of the Mexicans were semi-idolators." And Mr. W. E. Curtis describes how, only five or six years ago, in La Paz, Bolivia, at the close of the morning mass in the cathedral, the Indians began in front of its very doors their dances and other rites which have come down from the days of the Incas. Such sights are familiar to travelers and missionaries in many countries of Latin America. Almost within the sound of the bells of that most beautifully decorated fane in the two Americas, the great cathedral of Puebla, whose columns and altars are covered with choicest onyx, the idolatrous customs of the original inhabitants were carried on until a short time ago. The old



pagan practices are unreprieved and even winked at by the Roman clergy. Thus the multitudes of the mixed races are to a considerable degree born and raised in an atmosphere and life full of the old idolatrous ideas and sentiments, either from the old unbaptized, or the new "baptized paganism." "Rome does hold up Christ? Yes, but what a Christ. A helpless infant in a mother's arms, a helpless man hanging dead upon a cross, a helpless wafer in a priest's hand; an unattainable Christ, except as brought by priest and Mother; not a living, risen, present Savior of men."

This semi-paganism in religious matters, together with the scandalous conduct of the clergy, have borne their proper fruit—a complete divorce between morals and religion. Indeed, in many communities religion is not supposed in the popular mind to have anything to do with the moral life. Pope Leo's encyclical to the clergy of Chili in 1897 needs no additional words to describe the awful condition of things, "In every diocese the ecclesiastics break over all bounds and give themselves to manifold forms of sensuality." To proclaim, then, the regenerative and spiritual work of Christ is like speaking to them in an unknown tongue, because it is in no way associated with a clean, wholesome, Christ-like life. The priests themselves usually possess but the dimmest conception of what it means to be "born again," and this, though they may be partially familiar with the language of piety and Scripture. As for the refined, wealthy, and educated classes, among whom are many most excellent and lovable people, they would not be expected to exhibit moral and spiritual perceptions superior to those of their religious leaders. So while many women show splendid devotion to Romanism, the men tolerate but do not follow the priest. And sadder than all because of its dark prophecy for the future, the students in the universities, like their European leaders, take the road to atheism and materialism.

III. A third difficulty comes from the failure of so many of our home people to understand the real character and work of the Roman Catholic Church outside of the United States. Here, under the powerful spur of a public sentiment, which in religious matters is evangelical, and in sharp competition with other denominations for public favor, many of the Romanist clergy and laity come into a friendly attitude toward Protestants. Others pose for policy's sake as the admirers and advocates of free institutions and religious toleration. So thousands of unsuspecting and uninformed members of our churches judge of Romanism in Latin America by what they see of it here, and consider missions to Papal lands as unwarranted and even impertinent intrusions, and therefore withhold the support accorded to all other missionary enterprises.

Let such persons be reminded that the Roman Catholicism seen by the public here is as different from that which the public of Latin America has usually seen and known as light is from darkness.



Likewise that the Romanism of Italy is so much inferior to the Yankee type that the Papal authorities there fear the "Americanism" in their Church here more than the black plague. Let them know that the awful story of Cuba and the Philippines has been repeated to a greater or less extent in every country of Latin America and is being repeated now where the clergy dare to do so.

Closely related to this is the impression that the Latin peoples are by their very racial characteristics unfitted for the reception of the simple truths of the Gospel; that they will never be reached except by a religion which appeals to them in sumptuous forms and magnificent movement of worship; and that consequently our plain, evangelical preaching and worship, with the pure life and noble ideals of Protestantism, will be so much labor lost.

To all such objectors, let the unvarnished facts of the advance of our missions in those lands be given. Let them consider that, though the converts have to come up through a kind of double conversion from a coarse paganism through and out of a paganized Christianity, and though they must worship in the humblest manner, suffer ostracism and persecution even to the death, nevertheless, tried as by fire, they have proven real gold. Let them know that the very simplicity of the evangelical message, worship, and life attracts them, and that to be able to know Christ themselves without any kind of intermediaries is their pearl of possessions.

So Latin America is not of necessity nor naturally any more the home of Pope and pagan than were Britain and the United States. Give them the Bread of Life, and under constantly bettering conditions of political and social freedom, the desert will blossom and nations be born in a day.

Finally, the question of the greater expensiveness of mission operations in Papal, over those in pagan and heathen, lands leads many to give their support to the latter fields. The sharp differences in the cost of the very same items in the same mission is a stumbling block to others. A student's support in one part of Latin America costs \$60 and in another \$100. An adobe hall in a small village may be erected for \$100, while a chapel accommodating a like number in a town will require \$1,000; and a complete plant in a great city will need just as much as if it were in one of our great cities here. Such facts are not on sober second thought to be wondered at in missions covering parts of two continents and neighboring islands. As one advances toward the South from the denser populations to the sparsely settled countries, the cost of transportation increases, there are fewer manufactories, and also a larger immigration and growth of great cities has added to every item in mission expenditure. The fact to be remembered in all such circumstances is, that despite the more or less heavy outlays compared with the expense of the same work in other fields, there are, so far as I know, no missions to-day, except those in Protestant Europe, where as a whole

there is such a high measure of self-support obtained in proportion to the membership and annual grants from the home boards as in Latin America. The expenditure may seem large, but the returns even in a material way are magnificent. When one considers how all of that vast field is entering upon a period of startling transformations and that even now the modern methods of education and new social, political, and commercial life are putting some of those lands into a very ferment of activity, the importance of the present moment for the planting of New Testament Christianity in their midst, with all that it may mean for their future prosperity, cannot be overestimated. If into our own country should pour the immigration from Europe in the same proportions as it has gone into Brazil and Argentina in recent years, we should have 15,000,000 a year instead of the million that is frightening our statesmen.

As a young giant, ignorant of his strength, so have those fair lands lain nearly lifeless, while their younger brother of the North, heeding the voice of the Father above, has hastened along his career of undreamed triumphs, overcoming every opposing obstacle in material and political development. They are beginning to examine the withes that have bound hands and feet; now the drowsy eyes are opening; they feel the warm blood of life coursing as never before. They are stumbling to their feet; and when once they fully understand what their brother up here has been doing, they will leap forward into such marvelous material developments in all that make great nations that only our own prosperity shall have surpassed theirs.

Romanism has failed in the greatest opportunity of her history. As France has deserted the Papacy, so will these younger daughters of Papal America leave the amiable prisoner of the Vatican. Shall those splendid peoples, great nations of the near future, be left for the empire of the evil one? or shall they be taken by the Churches of Christ as another gem for His crown?

A few months ago I asked the secretary of one of the great mission boards to tell me what he considered their most prosperous, all-round mission. After a moment's pause, he named one of their great missions in Papal lands. Thus mission experts are beginning to recognize the splendid success and marvelous opportunities which Papal lands afford. So let our prayers and wealth and choicest treasure of young manhood and womanhood be lavished, not alone on the multitudes of the Orient and the Dark Continent, but more than ever before, because ripper and readier than ever before, upon Latin America and the great Papal lands.

## THE CALL FROM THE WOMEN AND CHILDREN OF LATIN AMERICA

MISS LAYONA GLENN, BRAZIL

A FEW years ago the whole civilized world was horrified as the intelligence flashed over the telegraph wires that a noble Christian woman had been seized by a band of highwaymen and was a prisoner. All over the world this news went, and prayers went up from every quarter of the globe. In our own land the interest was such that the diplomatic service of the United States had to be put in motion. So great was the sympathetic interest that in a short time the ransom demanded for that woman was on the way to save her. No labor, no expense was spared, until Miss Stone, whom we all are glad to count among the number of our delegates here, stood a free woman, at liberty to come to her native land. All of us rejoiced over that.

But, friends, I come to bring to you a sadder picture to-day. I come to bring you a picture, not of a Christian woman who in laying down her life would enter through the portals of the grave into heaven. I come to present a picture of darkness, not of one woman, but of millions of women, bound hand and foot by the bonds of superstition and ignorance. When I present to you to-day the women of Latin America, I do not include simply the women of Mexico, Brazil, Bolivia, and Peru, or all of South America; I do not present to you merely the women of the Philippines; I present to you every woman in all the world that is bound down by the bonds of Rome, that is held in the grasp of the power of a corrupt priesthood.

The women of Brazil, where my work has been, have no liberty. We are supposed to be on a continent of light and liberty. As you have heard, their senators have demanded liberty of thought, liberty of conscience, and they take it. But what about their women? They are still held in the grasp of the priesthood; they do not dare to open their mouths against what the priests say; they do not venture to take up this blessed old Book and read it. It is a closed volume to them. And even if they were allowed to take up the Bible and read it, how many of them do you think could do so? This is a student body from all the leading institutions of our land, and we know how general education is here; but what will you think when I tell



you that not five per cent. of the women in Brazil can read and write to-day? There is a large number in the aggregate, because we count eighteen millions there. A large number are finely educated women, beautiful in their character, who have withdrawn from under the yoke of the Church; but what have they in its place? They have nothing better to turn to. They have thrown that over, and of the educated women in Brazil nine-tenths are atheistic, or spiritualistic, or positivist, just as the men are.

But what about that other greater mass of women? I think that it might almost be said that in Latin America Catholicism has not let these women advance along the line of education. This great mass of women, held down in ignorance and superstition, cannot even lift up their voices nor their hands to-day to ask you for help. They have no idea of turning to the blessed Master for help. Instead of turning to Him, they are pointed by their priests to Mary. If one has so much as the stirring of conscience that she ought to go to Christ directly and not through the Virgin or the saints, they tell her of a vision that one of the saints had—the story of “Two Ladders.” This saint had a vision, in which he saw two ladders extending from earth to the heavens. One was a white ladder, and at the head of that stood the Virgin Mary; the other was a red ladder, at the head of which stood Christ. As he watched, the whole world was struggling to get up one or the other of those ladders. As he lay there and looked up, he saw that all of those that went up the white ladder to Mary, either reached heaven in safety, or with infinite compassion she reached down and took them by the hand and lifted them up and took them in her arms and presented them to our Lord; but those who went up the red ladder directly to Christ, either fell before they reached the top, or when they reached there, the blessed Redeemer thrust them down. A man asked, “What does it mean?” And Christ answered and said unto him: “He that cometh unto me by my Mother, I will receive and in no wise cast out; but he that cometh in any other way is a thief and a robber.” And thus they give them the Scriptures! If one happens to wake up to the fact that they ought not to worship images, can they turn to the Commandments and see “Thou shalt not make unto thee any graven image”? By no means, because when they turn to their Bible, they do not find the Second Commandment. The priest would not dare to teach them that Commandment; and so they set up an image of the Virgin Mary, or even an image of the blessed Christ, and tell them to kneel down and pray to it. As they have eliminated that from the Ten Commandments, in order to keep the number intact they have divided the Tenth into two.

A nation can only rise as high as its mothers go. What, then, can you expect for the future of a nation whose mothers are held in this bondage, whose little children are brought up by women that are steeped in superstition, who know not what it is to speak



the truth to their children? There was a little boy that came into my school. He turned to his mother after she had promised him something if he would stay there, and shaking his finger in her face he said: "You know it is not so. You promise it now because this lady is listening, but when you get home you won't do it." And was she ashamed? Did her womanhood rise up and say that her child ought not to speak to her so? By no means; she turned to me with a smile on her face, and said, "Just look at that!"

I wish that I could tell you more about the women and children of South America, but I lack the time. Christ died for the women of Latin America, just as He died for you. What are you doing for them? I would ask you student volunteers from the colleges all over this country, as you go back, not to forget those who live next door to you. Do not forget to lift up in prayer to God from day to day those whose eternal destiny lies in your hands, because it is North America that must save Latin America through Christ.

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## ANSWER TO THE CALL FROM LATIN AMERICA— METHODS

THE REV. JESSE L. MCLAUGHLIN, M.A., MANILA

As I have gone over the country for the last six or eight months, traveling in some twenty-eight states, I have been wonderfully impressed with the vagueness of what is meant by this call; and I confess that I have been very much disappointed, as young men and young women have said to me: "I would like to go if I could only feel that I was called. What do you mean by the call?"

Personally, I feel that the call comes from God in a way; and yet the call that I know about, the tangible call, is a human affair. God does not call; He commands us. There is a vision which I would like to get once a week that does me a world of good. I like to close my eyes and look back into the centuries and see Jesus in my imagination holding out His hand and calling me. I see Him distinctly, it seems to me, and I look at Him on Calvary. Later He leaves the cross and the crown of thorns and the buffeting and the spitting, and Jesus is just ready to go back to His heavenly home. How His heart must have throbbed with joy; how happy Jesus must have been. As He hears the voices say, "Come home!" and sees the heavens opening and looks out on the world that has never heard the message, Jesus looks down on the disciples and says, "Go ye therefore, . . . teaching them to observe all things whatsoever I have commanded you." If we get that vision of Christ,

there is not a follower of Jesus Christ on the face of the globe but that is bound to be a foreign missionary; they will have to furnish a burden of proof why they should not go. That is the divine call that comes to me, and the human call is the voice of the people who are calling us to come. When we compare the calls from different countries, I feel as though we were wasting time, because the doors of every country are open.

Are they really open in Latin America? Are they calling us? As I see the need of the Filipinos, I think I know something about it. There are inhabitants of 300 towns in the Philippine Islands to-day who are stretching out their hands to America for Christian missionaries, and there is not a single person to go. Do they need us? Are they clamoring? I reply by telling you an incident. I sent a man named Nicholas Zamora, one of our preachers, out about four or five miles from the city. The man has a good voice; it is like a bell, and you can hear it four or five blocks. They were singing for about ten minutes, when a policeman came along and rushed the whole company off to jail. We have a saying in the Philippines that our converts do not have any backbone until they have been in jail about three times. They did not have any regular jail, using instead the lower floor in the policeman's house. When they arrived there, Nicholas said: "Well, we are here; I guess we might as well do something;" and they began to sing the first verse of "Nearer my God to Thee." The policeman came down stairs and said that that singing must cease, and went back up stairs. Nicholas said, "I guess we might as well have the second verse," and they began to sing it. The policeman came down again in high dudgeon and berated them most vigorously; and having cooled off, he went up stairs again. Nicholas said, "We will now have the third verse." The policeman came down again as they were starting in strongly on the third verse. This was too much for the policeman, who said in anger: "Get out of here, and go right back to America. I don't propose to have any psalm-singing Methodists in my jail."

Nicholas went back home; it was the time of the military régime. When he arrived in town it seemed as if all the military population were gathered in the morning service for mass. Their chief officer was present, and I, who was with Zamora, found him a fine specimen of American manhood, about six feet and three inches tall. I told him my mission, and he looked me squarely in the face, saying, "Mr. McLaughlin, I am sorry that your men were arrested last Sunday; I knew nothing about it. I am a Roman Catholic; I was born and reared in the traditions of that Church, and I suppose I shall die within her fold. But I want to tell you that my heart is sick, and I am ashamed of myself and of my Church when I see her degradation in this country. We can talk all we want to about putting in American bishops; but the only thing that will help my Church is to put a Protestant church in every town along-

side of hers." It did me good to hear it; it was the only time that I ever heard a man make so frank a statement.

I do not go around stirring up quarrels with that splendid old Church; but we need to sound the tocsin of liberty, for they need us. Did you never hear the passionate cry that comes from a people who sought for peace and found it not? the yearning cry that comes from people who yearn for peace and find it not? Do you realize the longing that comes from people who have sought for joy and found it not, and the burning heart desire of people who sought through every tradition of their Church to see the face of the living Christ, and saw instead a lot of useless intermediary agencies that have destroyed the vitality of religion? Do they need us? If there is a call that comes up from God's earth to-day for the truth and liberty of the Gospel, it comes from the people upon whom the shackles of Roman tradition have been chained.

Let me give you another incident; I think it will illustrate the whole proposition. When holding services in a little chapel in the edge of Manila, we had a young convert named Candido, about nineteen or twenty years old, in charge. We had to meet out under the trees, and there was an old man who lived close by where we were holding the services—an old gambler, sixty years old, named Marcelina. Of all the vile brutes I ever saw, that old Marcelina was the worst. He would go at night, and while we were holding services, he would throw stones and brickbats. If there ever was a devil incarnate, he was one. We had patience with him for a long time. One day Candido came into my office and sat down in a chair and was looking greatly discouraged. Finally he said: "What shall we do with that old Marcelina? He came in last night and hit one of the little girls on the head with a stone, and she is seriously injured." I replied: "I don't know what you ought to do. I believe if Jesus were on earth, He would pray for that old man." "That is a doctrine which you don't find until you take the Gospel," he answered. "With us, it is an eye for an eye and a tooth for a tooth, and stab the other fellow in the back." It cheered my heart to hear that little fellow say that. He went out and gathered twelve or thirteen young men in a room as a praying band, and for two long months, they met every single night to pray for the conversion of that old man. Marcelina, hearing of it, came up and asked, "What are you doing?" "We are praying for you, that God will give you love in your heart." He rushed out, raving and swearing, and the next time they held a service, he threw clubs and stones. Still the boys did not give up. After that Marcelina could not sleep; and one night he got up when everybody else was asleep and stole like a sentry to where Candido lived and called him out. He said: "Candido, I wish you would tell me what it is that you have which I haven't got; how can you treat me so kindly, when I am a brute to you?" They walked up under the palm trees and bananas, at



the other side of the house, and that nineteen-year-old boy and the proud old gambler knelt down side by side to pray. I do not explain these things, but I know what happened that night. Marcelina knelt down, and God took away that stony heart which he had had for fifty years and gave him as new and tender a heart as a young child ever had. Later there stood up thirty-seven people for baptism, and when I looked at that old Marcelina, my heart seemed to come into my throat. I knew the struggles that he had gone through, and after I had baptized him, he said: "I beg your pardon; I thought that I was doing good when I threw stones; I did not know any better." Before he sat down, I put my hand on his shoulder and said: "Wait, one word more; what must we do to win a fellow-man for Jesus?" He looked around and sat down, crying like a little child, and we all wept with him; we could not help it. In a moment he arose and gave this testimony, with the tears streaming down his cheeks and his voice shaking: "Pastor, we cannot win men by throwing stones at them; we cannot win them by treating them as I have been treating you; we must love them to Jesus." That is what we must do in Latin America for those people who do not love Jesus; we must step over the barrier and help them and "love them to Jesus." Do they need us?

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## ANSWER TO THE CALL—SOME RESULTS

THE REV. ROBERT F. LENINGTON, M.A., BRAZIL

I AM glad to hear what these men have said, and when you realize that there are men and women living in those countries who are leading men and women to Jesus Christ, I am sure you will know without anybody telling you, that there are results, and that those results are sure to increase. Let me give one illustration. In Brazil alone, during the first thirty years of evangelical work in this country about 8,000 persons were received into the Church. During last year alone, more than 4,000 persons were received into the several Protestant churches. What does it mean? It means that the nuclei are being scattered all over that country; that men and women are living for Jesus Christ; that men and women are loving others, until they cannot keep away from the Gospel.

Friends, the results are marvelous. One thing has already been mentioned; you must put down the Protestant Church alongside of the Roman Catholic Church and bring it out of the condition in which it has been during these last centuries. That result has been brought about in Brazil. The Protestant Church has gone in there,



and it has begun to transform that Church. I have seen it in the several communities where it has been my privilege to work in Brazil. That Church has realized that it must do something. In communities where there had not been a sermon preached for twenty years, because the Gospel was being preached there by Protestants, they have begun to preach and to tell the people to come to the confessional and bring their money. They were preaching and holding service on Sunday, at the time when our meeting was held. Before our coming there was no service on Sunday evenings; but after that, there was a service every Sunday evening to prevent the people from going to the Protestant services.

There is an awakening in the Roman Catholic Church in that country. They are beginning to scatter the Bible among the people and to work among them. They were very much afraid of the Bible at first; it would never do for the people to read all that God has said, and so they are beginning to scatter among the people their own translations of it. I hold in my hand a little Testament that is being scattered throughout Brazil, published in Portugal, and I want to read a part of the preface. I wish you to realize that this Testament has the printed approval of a man who calls himself the representative of God on earth; and this so-called viceroy of God has approved such sentiments as these: "No one knows the most urgent need that is being felt in our country for such a book. The Protestants, receiving their salaries from the Bible Society of London, are shoving into our faces the most terrible things that may be said against our religion which we know is the true religion. . . . False Bibles, full of errors; mutilated Bibles, which speak against the Pope, which speak against the Church, which speak against the confession, which speak against the eucharist, which speak against Jesus Christ, which speak against the Holy Mary."

But among the people in Brazil alone there are four new translations being scattered. They are full of notes—notes that are intended in many cases to close the eyes of the people to the truth that is there before them in the Word of God.

The people are reading and studying the Bible, and the natural results are following. They are following the Protestant churches in forming young men's guilds and societies, like the Christian Endeavor and Young Men's Christian Association and sewing and women's societies. Some of these organizations have a hostile purpose. For instance, a few months ago a missionary was going up on the road to hold services in one of the little towns near Pernambuco. He was providentially delayed by missing the train. When the train reached the second station above Pernambuco, it was met by fifty women, wearing on their dresses great life-sized hearts, who said they belonged to the Heart of the Sacred Cross of Jesus. They rushed into the train with revolvers to find that man that they might

kill him. Other women's societies there are working to-day, so that there is a tremendous activity everywhere.

The Protestant Church is working also as she has never worked before, with the results that men and women are being converted to Jesus Christ. A strong independent native Church is springing up in Latin America. These churches almost support themselves. Hence there is less money used to-day in Brazil for the support of native helpers than perhaps in any other mission country. The Brazilian Church is independent enough and strong enough to support its own newspapers, its own Christian Endeavor work, its own evangelical propaganda work; the Church is doing wonders to-day, and is growing great in the work of Jesus Christ.

There is another result seen in that young men, some of them lieutenants and officers of the Brazilian army, have been converted. Leaving their friends and their homes and taking four or five companions with them, they go to hold services in three or four suburbs of the city. They are willing to speak the Gospel anywhere—under the trees, in the little huts, and houses. It is not often that you can find an officer of any army willing to take off his uniform and speak the Gospel among people who have never heard it. These young men are transferred from one garrison to another because of the interest they are showing in the Gospel; but going to other places, they have been so many live coals, and their fire has produced many churches, which have been established because of the loving work of these young officers of the Brazilian army.

One of the common faults of the people of Latin countries is that they do not like to pay their debts. In my town a number of business men were gathered together and were talking about the Gospel which was being preached there. They had all condemned it and were very much opposed to it, until finally they turned to one of their number and said, "What do you think of these Protestant services?" He replied: "Well, I want to tell you what I do think. You know that I am a business man, and I have got a lot of bad debts. I have a book which I call my 'bad debt book.' The other day a fellow came into my store and told me he owed something and wanted to pay it. I looked on the books, and told him there was nothing there against him. He said: 'I am ashamed to say it, but you will have to go back several years; it is an old debt, and probably you would better get your bad debt book.' I found it there, and the young fellow paid it. I don't care what you say about Protestantism, but that young fellow told me that it was because he had accepted Jesus Christ that he wanted to pay his debts. You can say what you please about Protestantism, but I want to say that a religion which will make a man pay his debts is the best religion a man can have."

A few years ago, while traveling in the towns of Brazil, I came to a town where no Gospel services had ever been held. You can

imagine that in going to a place where you do not know a soul, it is difficult sometimes to find a preaching place. Finally the school-master told me that he would allow me to use his school-room. That illustrates one of the characteristics of the country, hospitality. Going to his home that night, I asked his wife if she would go to the service. "I appreciate your hospitality in receiving me at your home," I said, "and I assure you that there will be nothing to offend you." She went. On returning home, I said, "I noticed when you were going to the service that there was something in your mind that kept you from wanting to go." She hesitated. Her husband remarked, "You might as well tell him." She then said: "I had heard such terrible things of the Protestants and their services that I was afraid to go. I asked my confessor once whether I could go to Protestant service, and he replied: 'No, indeed; don't you go to such a place. That man is a missionary of the devil. I will tell you what the Protestants do at their meetings. They carry the devil with them in a bottle, and when they hold a service they place a little table in the center of the room, and put that bottle on the table. Then they kneel down and make prayers and sing hymns to his honor, after which the cork is pulled out, the devil gets loose, and scenes of outrageous immorality are indulged in by those who are present because of the presence of the evil spirit.'" I turned to my hostess and said: "I will tell you one thing and that emphatically. If I had the devil in a bottle, I would never have let him out. I have seen enough trouble caused by him in the lives of men and women, and I want to ask you if there was anything about that meeting to suggest to you the presence of an evil spirit?" The woman turned to me with her eyes full of tears, and she answered: "No; I shall always thank God for going to that service to-night; for I found out for the first time in my life that God is my Father!"

There is not one of us here who, if he were to go out in the streets of Nashville and should find a little child sobbing and crying by the wayside because it had lost father and mother, would not be glad to take that little child by the hand and lead it home. How about the lost children of the Heavenly Father, lost in darkness and despair and superstition and misery? It is your privilege and mine to reach out and take them by the hand and lead them back to the Heavenly Father. Those are the results, leading back men and women to the Heavenly Father. Thank God, they are being led back all over Latin America. And they are reaching out their hands to you, the young men and young women of America, and are asking you to come and tell them that God is their Father, that God loves them, that God longs for their salvation.



## WORK ON THE WESTERN COAST OF SOUTH AMERICA

THE REV. ARCHIBALD B. REEKIE, BOLIVIA

I AM very glad indeed to have this opportunity of speaking a word for the Western Coast. I want to emphasize the thought that has been repeated several times already this afternoon, namely, that we cannot know the Romanism of South America by what you see in North America. We see Romanism in its true light in South America; there we see its legitimate effects in a way that is unknown to you here.

In regard to the Western Coast, there is a good work being done in Chili, a very good one in Peru, and a little in Ecuador. I have myself been in Bolivia seven and a half years. When I went there eight years ago there were no missionaries in the country doing permanent work. I have the honor of being the first to go there with that purpose, and the law at that time prohibited all public worship that was not of the Roman faith. The constitution maintained the Roman Catholic religion and prohibited all others. To-day we have full religious liberty, granted last August. The agitation began about seven years ago. A motion was made in Congress to change the article of the constitution with regard to religion, and now we have religious liberty. That motion was made by a man with whom I am personally acquainted, the son of a priest. I might mention parenthetically that among the strongest opponents of the Church of Rome in Bolivia are the sons of the priests, and they are many. It is only a hint of the moral condition of the country. Other missionaries have gone there since, and we have encouragement in our work all along the Western Coast.

One thing very much needed in Bolivia is civil marriage. We have people interested in the Gospel, but we cannot get them any further than that until it is possible for them to be legally married. As it now is, they are living as married people though not married. We cannot receive such to our churches, nor can we advise them to break up the home or separate. Until we have civil marriage, which I think will come in a year, we are greatly hindered in our work.

We have seen young men transformed completely. One man that I baptized about four years ago is so transformed that his old acquaintances have done their best to get him back to his old habits. He stands firm, and is doing the best he can to make the Gospel



permanent. He speaks three languages, and sometimes he has two or three teachers about him to whom he tells the old, old story. We have several other such persons among our converts. All our converts are from the half-breed class; they all speak two languages and some of them three, and each is doing in his own way what he can to make the good news known to others.

I want to tell you of a little boy that went to our school, as the story will give you some idea of the material that we have there. This boy was a boarder and professed conversion. When vacation came he went home. He lived about 15,000 feet above sea-level, with his father and mother, who had never been married. The boy's mother abandoned his father some years ago, married, and kept the boy there where the example was bad. He continued to say his prayers, but she did not understand it. He explained that he was not praying to the Virgin, or the saints; but to God Himself. She was pleased, and he continued to pray and to explain the Gospel. He came back after vacation. The school boys were all strangers to him. I left him alone to see what he would do. They were all in a dormitory; I was in my room. Suddenly there was perfect silence. I listened and heard that little boy's voice. I knew that he was leading in prayer. Another boy from the same town who came back with him also led in prayer. They were the only two of the town who returned. The biggest boy said, "We are all ready for bed, and let us pray." They all knelt down and this little fellow led in prayer before his companions, and thus gave his testimony of love for Jesus Christ. Those boys and thousands of others need something done for them. What will you do for them?

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## TIDINGS FROM CUBA

SYLVESTER JONES, CUBA

I AM very glad to speak a word in behalf of the important field in Cuba—important because of the vast opportunity of doing missionary work among that people; and not a little of that opportunity has come about through the instrumentality of our own national government.

In the year 1902 we opened the first church in Jibara, where I have been working. In that one day there were more than 1,000 different persons who heard the Gospel, the greater part of them for the first time in their lives. But that was not simply a passing enthusiasm; it was only one day of many other days.

Not long ago, as I was coming away for my furlough, I passed through a city where we were building a new church. I happened to

pass by on the day which was appointed for the laying of the corner-stone of the new church; and it is a pleasant memory to look back to that congregation gathered in the open air—more than 500 of the best men and women of that city—to listen to the preaching of the Gospel.

Uncle Sam is digging a big ditch over there in Panama. It may be delayed, but some day that canal will be finished. When it is finished, Cuba and some of the states of Central and South America will lie in line of one of the great highways of world traffic; and as these nations grow in importance commercially and politically, the duty rests upon the Christian Churches of the United States to plant in them the leaven of the Gospel, that it may permeate them, that they may become imbued with those principles of the Christian life and practice that are so essential for any nation, if it is to successfully fulfil its mission in this world.

The opportunity is great. There is not a home in the city of Jibara where I could not go. In some of the homes, it is true, I would have to talk about religion cautiously; but I could enter them as a friend, and in the greater part of those homes I could talk frankly of the religion of Jesus Christ. In view of that, will you not admit that Cuba is open for the preaching of the Gospel?

As a friend of missions said, after a visit to Cuba: "To Christianize Cuba is the opportunity and the obligation of the Christian Church of America. We gave the best ability of our nation—sacrificing it gladly, freely, joyously, with a patriotism seldom equaled in the world's history—that Cuba might be freed from political thrall-dom. Shall not the Christian Church of the United States as freely, as gladly, and as joyously give the best and the brightest of her sons and daughters to win that country for Jesus Christ?"

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## SUMMING UP THE LATIN AMERICAN SITUATION

THE REV. JAMES B. RODGERS, D.D., THE PHILIPPINES

JUST a word in summing up the messages of this splendid series of addresses. I have served ten years in mission work in Brazil, and for the last six or seven years in the Philippine Islands.

What does this meeting mean to you who are here and who are looking forward to your life-work? Have you been any more than entertained this afternoon? Have you been deeply stirred? Have you come to realize something of Latin America's call? No one has yet spoken of the special appeal that comes to us as Americans. In spite of ourselves, against our political ideas, perhaps, but in God's providence, Americans have a permanent influence in those

countries of which we have been talking. The Philippines are ours to do with, to bring to their best. Cuba was ours for a year or two; Porto Rico is ours permanently. In all these American countries, American political influence is growing constantly. Whether South Americans like it or not, there is opportunity for patriotic service there, as well as for Christian service.

Out in the Philippines, at the head of the Educational Department, is a man who is doing splendid service, and they tell me that his name is on the list of student volunteers. His work is not that of a minister; he is giving his life to education, to work under the government in the Philippine Islands. There is a new field for you in South America—in political life, in civil life, in business—and there is necessity for young Christian men and women. No better chance can be found than that which is given to those of this generation. There is demand for your services not only in the Church but in the government in future, and I trust that under God's Spirit some of your hearts may have been touched.

You can ask for nothing better, you can long for nothing more glorious than is offered by these and other fields. Talk about throwing your life away! It is the veriest nonsense. Can any one who stays at home here and wears out his life in some little country town have half the reward that comes to those men who have been led to go to the other side of the world? No, indeed. I do not call upon you to sacrifice anything for missions. There is no sacrifice to speak of in these times—no more than is demanded of every Christian who remembers he is a true servant of Christ. Why not look to opportunities to serve Him somewhere else than here at home? And if you are to remain at home, why not find some opportunity to serve Him in connection with the work of the Church? There is no such thing as a foreign mission, there is no such thing as a home mission, there is no such thing as a local mission. We are all soldiers of the Lord Jesus Christ. The world is our field, and we are the forces, not to labor as the American army now does, which has representatives in the Philippines who stay there for two years and then come home. Have these soldiers changed their service when stationed in the Philippines? Does not the same oath bind them, whether they are here or there? As you have heard of the great need, as your heart has been stirred by these stories of actual success, I ask you to let all questions of sentiment pass away, and reasonably, sensibly, as a young man would sit down and choose a business position for himself, consider whether or not God has not a place for you in some other land than this.





## MOSLEM LANDS

Islam in the Levant

The Moslem Situation in Persia

Work for Women in Arabia

Work for Moslem Women in European Turkey

The Educated Moslems of India

Islam and Africa

The Evangelization of the Mohammedan World in  
This Generation



## ISLAM IN THE LEVANT

THE REV. JAMES L. BARTON, D.D., FORMERLY OF TURKEY

THE LEVANT borders upon the Mediterranean Sea, including the point at which Mohammedanism took its rise, Mecca, the birth-place of Mohammed, and Medina, which contains his tomb. Islam started in Medina, which is now under the Turkish government, and gradually spread northward through Syria, Asia Minor, Turkey to Constantinople, increasing in area and strength until it finally took possession of the great Greek Empire. In the 15th century Mohammedanism produced the Ottoman Empire, with its capital at Constantinople. This is the largest and most mighty Mohammedan government in the world, able in 1532 to threaten all Europe. Since that time, however, the temporal strength of Mohammedanism has decreased, but not its religious power.

As you well know, Mohammedans, in extending their domain north from Mecca and Medina, conquered Christian nations. Mohammedanism was a revolt against the idolatry and corruption of Christian Churches, which had, in these regions, become exceedingly impure. From that time to this, Mohammedans have seen Christianity only in its Oriental and corrupt form. The Mohammedan believes in his heart that Islam is incomparably better than Christianity. They believe that Mohammedans are more honest, more upright, more pure in life, and more truthful than Christians; and the Christians in those localities are not, as a class, of a character to win them from that belief. As an instance of the opinion that they hold on this subject, a Mohammedan keeper of a caravansary with whom I was stopping, when I asked him if it would be safe to leave my luggage in the courtyard, told me that it would be perfectly safe to leave it in the courtyard, since as he assured me, "there is not a Christian within three miles of here." And he was perfectly sincere in making this statement. I wish to emphasize right here the fact that the Mohammedans of the Levant have never come in contact with true Christianity except recently; they have never had the opportunity of knowing Jesus Christ as a Redeemer and Savior, who cleanses from all sin. What they have seen of that which bears the name Christianity is a caricature upon the name.

Mission work has been established among them throughout the Levant, and in every city of importance Mohammedans are now

beginning to learn that Christianity means more than a declaration of belief in the Trinity and bowing down to images. They are beginning to learn that it stands for truthfulness in speech, for honesty in business, for purity of life, and they are beginning to see Christianity in its simplicity and strength.

Moreover, the Mohammedans are beginning to read Christian books. Many things might be said of the work among Mohammedans in the Levant that cannot possibly be printed, because it would tend to shut off the Mohammedan world from Christian influences; but the Mohammedans are now, multitudes of them, intelligently reading the Bible and Christian books. At one time I gave a Mohammedan a New Testament on the condition that he would read it. He was a Turkish official, but he promised me that he would do so. I saw him a year later, when he came to me like Nicodemus by night. I said to him, "Have you read the book I gave you?" He replied, "Yes, I have read it through four times, and it gets hold of me every time right here"—putting his hand upon his heart. "I believe that is the religion which must ultimately be accepted by the world as the true religion; it seems to me that it is the only religion." He went out and away, and he is to-day an official of the Turkish government. He is a representative of a great class in the Mohammedan world who are beginning to have an intelligent knowledge of Christianity, and who, we hope, will be able in the fulness of time to acknowledge our Christ as Redeemer and Lord.

Last year, from the Christian presses at Constantinople and Beirut, there were issued, in languages spoken and read by the Mohammedans of Europe, Asia Minor, Syria, Egypt, Africa, and Arabia, over 50,000,000 pages of Christian literature. These books are not printed for free distribution, remember, but for sale. Upon this very day upon those presses there are being printed to send out to the Mohammedans in the Levant, not less than 150,000 pages of Christian literature.

There are in that country to-day, not less than twenty millions of Mohammedans. Among them are many not known as Christians, who believe that Jesus Christ is the Savior of the world, that the religion of Jesus Christ is to be the religion of the world, and that Mohammedanism must yield to the onward march of Christianity. But in all that work, there has been no great movement of the Mohammedans toward Christianity. We feel now, however, that the wall of exclusion is beginning to crumble, and we believe the time is at hand when a great work for Christ may be done in the Mohammedan world.

I desire to relate an incident that happened a few months ago. A man of sturdy strength in middle life came to me at the Mission Rooms in Boston and waited for nearly two hours for an opportunity to speak with me. When the opportunity was afforded him, he said: "I am —— Bey, a Mohammedan and an Albanian, and I have come



to America to implore you to send missionaries to my people." He was pleading for a people who live along the Adriatic Sea, extending in toward Macedonia, and who number some two millions of souls, one of the strongest Mohammedan races in the world, except possibly the Arabs. These Albanians are a proud and worthy people and have produced many great men. Mohammed Ali, the great conqueror of Egypt, was an Albanian, as are many of those who to-day hold high positions in the Turkish government. Many Grand Viziers and leaders of the Turkish army are and have been Albanians. They call themselves "The Eagle People," up there among the Mountains. — Bey said: "We gave Alexander the Great to the world. We are the only Mohammedan race in Europe, and we come to implore your great Christian country to send missionaries to our country to teach Christianity to us."

He came three different times to plead for "his people." The last time, as he urged a favorable answer, he caught me by the arm and said: "Our hopes rest entirely with you. If the mission boards of America fail us, what will become of my people?" That Mohammedan race, represented by — Bey, from across the seas directs an urgent prayer and presents a strong appeal to us for help. It is a living and veritable cry from Macedonia. Friends, the Levant is open to-day for the preaching of the Gospel of Christ from the Adriatic to the Gulf of Aden. The people are ready; are we?

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## THE MOSLEM SITUATION IN PERSIA

THE REV. LEWIS F. ESSELSTYN, PERSIA

PERSIA is not one of the largest Moslem countries, nor is it one of the best known; but it is certainly one of the best mission fields, because it is one of the greatest and also because it is a key to India. Its eight or nine millions of souls are going to destruction without the Gospel; that is its great appeal to Western men and women to-day.

Persia is about as large as that part of the United States which lies to the east of a line which might be drawn from Chicago on the north, to the Gulf of Mexico on the south, which territory contains twenty-two of the principal states of the Union. Now think of Persia as a great desert country covering all that extent of territory, in which there is a network of mountains, but which has no railroads, no properly constructed wagon roads. Your traveling is all done on mules or horses and is very uncomfortable indeed. Its people cannot read or write. Think of all that eastern part of the United States with a population spread out over it so thinly that

it is not much greater than the population of New York State. Now think of taking your Bible and going to work to win these people to Christ. They cannot read this book and acquire its teachings for themselves, and think of them as begging and beseeching us to send some one to them who can read this Bible to them and talk to them about it.

Perhaps I cannot illustrate the degraded condition of the people in Persia better than by referring to the condition of women, because the key to the condition of the entire people is the condition occupied by their women. I will illustrate it by describing the manner of cultivating rice in northern Persia in that portion bordering on the Caspian Sea. Among the people there, the planter as a rule marries as many women as he needs for the cultivation of his rice. They prepare the fields and sow broadcast in a seed plot. These fields are not very large usually; perhaps they are about as large as the Ryman Auditorium, or possibly a little smaller. The women further prepare it for cultivation by flooding the fields with water and then by plowing and cross-plowing under the water, standing in the great pools knee-deep or more. When the rice has grown to the height of six inches or more, the women go out in the early dawn and often they work with their babes strapped on their backs. It is necessary for them to transplant the little blades that have come up in the seed plot; so they pull the rice plants up by the handful and transplant them, a few plants at a time, working steadily all day long until the evening twilight deepens and it is too dark to work any more, when they take refuge on a little elevation that may or may not be protected by a booth. There they remain during the night and are ready to start work again at the dawn. This they do, day after day. And when the harvest has come, and the crops have been gathered and safely placed in the storehouses, these women are probably divorced and turned out to live lives of misery, shame, and degradation, until they may be so fortunate, as they would consider it, as to become the wives of other planters.

I will give you another illustration of their condition. Not long ago I was sitting in my study when a department representative came to me and said that lying out in the open, behind the Legation, was a poor old sick woman; and he thought perhaps I might be able to do something for her, as she needed attention very badly. I went and investigated the case and found a poor, decrepit old woman. I say old woman, for though she was only about thirty-five years of age, at thirty-five in Persia they become broken down and decrepit. I investigated her case, and my investigation revealed this story. She had been the wife of a certain man and had gradually been getting blind. She had also fallen and broken her hip joint and, being no longer able to do his work, he had carried her out in the open desert and left her to die there. We took her in our hospital where our doctor cared for her; and when they washed

her in order to dress her wounds, they found that she had maggoted bed sores on her body. We did everything we could for her, and God in his mercy relieved her of her physical sufferings. It was His mercy that placed her in our hands for the last few days of her life, in order that she might hear the story of the love of Christ.

I cite these cases to illustrate the degraded condition of women and of the people in general. Over against this, I will say that our schools for Mohammedan girls are making most encouraging progress. In the one in Teheran, a few years ago we had not one native Mohammedan girl. They did not dare to attend, but they finally began to come in until last July I had to arrange for another room to accommodate the increased attendance; and in September the superintendent in charge wrote that there would need to be a still further enlargement. A few days ago I had another letter in which she said that the school was again overflowing beyond our power to accommodate the pupils.

Another difficulty that we meet with there beside the degradation of women is that there is no religious liberty. Any one who becomes a Christian does so at the peril of his life, and sometimes pays for it with his head. As an illustration of this, not long ago a man came to us to be baptized, and within one week thereafter he was thrown into prison three different times. Last winter I went to the hospital three or four times a week and would sit and read to the patients. There was one young man, a Mohammedan of perhaps twenty-two years of age, who became very much interested; and so I devoted considerable of my time to him, until at last I had the joy of seeing him on his knees confessing Christ. He became convalescent and went out of the hospital and I lost track of him. But one cold day a knock came at the door. When I opened it, this young man was standing there. He was clothed in but two garments—an old coat, ragged and torn, and an old pair of trousers in the same condition. He said that when he had gone out and confessed the Lord Jesus Christ, he had lost his work; and when he got another place, he lost it again, and so was persecuted from place to place until he was in the condition in which I found him. I was dressed as I am now and was sitting in a comfortable room by a warm fire. There was the door to the dining-room, in which I could get an abundance of good food; and there was the door to a bedroom, in which I had a comfortable place to sleep. Only a few blocks away was the American Legation, over which floated the Stars and Stripes; and I knew that if any harm came to me, I would be amply and strongly protected. I knew that I was safe in God's keeping. But you might talk until the day of judgment and you could not convince a man in his situation and with his experience that the religion of the Lord Jesus Christ was a protection to him from the miseries of this world.

Our work for boys is making great progress. When we gradu-



ate a class of six or eight students, we have calls for double the number to take positions of trust with the government. Not only does that condition exist, but men and women are acknowledging the progress which we have made and the work that has been done. It is going on, and we want your prayers and your encouragement and your help.

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## WORK FOR WOMEN IN ARABIA

MRS. S. M. ZWEMER, ARABIA

JESUS said, "Love one another, even as I have loved you;" therefore we ought to love our Arab sisters. It is ten years since I began work in Arabia. I was the first woman missionary in East Arabia; to-day there are five—nine for the whole of the Peninsula—to work and to direct the work in a population of eight millions. I give you my experience of the great, pressing need of these women and of the opportunities for work and the results. Their ignorance is dense; they are steeped in superstition. Islam utterly degrades woman, petrifies her conscience, blights her mind, and debases her affections; there can be no family life where a wife is one of four, and when she may be divorced at any moment and returned to her family. The children are untrained because the mother has had no training; and the little ones grow up in a very demoralized condition, where unclean conversation is a fine art and thought to be very clever when uttered by a child.

There are many opportunities for a woman to present the Gospel to the women and children of Arabia. Consecrated common sense is needed at all seasons and places. We have many openings for teaching in the houses and in the villages, in the schools, hospitals, and dispensaries, and at the public well where women meet to draw water for household use. A simple hymn sung by a little child has often attracted attention and caused them to stop and listen to the message of redeeming love.

Direct results are not very evident. One woman confessed Christ openly and was baptized with her three children, but she did not inspire others to follow. The women are timid about passing on any new idea and especially so in regard to religion. Many appear to grasp the truth, and some have compared the fruit or effect of the two religions and have confessed openly the vast difference and superiority of Christianity; yet they are not bold enough to forsake all and follow Jesus Christ.

Indirect results are these. Fanaticism and ignorance are breaking down through contact with the missionaries. Helping the sick



often removes the fear of a whole village, and in place of a rebuff, a cordial and hospitable reception and polite hearing are gained for the new teaching. In the homes a warm welcome awaits the visitor, and there is no difficulty in introducing religion and speaking of the Gospel. Some families have asked to be taught to read, and others want the ladies to sing hymns whenever they visit them. And they learn to love and respect those whom a few years ago they disliked and treated with contempt. The women who read are afraid to read too much of the Bible; they are afraid of its power, as they have been told by the Moslem teacher that if they read, they will surely become Christians. However, in spite of this, many copies of the Gospels have been sold or given to Moslem women in the past ten years.

In the daily clinic an old patient will often make the Gospel address clearer to a newcomer, who may be listening for the first time to the message of salvation. Many women thank us for the good word spoken and quite believe in praying before treatment. In school the children have acquired a good deal of Bible knowledge and know a great many hymns. We notice a change for the better in them, and their lives are certainly brighter for the hours spent in the Christian school. We have been laying a train of dynamite, as it were, and we are praying for the fuse that shall set it alight; we want the baptism of the Holy Spirit; He only can bring the fire where we have been privileged to lay the explosive.

These foundations have cost lives and probably will cost more before the building will be seen above ground. Two of our best and most useful women missionaries have been taken from us in the past eight months, Mrs. Thoms and Mrs. Bennett, both graduates of Ann Arbor. And we need women to take up the work which they have so recently laid down; doctors and teachers are needed all over the field. Suffering womanhood awaits the skill of the thoroughly qualified lady doctor; dying souls need the message of love which they alone can bring. There are opportunities for young women as teachers and evangelists, who will train the young and teach them to live a pure life and to carry the light into homes and lives darkened by sin and superstition. And we ask you to watch and pray with us until the day dawns in Arabia. When Garibaldi drew up his ragged and defeated troops under the walls of Rome in 1849 he said: "Soldiers, I have nothing to offer you but hunger and thirst, hardship and death; but I call on all who love their country to join with me," and they joined him by hundreds. He appealed to their love; at no other tribunal could such an appeal have succeeded. And the one appeal of Christ to His Church is still, "Lovest thou me?" May the love of Christ constrain us.

## WORK FOR MOSLEM WOMEN IN EUROPEAN TURKEY

MISS ELLEN M. STONE, SALONICA

I SPEAK of work for the evangelization of Moslem women only from the standpoint of my experience as a member of the European Turkey Mission of the American Board, in the Balkan Peninsula. This work is primarily among the nominal Christian Greek Catholic Bulgarians wherever found; and then among the Greeks, Servians, and Albanians, who may be reached through our common missionary tongue, or whose language we may learn.

This work among the Moslem women has necessarily been an indirect, rather than a direct work. It has been done through the teachers and Bible women from the several provinces of the Peninsula, Albania, Macedonia, and Bulgaria, in all of which this mission is kindling beacon-lights of Gospel truth from the Adriatic Sea on the west to the Black on the east; from the Danube on the north to the Mediterranean on the south. During the very year that I went thither, Bulgaria slipped out from under Ottoman dominion, after enduring it for five centuries. In that land, therefore, which adopted for its government a constitution giving freedom of conscience to all peoples living within its borders, to Turks and Jews, as well as Greeks, Armenians, and other nominal Christians, opportunities abound on every hand, as in this land, for all who would work, to bring those about them to the knowledge of Christ.

Many opportunities have, of course, been mine to observe at close range the influence of the growing light of civilization upon Moslems, as well as upon non-Moslems, in those provinces whose neighbors have all secured political freedom and the right of self-government. From Greece on the south, with Athens only two days distant by a small coasting steamer, and Mt. Olympus of the gods in full view across the Gulf of Salonica, how strongly it shines into the provinces of Albania and Macedonia bordering it upon the north! As the line of freedom has crept down south of the Danube, until Servia and Bulgaria are a law unto themselves, not only politically, but socially, educationally, and religiously, it was inevitable that self-consciousness should develop and strengthen in the peoples of Europe who are still under the Ottoman power. Hence we have heard from Secretary Barton—and our hearts have been thrilled by his story of Albania's pathetic plea through one of her Mohammedan

Beys—of larger opportunities for Christian education in her hitherto neglected land. A few of Albania's sons and daughters, who have had the unusual privilege of education in other parts of Europe, have taken rank among the educated classes of the world. Their hearts burn that the masses of their nation may be given the right in their own land of education in their own language. Thus far, the work of evangelization in Albania has been prosecuted only by the consecrated young Albanians, who have received their education in mission schools established for the Bulgarians. Nearly twenty years ago the one Albanian school which exists in all that land was established by Mr. Gerasin Kyrias. His steadfast heart was undeterred by his sufferings during a six months' captivity in the hands of a band of robbers who were his own countrymen, but he set his face steadfastly to found the first school for the Christian education of the girls of his country. Upon the completion of her course of study at the American College for Girls in Constantinople, Mr. Kyrias's sister joined her brother in this school, where she has been the principal for the last fifteen years. A year ago last June, a second sister, upon completing her course in the same college where she had been president of the Self-Government Association during her senior year, joined herself to the teaching force in that school at Kortcha, while a brother has charge of all the colporters in Albania, under the British and Foreign Bible Society. To this consecrated band of brothers and sisters of a single Albanian family are now added Mr. and Mrs. Tsilka, who, since their return to Kortcha last November, have resumed their work, which was interrupted by the captivity of Mrs. Tsilka and myself. Surely the prayers of this Convention will ascend most earnestly to God that these young native workers may be reinforced by the American missionaries for whom they and — Bey alike plead. May God hasten the day!

Western civilization, the dictates of fashion, the aspiration for education, are all making Moslem women who have any opportunities for outlooks into the great world about them impatient of the restraints of Islam, which, for centuries, have shut them in, either as the petted beauties of the harem, or the abject slaves of their lords, the victims of his caprice or cruelty. In Salonica I have many times met women of wealthy families walking by threes or more, quite in advance of their attendants. It is true that they were wrapped in Egyptian costume; but with their veils thrown back from their faces, they were enjoying the same freedom as their Frank sisters, whom they passed and re-passed. At the gardens by the sea, younger women are often seen walking in groups in the more secluded paths; yet they were coyly watching for opportunities to reveal not only their charming young faces, but also the beauty and richness of their French attire beneath the enveloping silks of the Turkish wrap, which should cover all.

The power of education is proving a sure disintegrator to the



seclusion of Moslem social life. Turkish women have already taken enviable places among writers of their nation. Others are musicians, physicians, nurses; and a constantly increasing number are availing themselves of the educational facilities afforded by the German, French, and other foreign institutions which have been established at Constantinople, Smyrna, and elsewhere. In our own beautiful American College for Girls on the heights of Scutari, Constantinople, Turkish girls, as well as those of all nationalities of the Orient and Franks, eagerly take advantage of the course, and a few have even graduated with honor. A far larger number, however, are removed to the seclusion of their homes, as they approach maidenhood. It was my privilege to be at the college the day the first girls from Moslem families were received. There were six of them, and more than one learned the entire English alphabet on that first day.

What a need for prayer that the Spirit of God may teach those receptive young hearts even from the first day, in this and every other Christian educational institution to which such Moslem girls turn their steps! What a need for fervent, prevailing prayer, that those who are yielding to the influences of civilization, may find that which makes civilization most ennobling and uplifting—even the grace of Christ!

Do we really believe that Moslem women can be reached with the salvation which Christ came to give us all? "Truly," every Christian heart will respond, "He is able to save to the uttermost." "All flesh shall see the salvation of our God." Every knee shall bow to Him. But how are these Moslem women—shut into the privacy of their own lives by the habits of dress, of guardianship, of latticed windows, of secluded life—ever to be reached by the Lord's messengers? In the pursuance of my work among the nominally Christian peoples of European Turkey, many opportunities have arisen for contact with women of Moslem homes. Sometimes we may lack the personal touch, as when a missionary party, traveling along some lonely trail in northern Macedonia, may see far up on the hillside a group of poor peasants descending. The sudden turn of the women of that party, drawing their filthy veils closer across their faces on that hot July or August day, reveals to the passers-by that these are Moslems. They have discovered that there were men in the approaching party of travelers. They may have mistaken the ladies, wearing hats, for gentlemen also. A command has evidently been given by their lord and master, at which the women have sunk to the ground with their backs to the road while still far from it, lest one of those infidel eyes should peer through their veils and look upon their faces. Yet women's curiosity compels those hidden eyes to seek at least a surreptitious peep at the foreign travelers, and they watch us furtively.

Under such conditions there can be no hope of any personal



touch unless circumstances arise which allow a call at their home. For instance: On one of the last journeys before the captivity which enforced for me a separation from that loved missionary work in Macedonia, I met on the lonely mountain road a Turkish soldier whom I subsequently learned was in great anxiety of mind. As I passed him, walking in advance of my horse and driver, he gave me no salutation, and I confessed to a feeling of relief when I had passed him unchallenged. But how quickly that feeling changed to remorse when my driver overtook me and said that the soldier had stopped him to inquire if the teacher who had just passed were a doctor, for a little child of his lay at home grievously ill. What an opportunity had been missed! If he had only spoken, the pitiful need in that home would have opened it up to the missionary teacher, who, although not a doctor, would have done what she could to relieve the little sufferer and to comfort the sorrowing parents.

Occasionally doors are thrown wide open, as when some years since while in the extreme northern portion of Macedonia, ample opportunity was given to visit several Moslem homes through the work of Bulgarian Bible women who were beloved by those families. One was a home of wealth. When the American teacher was invited by her former pupil to visit the mistress of this home, she found her lying ill upon the floor of her apartment, close by the window. The sick woman extended a cordial welcome to her guest, and through the Bible woman as interpreter, told her of the joys and sorrows of her family. A little daughter-in-law of fourteen years entered the room bearing in her arms a sturdy boy some months old, of which she was the mother. The only too evident amazement of her guest at meeting this very youthful mother excited not a little wonder in the mother-in-law, who had taken her daughter-in-law to grow up under her tutelage and as her helper. Shortly the attention of all in the household was diverted to what was transpiring outside the sick woman's window. She was the beloved and only wife in this Moslem home, and her husband was determined to leave nothing undone which he hoped might avail to secure his wife's recovery. He had decided to offer a corban. The calf which was to be killed was led to the window, and the sick woman's gaze was ordered to be directed to it, before it should be sacrificed. Most thankful was I to learn that into this home had come dimly the light of religious truth which enabled them not only to accept, but even to delight in the gift of a copy of the Bible in Osmanli Turkish which had been made to them by a former pastor of the evangelical church in that town. They brought it out and exhibited it with pride. This gave to our Bible woman the best of all starting points for a talk with mother and children and the Chelibi, when possible; for this teacher was mistress of Turkish and French, as well as of Bulgarian.

In another village not far distant, one of these humble teachers

of evangelical truth, herself a village girl, lived so blameless and winsome a life that she was gladly received into all homes, Moslem as well as Christian. I was once visiting her to look upon her work in the school and homes. A little child had recently been born in the Turkish home of a customs-officer, who made us not a little trouble by his too stringent examinations of all our luggage, when crossing the boundary from Bulgaria on missionary tours. Notwithstanding the fact that our Bibles and hymn books all bore the printed permit of the Turkish censor of the press, he not unfrequently confiscated them, as well as Scripture text-cards and picture-rolls, doubtless in the expectation of receiving baksheesh to secure their more speedy surrender to us. The cordial invitation from his wife, extended through our Bible woman, to visit and congratulate her upon the coming of her little one was most opportune at this time from a business point of view, as well as because of the joy which it gave us to have access to such a home. While we sat by the side of the bed spread in state upon the floor, as is the custom in those lands, we were overjoyed to find that she longed to be cheered by the singing of Christian hymns and to hear sweet words of comfort from God's own Book. Her mother hovered about, sympathetic; the watchful husband and father made frequent trips from his office through the room but seemed to find nothing to criticize. The next day he gave up the books and other belongings of a deceased teacher, which he had unduly detained. In these and in similar ways come many opportunities for contact with these shut-in lives in Moslem homes in Macedonia. What need there is of prayer that the Spirit of God may bless these interviews!

On the second day after we captives had been freed and had found ourselves safe in the home of Macedonia friends, our hostess asked Mrs. Tsilka and me to come with her aside from our throng of friends to meet some of her neighbors who could not come into the family sitting-room. We instinctively knew that these were Moslem neighbors. She was perfectly at home in their language and was a true, good-hearted woman in all her relations with them, as well as with her non-Moslem neighbors. She led us to another room where three or four white-veiled women awaited us. They had bared their faces in their eagerness to gaze upon the women who had been lost from the world for nearly six months in the hands of brigands, and who had just been freed. Especially were they anxious to see the mother and the tiny baby girl, now seven weeks old, and to know if that were true which they had heard of the captives. How curiously they looked at the little child! How pityingly they looked at the mother! How compassionate was the gaze which took us all in! We said: "Allah," with an upward glance. They, too, glanced upward, and said, "Allah! Allah!" and we understood each other. It was God who had saved the captives. It was He who had saved the baby life. These Moslem sisters with their tear-wet eyes recog-

nized His mercy, as well as we. Can Moslem women be reached by the Gospel? Yea, verily, if it be taken to them by hearts brimming with God's love and filled with the power of His Spirit.

These are but a few side-lights upon the work for Moslem women in Turkey. I have confined myself to speaking of the provinces of European Turkey only, since this is the field of which I have personal knowledge. Mrs. Zwemer has already spoken to you of the work in Arabia. You will thus see that the same limitations prevail there, but with grateful hearts we recognize that "the word of God is not bound," and that "where the Spirit of the Lord is, there is liberty." For His Moslem children, as well as for those who bear the Christian name, He has mercy, and His call is unto them as well as unto us. But, Christian women, for us who live in the light of our free life, with its unlimited opportunities for enrichment and blessing, how insistent is His call, "Give ye them!" Can you, Christian girls, delegates to this Student Volunteer Convention, seek a larger sphere for your lives than to follow your Leader, as He leads you, with His message of life to your sisters of the Moham-medan world?

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## THE EDUCATED MOSLEMS OF INDIA

MR. B. R. BARBER, CALCUTTA

FAR too little thought has been given to Islam in India as a field for missionary effort. Only comparatively recently has work been vigorously undertaken for Moslems. In the Province of Bengal, where 25,000,000 reside, a third of a century ago marked the beginning of work for them. They form a class by themselves with their own special needs and special problems.

### I. PRESENT CONDITION OF ISLAM

Out of 200,000,000 Mohammedans in the world to-day, 62,000,000, or about one-third of the whole number, dwell in India. This is eight times as many as are to be found in Arabia itself, the home of the Prophet. The increase in the number of Mohammedans in the Indian Empire in the decade from 1891 to 1901 was nine per cent. The increase of Protestant Christians in the same period was fifty-one per cent., of Roman Catholics sixteen per cent., of Buddhists thirty-three per cent., of the whole population two and two-fifths per cent., while Hinduism decreased one-quarter of one per cent.

Though Islam was forcibly carried into India in 711 A. D., it is no longer a religion of the sword strictly speaking, but is coming to be more and more, a missionary religion. It is not, however, a



religion of "light and truth, but of darkness and error." Some one "doubts if the ordinarily understood Moslem idea of God is any higher than that of the heathen." It is true that while the Koran enjoins respect for the Christian Scriptures and invariably mentions them as from God, the Mohammedan to-day denies the divinity of Christ, he denies His death and the power of His resurrection and rejects His atonement. Mere formalism, the lack of spiritual power, the low plane given to woman, the sanction of polygamy, divorce, concubinage, and slavery, and the prevalence of many other forms of immorality all proclaim the fall of Islam, sooner or later. Principal Fairbairn says: "The religion that does not purify the home, cannot regenerate the race; one that depraves the home, is certain to deprave humanity. Motherhood must be saved, if manhood is to be honorable. Spoil the wife of sanctity, and for man the sanctities of life have perished. And so it is with Islam." A further weakness is the fact that where it has been so closely associated with Hinduism, instead of cleansing it, it has added idolatrous practices to its own system.

Put over against this the statement in a recent issue of the "Hibbert Journal," of that most learned gentleman, Ameer Ali, late Judge of the High Court of Bengal: "Both Islam and Christianity have identical aims and ideals, and both agree in their general principles. . . . The cause of the misunderstanding between Moslems and Christians is the Christian dogma of the Sonship of Jesus, that He was the only begotten Son of God." He claims that Islam to-day represents the real true religion which Christ taught.

It is almost inconceivable to our Christian minds that any man can be so blinded to the differences and contradictions between the two faiths, both in the matter of Scripture as well as of life as to make such a statement. There is sin enough among Christian people, but it is there without divine sanction; in the Koran we find all kinds of license and liberty and an appeal to the very lowest instincts of men to bring about the spread of the faith. It is even called "the easy way."

## II. EDUCATION A STRONG FACTOR IN THE WORK FOR MOSLEMS

"Ignorance and superstition have always been the worst foes of truth." All study and learning lead to the mighty Founder of Christianity, who said, "I am the way and the truth." There is far greater hope, therefore, for the educated in Islam than for the ignorant. Only six per cent. of the men and three-tenths of one per cent. of the women are literate, and only nine per cent. of those of school age are attending any educational institution. If India could be filled with schools and colleges giving to Mohammedans a liberal and modern education, the question of their conversion would to some extent settle itself; for few Mohammedans can open their



minds to the truth and long remain in Islam. There must be added to this, of course, the dissemination of Gospel teaching by the missionary. The attendance by Moslems upon schools where independence of thought exists is on the increase. Distinctly Koran schools, where only the Koran is chanted, have for the past fifteen years steadily decreased.

Dr. E. M. Wherry, of the Presbyterian Mission, Ludhiana, writes: "It is not an exaggeration to say that no class in India has felt more intensely the impact of Christian education and religious thought than has the Mohammedan. . . . The establishment of a system of schools for the education of boys and girls by the missionaries, and later on by the government, brought in the first disturbing element. The education given in the 'neutral' schools provided at least a refuge for Moslem children and youth against the proselytizing tendency of the mission schools. But, alas, even these were found to undermine the faith of the young men in the tradition of their fathers. Many of them became agnostic or skeptical in their religious sentiment. Some became Christians and rose up as champions of their new faith, as over against the faith of their fathers."

When Sir Sayad Ahmed and others of like liberal mind felt that Christian schools were winning Moslems to Christ, that even the education in government schools weakened their faith in Islam, and that their own Moslem schools were not attracting the children as they ought, they became alarmed and met to discuss a remedy. They proposed to organize a high-grade institution which should become a Mohammedan university where their youth should be taught. From this has come the Aligarh College, where hundreds of young men are enrolled. It is, perhaps, the strongest Mohammedan institution in existence. Aga Khan says: "We want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin or Oxford, Leipsic or Paris. And we want those branches of Moslem learning, which are too fast passing into decay, to be added by Moslem scholars to the stock of the world's knowledge. And, above all, we want to create for our people an intellectual and moral capital; a city which shall be the home of elevated ideas and pure ideals; a center from which light and guidance shall be diffused among the Moslems of India—aye, and out of India, too—and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith."

The Madrasa College and institution in Calcutta with over 800 students prepares young men for the lower grades of the university examination. Many of the mission schools, such as the Forman Christian College, Lahore, are crowded with Mohammedans, and here the Bible is a part of the curriculum. Regular evangelistic work is also carried on among the educated men.

Those Mohammedans in India who are leading the advance

movement are called rationalists and their doctrine the New Islam, though Orthodox Mohammedans refuse to give it any place whatever in the religion of Mahomet. Thus there are coming to be heretical tendencies among them, showing that they are not united in their beliefs. There are many sects among the Mohammedans of India.

Dr. Fairbairn says: "The Koran has frozen Mohammedan thought; to obey it is to abandon progress." And in proportion as its adherents are becoming progressive, their faith is losing its hold upon them. "Their system is hopelessly antagonistic to everything new and everything progressive." Especially can the truth of this statement be seen in strictly Mohammedan countries, where there is a striking absence of railroads, of commerce, and of modern conveniences in the cities, though they are being introduced into other non-Christian countries. In India, however, this is not very manifest.

### III. FORMS OF OPPOSITION

A real note of alarm is being sounded in the ranks of Islam today. They feel that something must be done to save the faith of the Prophet. Accordingly they are forming "Societies for the Defense of Islam." They are establishing presses for the production of books, pamphlets, and magazines for the purpose of propagating their faith. The Moslem Publishing Company of Lahore are sending broadcast the Shorter Catechism, changed so as to make it refer to Mohammedanism. Christian hymns are published, which have been altered to mean Islam; also original tracts are prepared. They are copying missionary methods in the organization of Young Men's Mohammedan Associations, prayer-meetings, open-air and bazaar preaching. They are establishing vernacular Moslem schools and colleges and are boycotting the missionary schools. They are also using every effort to injure the mission schools by the employment of zenana teachers, and to a certain extent they are refusing to allow mission workers to visit women in the homes. They are engaging Moslem preachers who go about actively and zealously preaching the Moslem faith. These preachers try to deceive the missionary by coming and pretending to be inquirers. One came to me and professed to be anxious to be baptized at once. Further conversation revealed his true state of mind; and the next day the would-be convert was preaching in the square to a large crowd of Mohammedans, using as the basis of his address the previous day's conversation with me. They induce renegade Christians to preach against Christianity. They use the substance of infidel literature from Europe and America, and the discussions in the books and magazines on higher criticism to prove that the Christian faith is not well established and that its leaders are not agreed on its

fundamentals. All this active opposition shows that there is great unrest in Islam, and much of it is not without its helpful side to the preaching of the Gospel. Let us take courage.

#### IV. HOPEFUL SIGNS OF THE ULTIMATE TRIUMPH OF CHRIST

No legal disabilities exist in India to a Mohammedan becoming a Christian, and missionaries may work freely among them. They are more tolerant to Christian preaching than formerly. Time was when an outbreak would result from certain statements in public address; now they only listen and learn. There is a growing expectation among them of the advent of a great prophet, and some connect this with the Christians' second coming of Christ. They feel that those countries where Christ is honored are the most favored of all, and they are contrasting their own conditions with those of the people of Christian nations.

Their conferences and Societies for the Defense of Islam are arousing young men among the educated to read and think for themselves. Their "rejoinders" to Christian tracts only serve to advertise those tracts, as well as the Bible itself. The mission colleges and other educational institutions disseminate truth, which dispels superstition and spreads light. As education increases many turn to the study of the Christian Scriptures, and a wide chasm is seen to exist between them and the Koran.

Missionaries are learning better how to deal with Moslems and how to preach the Gospel more effectively. Controversy is avoided as far as possible. References to the defects of Islam that would tend to anger the hearer, or to divert his mind from the message, are avoided. Living themes are being presented; the need of sinful men, reconciliation to God, God's revelation to men a necessity, the incarnation, the power of Christ to save, and kindred themes form the burden of the message.

There is another hopeful sign. In recent months in India revival fires have begun to burn. Over in Assam, as a reflex influence of the Welsh revival, perhaps, the Spirit of God came down upon them, and thousands were added to the Church. In the Punjab in several places and among various missions the revival has broken out. In Panditi Ramabai's Home the revival has come, and orphans, girls and widows are being saved. In South India the promise of the Father has come to the working and waiting servants in the regeneration of many souls. In Bengal, in one or more places, pentecostal scenes have been witnessed. In many other sections there are evidences of a great outpouring. The missionaries have planted and watered, and God will surely give the increase. While this refers to missions in general, it includes work for Moslems.

Dr. Rouse of the Baptist Mission, Calcutta, says: "Altogether



the situation as regards work among Mohammedans is most interesting and encouraging. It would be much more so if I saw any sign of appreciation on the part of the Church of Christ of the special opportunities for missionary work among Mohammedans which are now to be found in all India and elsewhere. Why should we not attack vigorously, when the enemy is beginning to waver?"

In the words of an earnest man of God: "We need a modern Peter the Hermit to go up and down Europe and America to preach a new spiritual crusade; for without knowledge, there can be no interest, without interest there can be no prayer, and without prayer there can be no victory."

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## ISLAM IN AFRICA

THE REV. CHARLES R. WATSON, D.D., PHILADELPHIA

WE HAVE repeatedly heard it said that the great missionary problem we have to deal with in Africa is the problem of paganism; and yet I stand in the strong conviction to-day, that the real problem of missionary work is Mohammedanism. Do you realize that out of a population of 164,000,000 people in Africa, fifty-nine millions are Mohammedans? Practically, one-third of the continent to-day is Mohammedan. To prove the statement that Mohammedanism is the great problem of missionary work to-day, I would emphasize the fact that for every missionary to the Mohammedan world in Africa, you can find twenty missionaries to the pagan world in Africa, and for every convert from Mohammedanism in Africa, I think you can find 1,000 converts from paganism in Africa. And if this does not prove that the real missionary problem in Africa is Mohammedanism, I scarcely see how that point could be proved at all.

Broadly speaking, in the northern part of the continent, forty-seven per cent. of the African Moslem world fronts on the Mediterranean Sea; some thirty-two per cent. fronts upon the Atlantic Ocean; some nineteen per cent. is in the interior; and some two per cent. lies along the Indian Ocean. The greatest problem, therefore, is along the Atlantic Ocean and the Mediterranean Sea.

Then we need to distinguish between the different kinds of Mohammedanism in Africa. Here in Egypt is a great university, a great Mohammedan system of education, with primary schools, with minarets and mosques to be seen everywhere; and you have a people educated and prosperous, and clearly Mohammedan. But I went up the Nile 1,000 or perhaps 2,000 miles, until I came almost to the frontier of the Mohammedan world, and I asked concerning the religious faith of this tribe and that. I was told that they were Mohammedans, that they swore by the Prophet and prayed to the



Prophet. And I found that they did, indeed, swear by the Prophet—they swore by him plentifully and at all times and upon every occasion—but there was no praying and, in fact, no knowledge of the Mohammedan system. There were no schools, no mosques, no prayers, and scarcely any knowledge of the teachings of Mohammed at all. The case was simply this: They had been shamed out of paganism and were ashamed to say they were pagans; so they called themselves Mohammedans.

It is worth our while, therefore, to note the strongholds of Mohammedanism. The stronghold of Mohammedanism in Africa is all along the Mediterranean Sea—in Egypt, where nine-tenths of the population is Mohammedan and the government itself is thoroughly Mohammedan, and where Mohammedanism is intrenched in a system of education. Then in Tripoli, you find ninety-six per cent. of the population Mohammedan, while in Tunis nine-tenths of the population is Moslem. Finally, in Morocco and Algeria they abound. The whole population of this Mediterranean shore is solidly Mohammedan, intrenched in a system of Mohammedan education, and, as a rule, supported by a Mohammedan political system. There are other portions of Africa where Mohammedanism is quite extensive, but in proportion to the total population, it is in the minority. For example, Nigeria contains 6,000,000 Mohammedans, but what are these among 25,000,000 pagans. Then, too, Mohammedanism is here a colorless sort of faith. So I repeat, the stronghold of Mohammedanism lies along the Mediterranean shore.

I. But what is the particular appeal of this African Mohammedan world to us Americans? I think the first appeal is its ignorance. We scarcely realize what the ignorance of the Mohammedan world is. We do not have accurate figures for all of it, but let me indicate as well as I can, the estimated number of illiterates. Tunis has, out of every hundred as it is estimated but twenty-five who can read and write; and for the purpose of making a comparison, I call your attention to the fact that in this land of ours, it is estimated that eighty-five per cent. of the population of the United States read and write; then pass to Tripoli, where out of every hundred, it is estimated that only twenty can read; in Morocco and Algeria, it is estimated that only ten out of every hundred can read; in Egypt, a definite census tells us that only twelve out of every hundred can read.

Fellow-students, you who can read and write and think and know the truth and read the Word of God, you owe it to Jesus Christ to send this Word to those who are less fortunate than yourselves. As He has given you great intellectual privileges and gifts, you owe it to Him to use these gifts also in His service. The great plea of this Mohammedan world is the plea of its ignorance.

II. Then there is the appeal of its immorality. I cannot talk plainly to you on this subject to-day. I cannot speak to you here

and now of the depths of degradation in which the Mohammedan world is sunk. Sensuality is the great sin of the Mohammedans. Perhaps the great sin of northern nations is intemperance; but the sin of Mohammedanism is beyond a doubt sensuality—immorality and impurity as legalized in the polygamy and concubinage of the Mohammedan world; or it may be an immorality that is illegal and contrary to the Mohammedan law; but it is there all the same. I have not only the testimony of my own observation, but I have also the testimony of Dr. R. H. Nassau, the head of the Presbyterian mission work in the Gabun District, who says that Mohammedans have added "a refinement of sensuousness to pagan sensuality." Rev. James L. Lockhead, of Algeria, says: "There is a great deal of immorality. A large number of Arab women are given over to a life of prostitution. We think the divorce system existent among Moslems is largely responsible for this. Many women when divorced have no means of livelihood, and gradually drift into such a life." J. H. C. Purdon, of Tunis, writes: "Immorality is practiced to an appalling extent and is cultivated by the French in the publication of the most obscene post-cards and literature imaginable." He says further, that men had been pointed out to him as guilty of such sins as no man would want to name; and to such an extent was this true that he had asked them to tell him no more. The conception which we have of clean and pure lives is one that we owe to Jesus Christ. Shall we not use that vision in His service?

III. The third appeal of this Mohammedan world is the degradation of its women, degraded in every way, but especially degraded by the ignorance of which I have spoken. For wherever ignorance among men is general it is also true that the case is much worse among women. In Egypt, where it is estimated that twelve out of every hundred can read among the entire population, of the women there are only about six in every thousand who can read.

They are degraded by seclusion. When you get away from the strongholds of Mohammedanism you do not find the seclusion of women so greatly observed as elsewhere; but you do find it to a great extent wherever Mohammedanism goes. It limits woman's thoughts, it limits woman's life, and it limits woman's character, for the Mohammedan social law is that the higher the woman is in society the less will be seen of her in public.

And women are also degraded by polygamy. In many parts of the Mohammedan world, it is true, men do not have more than one wife; but this is not because their system does not allow it, for the Koran says that a man may have four legal wives at one time, and many Mohammedans live up to this privilege. But the reason why a large number of Mohammedans have only one wife is that it costs too much to have more, and a man cannot afford it. So it happens that in Tunis and Tripoli there are only about five per cent. of the families in which there is more than one wife. But

generally speaking, you have the degradation of woman by polygamy.

Then you have woman's degradation by the Mohammedan divorce system. What hope is there for women, if a man can rise in the morning in an ill humor, and say, "Woman, thou art divorced," and then she promptly ceases to be his wife? It is a very simple method of divorce, easily operated, and a man can use it at his pleasure. It is true, the man may be afraid of his wife's relatives and so refrain from divorcing her, but there is nothing else to restrain him. Such laws and such a system cannot fail to degrade women to the level either of a toy and plaything, or of a slave. A prominent Moslem said to Rev. Andrew Watson, D.D., of Egypt, that he believed that not more than five per cent. of the Mohammedan men retained their wives throughout their lives. Think what a state of affairs that is, and how it must contribute to the degradation of woman by ignorance. Think of the degradation of woman by ignorance, by seclusion, by this polygamy, and finally by this miserable, abominable divorce system!

IV. And then there is the appeal which is voiced by the woes of slavery. Its appeal is above and beyond all that has gone before, but we have not time to dwell upon it. All these appeals ought to be considered as we face the problem of Islam in Africa that is before us.

Now you may say, are these people worth saving? I have tried to count the number of professed converts from the Mohammedan races in the northern part of Africa, and cannot count more than 500. It would seem that the Christian Church did not think them worth saving. Yet I take my stand on the battle-field of Omdurman, where Mohammedanism had its last great outbreak in a religious war, and I recall the passionate devotion to their cause which the Mahdist troops displayed in their attempts to beat back the English under Kitchener; and as I remember how those men rushed forward by hundreds and thousands in their brave and passionate and absolute devotion to a cause which they thought was the cause of God, there came to my heart the thought, and to my lips the exclamation, "What magnificent Christians these men might have made had their lives been won to Christ!" My friends, God has given to you the light. Will you not use it to lighten their darkness and bring the Mohammedan world of Africa to Jesus Christ?

## THE EVANGELIZATION OF THE MOHAMMEDAN WORLD IN THIS GENERATION

THE REV. S. M. ZWEMER, D.D., F.R.G.S., ARABIA

I DESIRE to speak to you of those large regions of the Mohammedan world that are as yet wholly unevangelized. The Mohammedan world as shown to you on the map stretches from China to the West Coast of Africa and from the steppes of Siberia as far south as Zanzibar, Java, and Sumatra. It is divided politically into those nations governed by Christian rulers, such as India, Japan, our own Philippine Islands, and Algiers, those other countries governed purely by Mohammedans, such as Turkey, Persia, Afghanistan, and those governed by Chinese or African rulers. Over one-half of the map is open to the preaching of the Gospel, and the power to shut out missionaries no longer exists in many parts of the Mohammedan world. They are reached through different languages now, whereas once the Mohammedan language was Arabic only.

I have no time to speak of these points. I want to enumerate the calls to service in those unreached regions which do not appeal to the boards, for they seldom inaugurate Moslem missions. It requires a spirit stirred of God to go before the board and inaugurate such a mission, and I wish to get young men and women to concentrate their lives and lay them down, if need be, in this great work.

Here is Afghanistan, with 4,000,000 Mohammedans and not a single mission; Baluchistan, with 500,000 Moslems and only one mission station on the border; the Philippine Islands, with 250,000 Moslems under the American flag, and not a single missionary working among the Mohammedans there. Southern Persia, where the same work ought to be done that Mr. Esselstyn and the Church Missionary Society workers are doing in Northern Persia. I estimate the population there at three millions. The door is opened, and when the door opens we ought to pass in and sacrifice our lives, if need be, for God, as the Moslems did at Khartum for their Prophet. Here is the whole of southern Arabia and central Arabia, without a single mission, and then we dare to raise our voices and sing,

"Like a mighty army, moves the Church of God."

There are the unoccupied fields in Africa; the great Bantu region and south of it, a population of about five millions. In Central



Africa there are 2,500,000; and here, where the Hausa language is spoken, the people are unreached and unevangelized. Then there is the great Sahara, and the French Sudan without a permanent mission, containing perhaps ten, or at least eight, millions of people. Then there is Bokhara province, to me one of the most attractive fields yet unoccupied. You all know of Bokhara and Samarcand, those cities of romance and poetry. Why not go there and occupy those regions for Jesus Christ, where there is a population of 2,000,000 people without a single missionary. Russia and the Caucasus contain two millions, and Russia in Central Asia a multitude.

Think of Siberia, east and west, with 6,000,000 Moslems! When I was preparing this list I put it down six millions, and then I said that must be a mistake, it must be 600,000. I went to the authorities again and looked the matter up, and put down 6,000,000 Mohammedans in Siberia. Then turn to China, where all eyes are directed now, and forget for a moment the great pressing problems of missions in China as regards the heathen. The Chinese missions are beginning to awake to the seriousness of the question. I have letters in my possession written by Chinese missionaries, who say that Moslems in China are increasing. As I said, there are 30,000,000 Mohammedans in China, on the estimate of missionaries who are conservative on this question.

The subject under consideration is the Mohammedan world, and surely it means the unevangelized Mohammedan world. If the cry of those witnesses who have already spoken brought tears to our eyes as they came from Persia, from Albania, from Turkey, from Egypt, and from India, if that was a call from God, what shall we do before this mute appeal of 78,550,000 Mohammedans; or leaving off eight millions for possible error in statistics, we will call it 70,000,000? Shall we stand by and see these seventy millions of our fellow creatures, unreached and unevangelized, under the curse and in the snare of a false religion, continue to be without a knowledge of the love and the power and the glory of Jesus Christ, not because they have proven fanatical and refused to listen, not because they have thrust us back, but because none of us has ever had the courage to go out to those lands and win them to Jesus Christ?

Of course it will cost life. It is not an expedition of ease nor a picnic excursion to which you are called. You are soldiers of Jesus Christ; and the man who asks the question, whether any Christians have lost their lives in preaching the Gospel of Christ to the Moslems, asks a wiser question than he knows. It is going to cost many a life; and not only lives, but prayers and tears and blood. That is where Jesus calls us, and the very leadership of this movement is a leadership of suffering. There was Raymond Lull, the first missionary to Moslems, stoned to death in Algiers. Henry Martyn, that great missionary to Moslems, said, "Now let me

burn out for God." We who are missionaries to Mohammedans call upon you to follow in their train and go into these lands and light the beacon of Jesus Christ in all the Mohammedan world. He also gave His life, prayers, and sufferings for the Mohammedan world, as well as for us. Shall we do less if we are required? Let us be like those Scots of Bruce, who were ready to falter until that man on the white charger took the heart of Bruce, in its casket, and, swinging it around from side to side, cried out, "Oh, heart of Bruce, lead on!" As he flung it out toward the enemy and bore down upon them, you could not have held those soldiers back by bands of steel. Say not that it is the appeal and necessities of the Mohammedans, or the call of missionaries; it is the call of our Master. Let us shout, "Oh, heart of Christ, lead on!" and we will follow that cry, and win the Mohammedan world for Him. We have this afternoon met and pledged ourselves by our prayers, by our presence, by our hymns, and by our faith, that we are working for the evangelization of the Moslem world in this generation.

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## QUESTIONS

Q. What boards are working in Mohammedan countries? A. The main boards that are working in Mohammedan countries are the German missionary societies in Java and Sumatra, especially the Rhenish, and a number of other missionary societies, such as the Church Missionary Society of London, which is perhaps doing the most extensive and intensive work of any society that I know of. It has many converts in India and Palestine, and is working with the people in Egypt. The United Presbyterians in Egypt and the North Africa Mission do good work. Then there is the Dutch Reformed Missionary Society working in Arabia. There are only two missions in that whole peninsula, where, all told, there are eight millions of souls. I think I have enumerated most of those who work for the Moslem. Through schools, hospitals, and colleges—notably Robert and Beirut Colleges—there are many missions that touch the Mohammedan problem, but only indirectly, of course. Several denominations have taken this matter up, but the Baptists have not taken their share in the Mohammedan work, nor has the Methodist Church, North or South. I think these great denominations should rouse themselves to the necessity of carrying the light to this great population.

Q. What are needed most, evangelists or doctors? A. I should answer that question by saying evangelist doctors, or doctors who are also evangelists; or an evangelist who is also something of a doctor; for both of these are ideal workers in every part of the Mohammedan world.

Q. What is being done for the 20,000,000 Mohammedans in China? A. That question makes the number of Mohammedans in China too small. My information is that there are certainly not less than 30,000,000 Mohammedans in China. The Secretary of the China Inland Mission writes me an official letter and says that the society does not touch the Mohammedan public in China, and he urges that special men be designated for this great work. I do not know of any society in China that has a single missionary who understands the Arabic language and can read to Mohammedans from a book printed in that language.

Q. How can a young man whose board has no work among Mohammedans get out to those fields? A. That is a question which came as a personal question to me fifteen years ago. I belonged to the Dutch Reformed Church, and there were three of us who felt called to this work, and were considering this question, Mr. Phelps, Mr. Cantine, and myself. We went to our Board and said, "We want to work among Mohammedans;" but the Board replied, "We have no work among Mohammedans; you will have to go to India, or to China, or to Japan, or somewhere else where we have work, or else stay at home." But we wanted to work in that field to which we felt that we were called. We appealed to the Synod, and the Synod accepted our appeal, and sent us back to the Board. They still declined to send us, because they thought that they had all they could do to look after their other fields. So we organized an independent mission, and raised money from friends to enable us to go out and start the work. After four years of labor in Arabia, without a Board to fall back upon, and pursuing it under great financial straits and difficulties, the work succeeded, and the Dutch Reformed Church adopted our Mission. I advise the young man to take the matter to God, and if his Board refuses to start the work, to call upon God to show him the way. If God has called him to that work he will be stopped by no Board; for what is a Board when God wills?

Q. What scholastic preparation is needed for missionary work? A. I should say, by all means get a thorough collegiate course; after that, a good theological training. But I should say, also, it should include a thorough understanding of comparative religions, in order to be able to compare the religion of Christ with other religions, and especially with Mohammedanism. You should study and understand the Mohammedan's religion, in order that you may know what he believes and be able to answer him. But first of all, last of all, and always, you should know your own Gospel. You should devote special attention to a knowledge of the Old Testament, when working among Mohammedans; for the Mohammedan is familiar with that and believes in it. You can talk to him of the Psalms and the prophets, in whom he has faith, and thus lead him on to the Gospel of Christ.



Q. What is the relation of Turkey to the Mohammedan world? A. Turkey is its religious center. The Sultan of Turkey is the representative of Islam, and wherever the Mohammedan prays he looks toward the Turkish Empire. The Sultan is also the keeper of the great flag of Mohammed. It is said that if he should unfurl that flag and call upon Mohammedans to rise up and battle for the Prophet, he would rally around him and lead the greatest religious war the world has ever known. He is the recognized religious head of Mohammedanism, and it is a great thing for our work that a mission has been established under the shadow of the palace of the Sultan and that Christian schools are established in Turkey. Every one of those books that are printed bears upon it the imprint of the Sultan giving authority to publish it.

Q. What do the Moslems believe in regard to Jesus Christ? A. I have talked with the Moslems on this subject by the hour, and I have yet to find one who does not believe that Jesus Christ was one of the purest and most beautiful characters that ever lived. They consider that until Mohammed came, Jesus Christ was the supreme prophet. They believe also in the prophets of the Old Testament. They believe that Abraham was a prophet and that he was superseded by David, who was also a prophet; and that David was superseded by Christ as a prophet; and then they believe that Christ was superseded by Mohammed. The Mohammedans love the character of Jesus Christ, and my advice to the workers who go among them is to build upon this foundation and lead them to a true knowledge of Him and not to antagonize them.

Q. Have missionaries lost their lives through Mohammedan fanaticism while preaching Christ? A. In answer to this question I cannot call to mind a list of martyrs, but the name of Labaree is immediately to hand. I do not know whether you would regard his death in Persia as occurring during the actual preaching of Christ, or not. I think it would come under that head. Yet I do not think that the lives of many foreign missionaries have been sacrificed. I do not know whether this is due so much to the restraint of the Mohammedans as to the lack of enterprise and courage of Christian workers. I will leave you to make the comparison between the aggressiveness of the Church in reaching out to other religions and the aggressiveness of the Church in reaching Mohammedans. You will find here good reason why so few lives have had a chance to lose themselves by fanatical outbreaks among Mohammedans. Of course, every mission should use every common-sense precaution that their missionaries may be protected against these outbreaks. Mohammedans are fanatical. We have a convert in Cairo, a Mr. M——, who was formerly of the Mohammedan faith. He is now making earnest presentations of the religion of Christ. In Cairo, he holds open meetings on Monday for a discussion of the questions of religions. One day recently, at



a religious gathering, Mr. M—— made a little speech, and a Mohammedan who was present immediately arose and began to denounce Christianity, proclaiming Mohammedanism as the true religion. Our convert said that if he were given an opportunity he would reply to him, but that as this was not the time or place, he would be glad to reply to him at the next Monday discussion. The presiding officer announced that Mr. M—— would reply if they would come to his Monday meeting. The Mohammedan who had denounced Christianity went and gathered together an immense crowd of followers, a perfect mob, and took them with him to that meeting. The missionaries did not expect any such crowd, nor did Mr. M——. When Monday evening came there were fully 1,000 men gathered together there, crowded into a room that would only contain about 700. They scrambled through the windows and broke down the benches, and left the place looking very much like a wreck. Now that is a sample of the intimidating methods they use. When they cannot win by argument they resort to a show of force.

Q. What are the chief methods of doing pioneer work among Mohammedans? A. I think the chief method is the educational method; yet I think, going hand in hand with that and on perfect equality with it, should be the medical method. And running through both these is a method by itself, that of personal work. Individual personal work is, after all, the most effective way of reaching Mohammedans.



## EVANGELISTIC WORK IN MISSIONS

The Duty of Emphasizing Evangelistic Work  
Evangelistic Itineration

Personal Dealing the Great Missionary Duty  
Evangelistic Work for Women

A Typical Result of Evangelistic Work

Preaching in a Persian Mosque

The Training and Use of Native Evangelists

Relation Between Evangelistic and Other Forms of  
Work

Methods in Evangelistic Work

Principles Underlying Evangelistic Missions





## THE DUTY OF EMPHASIZING EVANGELISTIC WORK

THE REV. S. M. ZWEMER, D.D., F.R.G.S., ARABIA

IT SPEAKS volumes for the power of Satan as a tempter to draw aside the Church of Christ from her main work, that in a Convention held in the interest of the evangelization of the world we hold a special conference on evangelism, and in that special conference are asked to speak on the duty of evangelizing. Yet we who have been in the field for only a few years realize, with the veteran missionaries, that there is constant danger lest the missionary, who is sent out to preach the Gospel, become imbued with the idea that he must do anything and everything but preach the Gospel. There is always the danger that on the mission field you see only a segment of Ezekiel's vision, where we have bone to bone—that is, organization—where we have flesh, sinews, and skin to cover the bone—adherents—but where there is no spirit, or the breath of life, no actual living converts as the result of our work. Where that is true of whole missionary stations, it is true of the individual convert and often of the individual workers and missionaries.

My idea of evangelization is that illustrated by Elisha, as he stands in the chamber of death before the son of the Shunamite, the idea of personal contact. The only thing that will bring life into a dead soul is the touch of Jesus Christ's life which is in us and manifested by us. Every missionary will find that he can only bring life into these dead and shriveled souls by personal contact; by stretching out his own life, hand on hand, eyes on eyes, and mouth on mouth, and breathing into these people the new life from God.

What is evangelism? It is a collision of souls—a collision between a dead soul and a live soul—by which, in personal contact with the individual the dead may receive life. Preaching the Gospel to individuals, evangelism by personal contact, is the first duty of every missionary. Everything else is only a means; the Gospel message brought home to conscience is the end. It alone has spiritual power. "It pleased God by the foolishness of preaching to save." "Faith cometh by hearing, and hearing by the word of God." "Faith cometh by hearing"—hearing what? Not the multiplication table; not the noise of a sawmill, nor of an industrial plant of any kind, nor the hearing of surgical marvels; but by hearing the Word

of God. It is the first duty of the missionary to go into all the world, teaching and preaching the Word of God.

Every other method is only auxiliary, whether it be medical, educational, industrial, or something else. All these methods, even popular preaching, are only intended as auxiliaries by which to bring to men's consciences the knowledge that they are sinners whom we are anxious to save; and the missionary must have the Spirit of God in himself, so that he can be the living link between the dead soul and God, who makes alive. Take, for example, the illustration of the fishermen. "Follow me," says Jesus, "and I will make you fishers of men." It would be foolish indeed for us to attempt to catch fish without bait, and we need medical and all sorts of methods to catch men. But what would you say of a fisherman who should spend the whole day in fishing with bait but without a hook? That is the condition of missionary workers, or evangelists, who think that they are preaching the Gospel when they do not; who think that every method will bring in souls save that one method of preaching Christ and Him crucified. The hook is the power of the Gospel to seize hold of men's consciences. Without direct preaching and evangelism, even medical missions are absolute failures, as far as the moral propaganda is concerned. I have the word of Dr. Young for this, who, as a physician, has attended 40,000 cases in the South Arabian Mission field. He says: "A medical missionary must never forget that the course of Islam is not to be stopped by surgery, any more than immorality is to be cured by free breakfasts, or drunkenness cured by a dose of ammonia. To meet Islam one must attack its weak points and make thinking men dissatisfied with its illogical and unreasonable basis. But before one can do this he must be sure of his own ground and be ever ready to give a reason for the faith that is in him. In other words, he must preach the Gospel, which is the power of truth unto salvation."

Any one who thinks we can evangelize the world without the old-time methods of Christ in teaching and preaching and arousing men's consciences and bringing them to the light of the life of Christ makes a mistake. There is no substitute for this supreme, this first work of the missionary. I know that there have been many missionaries and some missions, and perhaps many of us, of whom it might be truly said that we "have toiled all the night, and taken nothing"—toiled sometimes for months and sometimes for a year. And that is doubtless because we have let down our nets on the wrong side. Perhaps we have wasted time by philanthropic efforts in support of the cause, or have given too much of our time and thought to crowded dispensaries and to performing hundreds of operations. Perhaps we have given too much attention to day schools and colleges and the arrangement of curriculums and all manner of efforts; and in looking after these things we have toiled

all night and caught nothing, because we have not pursued our search for the individual soul. In our efforts in the high schools, day schools, and formal preaching, the search for souls was neglected. If we have been led astray by these various kinds of bait, let us cast our nets in the same sea, from the same boat, but let us cast them down on the right side. I know many missionaries who, when they have cast their nets on that side, found those nets so full that they were nigh unto breaking. Let us abandon our old methods, if they are interfering with our evangelistic efforts, and follow the Christlike method of winning individuals to Him. I believe we should put our whole emphasis in mission work on evangelism. Let us be fishers of men. "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

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## EVANGELISTIC ITINERATION

THE REV. R. F. LENINGTON, BRAZIL

I AM glad that in discussing evangelistic itineration, we do not need the words of men to tell us what to do. Let us go back to the first chapter of St. Mark, the wonderful Gospel that every missionary should know almost by heart, for there he finds the fullest directions for the work he should take up, day by day. "Come ye after me, and I will make you to become fishers of men." "Come ye after me;" there is only one to follow, and that is Jesus Christ. In reading that story, you find that Jesus went into Capernaum, and the multitudes gathered together, and they heard him gladly as He spoke to them words of truth and life. Surely, any man having that experience would remain in the city and continue preaching and teaching the multitudes that followed him. But the next morning Christ went out in a solitary place to pray alone, and His disciples came after Him and said, "All men seek for thee;" but He replied: "Let us go into the next towns, that I may preach there, also; for therefore came I forth. And he preached in their synagogues throughout all Galilee." Therefore, in evangelistic itineration we are following the example of Christ.

Dr. Zwemer has spoken of the folly of the fishermen who throw the bait in without a hook. But what do you think of a man who sits in the house all day and fishes with no bait at all? He might have the best of hooks and rods, and the best of bait, too; but if he remained in the house he would not catch fish. You must go where fish are if you want to catch fish; and if you are going to catch men you must go out and seek for them. You must

go from place to place, and into all "the next towns." Was not that Paul's method? He traveled from place to place, carrying with him the Gospel, and everywhere the Gospel was reaching out more and more. He would emphasize the importance of itineration, because it means constantly kindling fresh fire in fresh communities. You stop at this house and gather the household about you, and read a little to them of the words of Christ; then you close your book and preach to them of Christ, and leave these coals of fire, and who can tell the wonderful results that will follow?

I remember going once from the city where we lived and preaching the Gospel that night. Somebody came and asked me to go on to another place, and I went on and preached there; then another asked me to go still farther on and preach the Gospel to his neighbors and friends in still another place. When I arrived there he invited the neighbors to come and hear the message of God. One of those who came was an old man, known as "Doctor," who was very much opposed to the preaching of the Gospel; but he came because of the urgent invitation that was extended to him, and the Spirit of God entered his heart that night, and he became converted. He began to preach the Word of God to others, and the last letter I had from Brazil told of services that he had held in a congregation of 300 converts whom he had gathered from nine communities.

Some people say: "It is a great sacrifice that you must make in order to do this itinerating. You have to leave the comforts of your home, you have to leave those who are dear to you, and you lose the sweetness of the early years of your children." But what are we doing it for? Are we doing it for ourselves? Do we speak of the sacrifice of those who are compelled to leave their homes and go up and down the land as traveling men, business men? Nothing is said of their great sacrifice and of what they must lose. They are out seeking gain; we are out for the souls of men. Should we talk about sacrifices when it comes to bringing these souls out of darkness and misery and despair?

Evangelistic itineration means so much to us. We do not know at what moment we may meet with glorious opportunities for doing the will of our Master. At one time I went into a community to preach, and a friend invited a young woman to come to the services. She was a poor creature who had been ruined when little more than a child by one who should have been her protector, and afterward she was led into that life which so many Brazilian women are leading, a home without a lawful husband. She had been abandoned finally by the man whom she cared for and who had ruined her, and was left with three little children. She came to hear the Gospel of the Christ who said to the woman of Samaria, living under similar conditions, "I that speak unto thee am he." And she was touched by the Holy Ghost and was converted. The first thing



that she did thereafter was to send a letter to that man who had first ruined and then abandoned her, telling him that she had found peace, and urging him—for she loved him still—to go and hear the preaching of the Gospel at the first opportunity. When I visited that place again, four months later, she brought a letter which she had received from him, saying that he had listened to the preaching of the Word, had accepted Christ, and was coming back to remain with and marry her. At the next visit I made there, those two stood before the pulpit and confessed their faith in Jesus Christ. Was there any sacrifice about that? Does it pay? Nothing pays like itineration. Use all the methods you can, but do not forget that the mission which Christ sent you upon is to reach the souls of men. The Christ who used that method and gave it to you will grant His blessing on your efforts.

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## PERSONAL DEALING THE GREAT MISSIONARY DUTY

THE REV. SUMNER R. VINTON, BURMA

THE FACT that every man who has tried this method earnestly is at once the most eloquent advocate of it would stamp it as the supreme method in missionary work, whether at home or abroad. The great difficulty in dealing with individuals in Christian matters, you will find in yourselves, if you are not successful in it. If you are not living close to your Master, you will find difficulty in dealing with individuals, and should look well to your own heart for the reason. If you remove the cause you will have the privilege and joy of knowing it to be the most delightful kind of Christian work there is, this dealing with individual souls face to face, and giving them a hope in Christ.

There is a reason why individual work with individuals is of prime importance. I would have you consider for a moment the difference between the home field and the foreign field. The pastor of the church in which we are holding these services can depend upon having an audience come to hear him when the church bell rings. Many of these may not be Christians, but nevertheless they come, and he is sure of his audience. He knows that he will be able to present his views to a good-sized audience at least every Sunday morning. But out in those foreign fields Sunday means nothing, church bells mean nothing. If you get an audience, you must go out and hunt them up, and take your bait along. Suppose you do get them by using a camera, or an organ, or a typewriter, to arouse their interest and curiosity? You have little in common with them; you do not know their circumstances and their feelings,

and if you attempt to preach to them in a formal way, you will run up against difficulties and will need to hold their attention by some auxiliary method. Then it happens that after you have done a little broadcast sowing your audience melts away, and you are left face to face with here and there an individual. That is your supreme opportunity, because then you can present to the individual the phase of truth which that individual most needs. You can meet any of the objections that arise in his mind, as they arise, and before they have grown and gained strength. You may be able to kill an objection then and there which, if allowed to grow, will lead to indifference to the truths of Christianity forever after, and thus your individual work will reap its harvest.

There is another, and perhaps the strongest, reason why personal work is, above all, the finest method for reaching the people out in the field. It brings your personality to bear on those people. I like that definition which Dr. Zwemer gave us, "the collision of two souls." That is the way in which we can move men and put the life of the Gospel into their hearts and souls. What is equal to the method of leading them by the force of our own convictions and personality? If the truth is living in us, and we are living near the Master, we are going to get close to these people and lead them to Jesus Christ. And if we have been working with individuals, and know their individual needs, we can pray for them in a more definite way. We know the specific case and what it is best to pray for, and can thus supplement our own work by our prayers in the most definite possible form.

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## EVANGELISTIC WORK FOR WOMEN

MISS NELLIE ZWEMER, CHINA

WHEN I think of the women in China, I see in imagination the sweet, shy young women of the better classes, so carefully schooled and sheltered in their own homes that they are almost as ignorant and innocent of the evils of heathenism as the little children, and as unfit as babes for the hard life that is theirs when they leave their homes. I see also the less favored women, whose faces show that they are not strangers to sin. I see the bold, brutish-faced slave women, the hard-working field women, and multitudes of other abused daughters of toil. I see mothers with their little children clinging to them, and I see the old women, who have no happiness to remember and no hope to look forward to. I see the forlorn beggar women and many others who could tell us that life for women in heathen lands is dark and hard and cruel.

Sometimes when I speak to a large gathering in China there are representatives of all these classes before me, and what a delight it is to tell these benighted women of Him who knows the sorrows of their hearts and the sadness of their lives, and who says to these toil-weary women, "Come unto me, all ye that labor and are heavy laden . . . and ye shall find rest unto your souls." This is what evangelistic work among women means—to bring to them the glad news of salvation. When they understand it, they are as ready as we to appreciate it, for they are, as Miss Havergal has said,

"Made like our own strange selves,  
With memory, mind and will;  
Made with a heart to love  
And a soul that shall live forever."

And we are in part responsible as to how the hunger of these hearts shall be satisfied, as to where these souls shall spend eternity.

The method used in our mission to bring the Gospel of Christ to these women is to help and teach them in hospitals and dispensaries, and in evangelistic meetings. We have weekly or monthly classes, much like the mission schools in our own land, and visit them in their homes, touring to distant out-stations. In the fourteen years that I have worked in China, opportunities for this kind of work have been limited only by our lack of time and strength and funds. So many come to our schools, so many attend our meetings, that it is impossible for the force of workers to reach more than one in a thousand of the homes that are open to us. Conditions are changing in China, and possibly after a time these open doors will be closed. We are to blame that the bread of life was not freely given these starving souls while the doors were open.

We have spoken of the methods used and the opportunities for accomplishing our work. When we sow seed, we cannot immediately expect a harvest. We must sow in patience and in love. We must tell the story of God's love to all men and of His desire to free us from all sin. We must tell it over and over and in many different ways, until they understand so fully that they can find the pearl of great price for which they are looking and give up their sin, idolatry and superstition. We have many earnest Christians in our Chinese Church, and their wonderfully changed lives show that in China, as everywhere, the Gospel is the power of God unto salvation. I wish you could hear the story as it comes from the lips of these women themselves, when they tell how they were led out of darkness into the marvelous light of God. It would bring them so near to your own hearts that you would think of them as sisters, and you women students would long to go and tell others like them of Him who is the Way and the Life.

There were two women in my district who, only six years ago, had never known the true God, who had their hearts so touched by

His Spirit that they made rapid progress in the Christian life and in the study of God's Word. They are now employed as Bible readers and have been already used of God to bring many others to the knowledge of Himself. Last year, before I came away, one of them called to bid me good-bye, and she said: "It is so hard for me to let you go away. I love you so; you are dearer to me than my own mother, because through you I have found Christ." I felt that it paid fully for the effort I had made to teach her to read.

There is an old woman of eighty in our district. For seventy years she had lived in heathenism and sin, but ten years ago she found Christ as her Savior, and learned to read the Bible, and for the last decade she has been telling the story of His love. If you could have seen her joy when she first believed that she had received pardon and had the assurance of a place in heaven, and could have seen her face when for the first time she read the first little verse, you would have realized what a blessing it is to lead these souls to God. The privileges to us are infinitely greater than the sacrifices; and I cannot understand how it is that so few are ready to go and tell those who have never heard—and never will hear, if they do not go and tell them—of the love that has done so much for us all.

Even in a province like Fu-chien, where, next to Canton, the workers have been the longest and are the most numerous, the evangelists cannot begin to bring the knowledge of God's love to the people in this generation. Workers and money and the prayers of Christians must be multiplied a thousandfold before this can be accomplished. Let us try to think what it means for them to live without God, without hope, without prayer, without the blessed influences of Christianity, without the knowledge of the true and only name given under heaven whereby men can be saved. When we think what that name means to us, and remember what we owe to Him who has loved us with an everlasting love, shall we not gladly say, "I will go where you want me to go, dear Lord. Only show me Thy work, Thy way, and fit me for Thy service."

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## A TYPICAL RESULT OF EVANGELISTIC WORK

THE REV. H. L. E. LUERING, PH.D., MALAYSIA

I AM GLAD to add my testimony to that of my brethren and sister here who have preceded, with regard to the importance of evangelistic work among the heathen. I do not need to add to what has been said concerning the importance of it. Allow me to give you an example of how we may expect fruit from this work. I look



back upon sixteen years of experience, fifteen of which were spent in evangelistic mission work in the Far East, and I find some difficulty in selecting an illustration from the many examples that I might cite. I will give you one that occurred about thirteen years ago when I was in Singapore, where I was preaching in the open air, as we always do in that city. The masses came to us in great numbers. We did not have to use any contrivances to attract them. If you stand there and open a Chinese book, some one will stop to look, and if you read it, someone will come and look over your shoulder. When you read, they crowd around to listen, and fasten their eyes upon your lips. When we begin to preach, after we have read the lesson and closed the Bible, they stay and listen to the preaching. There is no need of using attractions of any kind in that large island, so fully occupied by Chinese. On one of those evenings when I had been preaching, and a large crowd had, as usual, gathered to listen, I was speaking to a Moslem crowd, and had been reading a passage from the New Testament in which Jesus had done some miracle of healing; and when the gun from the fort hill sounded the signal for nine o'clock I closed my book and the crowd dispersed. But one man came to me and said: "Sir, you have been preaching of Jesus who healed the sick. Come with me to my house; there is a sick man over there that I would be glad to have you see." I replied: "Did you hear me say that I could heal the sick? I cannot go to your house for that purpose, but I will come and pray for the man, if that is what you want."

I went over to his house, ascended the staircase, and came into a large, oblong hall room, in which were 120 beds of the simplest kind—merely trestles with some bags spread on them, and mats over the bags. The Chinese lodge in large numbers in these barracks in Singapore, for they come there for only short periods, and with the object of earning money and returning to China. These beds were all unoccupied, for it was a moonlight night, and they were out walking the streets, and perhaps a large number of them had been hearing me preach. In the front of the long line of beds was what seemed to be a pile of red blankets in great disorder, and the man led me over to this heap of blankets, and I picked up one after another until I came to the body of a man, contracted in the most awful manner and greatly emaciated; the ribs were visible on his whole chest. I almost believed that he was dead. I stooped over him, however, in spite of the smell of uncleanness, and noticed that he was breathing heavily. His eyes were closed, and the light which fell upon him as I removed the last blanket did not disturb him in the least. He was quite unconscious, and as I had come into the room the people crowded in also. They were afraid to come near, however, for they knew that he was dying, and thought, according to the Chinese idea, that the spirit when it left the body, in its envy of the living, might injure them on its way

to Hades. I knelt down to pray for this man. Three other Christians, who had come in, knelt with me; but I felt that I had no right to ask God to restore this man to life who had been neglected and almost given over to death by his own people. I prayed for the living that stood around me in the corners of the room, and I asked God in some way to glorify Jesus in the hearts of these people.

I then returned home and sent some medicine to the sick man, promising to come again the next day; but I forgot to do so in the pressure of my work, and in my own weakness, for I was suffering physically at the time. This happened on Thursday night, and on the next Sunday, when I came into church, and opened my Bible to find my text, I saw, to my terror, this sick man of three days ago in front of the pulpit, with wide-open eyes looking up at me with such a weird look that it almost disturbed me in my duty. When I read my text, which had to do with the book of life as spoken of in Revelation, I commenced preaching, with a feeling of great uneasiness, for his dark eyes were fixed piercingly upon me, and he looked as sick as ever. I felt that I had made a great mistake in preaching that morning, when I thought of that sick man standing there. When I had closed my book, and was going to give out the hymn, this sick man stood up and said: "Missionary, write my name in the book of life, for I wish to be a disciple of Jesus Christ." I looked at him with the tears springing from my eyes, and I said to him: "Only God can write your name in the book of life; but if you wish me to put your name on the list of our probationers, give it to me and I will do so." He gave his name to me as Hong Ye. The man was absolutely illiterate. He did not know a single character of the forty odd thousand in the Chinese dictionary. He did not have the gift of speech, as so many Chinese do, who may be eloquent in the presentation of what they have to say.

When he professed conversion I felt that it was good that another soul had been saved, but I questioned what this man could do for the work. There was no expectation that he might be useful in the spreading of the Kingdom. But Hong Ye had an intense love for Christ, of whom he had never heard before, and secured a little New Testament that was sold for ten cents. Though he could not read himself, he carried it in his pocket, and when I had read my text or Bible lesson he would come to me and say, "Where is the place that you were reading, or that you have preached from?" When I would show it to him he would mark it with his long thumb-nail and dog-eat the page. As he was yet too weak to work, he would go about visiting his friends, and take out his book and point to the passage that he had marked, and get his friends to read the passage to him, saying: "I have heard it once, but I like to hear it over and over. Read louder, if you please, that

I may hear and understand." And while this friend was reading for his benefit, others would listen, and he would say in his simple way: "Isn't that a glorious story? Would you like to hear more? Let me come for you next Sunday and bring you to the church where the preacher speaks on just such things." And he would bring ten, twelve, fifteen people every Sunday; he never came alone. I often wish that we in America had such a man to fill our pews.

But let me tell you the outcome. There were in one year 120 people converted in that church, and I believe that a large majority of them were brought into the church through this man. When I left Singapore, less than a year after that, he went to China. Four months later I returned to Singapore, and after remaining there four or five months I went to China, for I was pastor there of a congregation to which I had ministered for a number of years. When I reached there I found this man. Hong Ye met me at the entrance of his village, and said: "You must come and drink tea with me." I accepted his invitation, and he led the way, while I followed. Instead of taking me to his home, as I had supposed he would do, he brought me to the village temple. We ascended four or five granite steps and passed between the pillars into the temple, where I saw tables with red cloths spread on them, and four or five bamboo chairs around. As I looked about, I saw that the niche of the altar was covered with red blankets; and my curiosity being aroused, I threw them aside, and there the idol stood. I said, "How is it, Hong Ye, that you have your tea here in a heathen temple?" He replied: "This temple is the place where we worship God." "But this idol," I said. "What does this mean?" Oh! he replied, "the people of this village accepted the Gospel of Jesus Christ so gladly that the temple of the idol was soon deserted, and when it had no more worshipers the village elders came to us and said: 'Why do you worship in your humble homes, that are so close and uncomfortable and full of mosquitoes and fleas? Why don't you use the temple? There is no man in the village who believes in the idol since you have told them of the true God.' And so the temple of the idol has been consecrated as the house of God. But when we tried to remove the idol, the mandarin of the next city said that no one must touch the idol, so we hid it behind the blanket, and now the idol's place is there in the dark, behind the blanket, and the place in front is the place of our worship, where the light of the Gospel may shine in and that is as it should be."

Friends, with such results as this to encourage us, is it a vain sacrifice to preach the Gospel of our Lord Jesus Christ to the heathen?



## PREACHING IN A PERSIAN MOSQUE

THE REV. LEWIS F. ESSELSTYN, PERSIA

I WILL BEGIN by giving you an incident which occurred while we were out on one of those itinerating trips which we often take. We had come to a provincial town where I had been several times before and spent a quiet and restful Sabbath. Early in the week I sent word to the chief priest of the town, who had been an old friend of mine, that I was there and would call upon him. Now this Hadji was the most influential man in that section, and if he had so desired he could have stopped all our work in that district. I believe that he could have used his influence, if he had been so inclined, in a way that would have occasioned us great difficulties all through Persia. It is something for which to thank God that he has never put a straw in our way, nor obstructed the preaching of the Gospel in any manner whatever. According to his appointment, I appeared at his door about seven o'clock in the morning. He led me upstairs to the reception-room, and taking me by both hands, kissed me on both cheeks, for that is the usual manner of greeting in that country. Then he gave me the seat of honor on the carpet at his right hand and began introducing me to the other priests who came around in their blue and white turbans. We passed the ordinary salutation of the day, saying, "Praise God, is your nose fat?" and the man addressed must answer, "Thank God, my nose is fat. Is your blessed existence in a good state of preservation?" "My blessed existence is in a good state of preservation. May you live a thousand years." "May you live a thousand years, and may your shadow never grow less." And so we go on, prolonging these greetings and felicitations.

After we had drunk tea together and partaken of sweets, and the greetings were over, and things were getting quiet, I pulled my book out and said to the Hadji: "I would like to read from my book to you, and talk with you a little about it." He was perfectly willing, and I read from the thirteenth chapter of First Corinthians, that wonderful chapter of love. I talked to them for perhaps twenty minutes or a half hour on this chapter, and they all listened with perfect courtesy, without one word of objection or controversy from one of that dozen or more men who heard me. When I finished, I told them that by their kind leave I would take



my troublesome self out of their exalted presence, which I proceeded to do, according to their forms of courtesy.

On my way back it was borne in upon me that I ought to give the old Hadji a more specific message, and I therefore decided to ask for a secret interview with him, which he granted. He had the tea things spread and made the tea himself and handed it to me, and a crust of bread along with the cup of tea, as they always do there. When we had finished with these ceremonies we had a most delightful talk, and for two or three hours discussed the Bible, basing our talk on the love of God and the plan of salvation, going to the Old Testament for information as to the sacrificial system and for the testimony of the Messiah given by the prophets, and using the New Testament for the evidence of the fulfillment of those prophesies. I might say about this conversation, as of the previous one, that there was in it not a word of controversy. He asked me a good many questions, but not in such a way as would indicate any enmity or displeasure with what I said.

The interview was finished, and as I was leaving he asked me if I would not attend worship in his mosque. There were two large mosques there, one of which was built by Omar in 650 A. D. Accordingly, at four o'clock that afternoon, I appeared at the side door of this mosque and was taken in and up to the front, where the pulpit would have been if they had had one, and was given a place at the right of the Hadji's favorite rug. I looked out at that mosque, with its forty pillars supporting the great dome, each pillar three feet in diameter. There was room for 1,000 men on the floor, and in the alcoves they say 2,000 more could be accommodated; and behind the curtains at the left 600 women were seated, they said. As soon as the Hadji himself came in that great audience arose like one man, out of respect and reverence for him and, of course, I arose, too; and he greeted me as he had done before, kissing me on both cheeks. We inquired after each other's health in the usual manner. Finally he gave me a ripe quince, I suppose to indicate that I was his guest, and was there by his invitation, and then he gave me a seat upon the rug and opened his Koran. But first, I ought to say, the mollah gave the Mohammedan prayer call, after which the Hadji opened his Koran, and the prayers began. A boy who had ascended high up on one side of the mosque called out the signals, and the people followed the Hadji in the service. I never shall forget the impressive sight of those men all moving as one man. They were like a great army of soldiers; they would bow, kneel, fall prostrate on the floor, rise and fall again, time after time, in perfect unison. It was a sight to make a man's heart ache, this apparent devotion to a false religion. But who can say that there was not an honest and true reaching out after God in this service? After about three-quarters of an hour of this the Hadji arose from his knees and said that the prayers were finished and

the services were over. I said: "Why, are you not going to preach, Hadji?" And he answered: "Do you want me to preach?" "Certainly," I replied, "if it is the custom." They do not have a pulpit, as we do here, but on one side of this open place, at the front, was a high sort of staircase, very much like a step-ladder, and on the top of that step-ladder was an area about two feet and a half square, just big enough for a man to sit down and curl his feet under him. So when I had asked him to preach, the Hadji gathered up his skirts and climbed up the step-ladder and sat down, curled his feet and legs up under him, and gave to the congregation a moral discourse on their duties to God and man. I noticed, as he was preaching, that his remarks seemed to be directed chiefly to me, whether as a matter of courtesy, or because he thought I needed it the most, I do not know. At any rate, most that he said we would readily have assented to, and when he had finished I said: "Hadji, I thank you for those words of truth."

Then he asked me if I would not like to talk to the people for awhile. I said that I was surprised that he would let me speak in his mosque, but that I should be very glad of the opportunity to do so. So with all the pomposity that I could assume, I gathered up my skirts about me, climbed the ladder, and curled myself down on the top of it, and said to them: "Your Hadji has given me permission to speak to you, and as I intend to speak from the Word of God, it is proper to ask God's blessing on the words that I may utter and upon all the congregation." In the presence of that great audience I asked God's blessing upon them, and I closed the prayer in the name of the Trinity and of the Lord Jesus Christ, the Savior of the world. I call that one of the rarest privileges of a missionary's life, and I still rejoice at that glorious opportunity. I opened the book to the parable of the Prodigal Son, and after reading that chapter I preached to them on what repentance is, what we are to repent of, and what God does for us when we do repent. I said to them: "You Mohammedans should repent and turn to the Lord Jesus Christ, for it is a moral impossibility for God to forgive your sins without this." And after preaching a plain, simple sermon to them, I offered another prayer in the name of the Lord Jesus Christ, and came down the ladder. When the services were all over, hundreds of men came to the front and shook hands with the Hadji and also with me, and we then went out the side door. I shall always look back on that with a great deal of pleasure, that a missionary of the Gospel of Christ should be able to deliver His message in a Mohammedan mosque. It was certainly a great privilege.

It became noised about that we had preached publicly in the mosque, and one day there came into the room of the caravansary a man of about forty-three years, evidently a priest. He wore a green turban, and he said to me: "My father is the chief doctor

of the civil law; my father-in-law is the chief doctor of the religious law. I was taken very ill, and while I lay there my little boy was taken seriously ill, and after two days died. My heart was bound up in that boy. The whole village loved him; he was a beautiful little fellow. But he died, and they wrapped his body in a winding-cloth and took it to the cemetery for burial. I was sick, and unable to be up, but I could not bear it; so after they had gone I got up and followed them. When I arrived they had just placed my little boy's body on the cold earth in the bottom of that grave, and as I looked down upon him he lay with his eyes open, looking at me from the other world. The man whose duty it was began to fill in the earth and cover over the grave, and I began swearing and cursing and abusing that man and trying to get to my little boy, for I was in a great fever. I lost consciousness, and knew no more until I came to my senses as I lay in bed in my own house, and they told me that I had been unconscious for days. As my head began to get clear, the first thing I saw was the same vision which I remembered as the last thing I had seen—my little boy's body lying there on the cold ground in the grave, with his eyes wide open, looking at me from the other world. They told me there was a foreign teacher in town who had been preaching a strange religion, and I came to you to see if you could give me comfort. I am sick. If you can do anything for my body, I want you to do it; but oh! if you can, I want you to do something for this awful pain in my heart." I took the Bible and opened to that beautiful passage, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I handed him the book, and he took it and read it for himself. After he had read it we talked and prayed together, and when he went away he took the book with him. He came back several times while we were there, and we had a number of good talks, and prayed together several times. The last time that I saw him was when he came in one day and announced that he had renounced Islam and had accepted the Lord Jesus Christ as his Savior.

In my long service I have had opportunities like that more than once, but I often feel that if I had only had that one opportunity of leading that one mollah to the foot of the cross and bringing the Lord Jesus Christ to his sorrowful soul, it would be more than ample reward for the years I have labored among that benighted people.



## THE TRAINING AND USE OF NATIVE EVANGELISTS

THE REV. HUNTER CORBETT, D.D., LL.D., CHINA

GOD'S WORD is our authority, and according to it, He gave some apostles and some prophets, and some evangelists and some pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." That is what the missionaries whom you send to the heathen are called to do—to preach the Gospel in every place; and when God blesses our preaching, and converts are given to us, from those converts to train men and women who will work with us. Among the many hundreds whom I have received into the church there is not one of them, so far as I know, who would not willingly lead in public prayer, whether man or woman; and there are none, so far as I know, who would not gladly be witness bearers to others in their own homes, in their places of business, among their kindred and friends, and God has blessed the testimony of those people to the saving of souls.

It is plainly our duty to pray for men and women who have gifts in the spreading of His Gospel. Not only should we bring souls into the church, but it is our duty to train these converts to be useful Christians, able to do God's work in the most efficient manner. As we study the methods by which these evangelists have been able to magnify their work, we get a new idea of the wonderful task committed to us as missionaries. In training these men for this special work, one of the first requisites is to have ourselves a sound conversion and an intense love for Christ. Without this it is not safe to be a witness-bearer for Christ either at home or abroad. When our Savior recommissioned Peter, He said to him again and again, "Simon, son of Jonas, lovest thou me more than these?" And when Peter had said, "Yea, Lord; thou knowest that I love thee," He said, "Feed my lambs." "Feed my sheep." Not until He had had the full assurance of the apostle's love did He assign him to this duty of being a witness-bearer and a shepherd.

In the special training of these men we must see that they know the Bible and what it teaches. The first convert whom God permitted me to receive, more than forty years ago, was a scholarly man of about forty years. He heard the Gospel for the first time,



and following me to the door, he said: "Please tell me more of this Jesus of whom you speak." I talked with him and gave him the Gospel of Mark, and urged him to read it. He spent the entire night, as he told me, studying that book, and he came to me the next morning to speak with me, and we talked again. Later he followed me to my home, and we studied the Gospel and prayed over it together until the light broke into that man's heart and dispelled the darkness. He became an earnest, faithful and successful preacher, and continued as such until the end of his life, twenty-five years later. Of his family it has been my privilege to receive five generations into the church, all of whom are Christlike witnesses for Him.

In order to make Bible work effective, we must know and study it ourselves before we attempt to teach others how to know and study it. Study both the Old and the New Testaments; study the prophecies relating to Christ in the Old Testament and their fulfillment in the New Testament. Do His will the same as though He were here on earth and we were following in His footsteps, and pray for the Holy Spirit to come for the enlightenment of our hearts.

We must study the teaching of the Scriptures concerning the Holy Spirit—His office, His personality, His power, and the power that we only have through Him. "Ye shall receive power, after that the Holy Ghost is come upon you" is the last promise that Christ gave His disciples. This we will need abroad. We may not do the work of the Holy Spirit—He will do His own work—but we must be His messengers, so that He shall speak through us, and our lives shall testify of Him, compelling those who cannot read the Bible to read it in our own lives. And having received the grace and the knowledge of God in ourselves, let us train our converts in like manner.

Teach them to pray. John taught his disciples to pray, and so did Christ. Teach a man to study the Bible, to pray for the Holy Spirit to help and teach him, and do you pray for him also, as Jesus Christ prays for us. Pray every day; pray every time you speak or look into the Word of God; pray without ceasing!

Learn to preach by studying the sermons of Christ; the circumstances under which He preached, and the manner in which He preached when the common people heard Him gladly. Cannot we, by the study of Christ's sermons, learn to speak so that the common people will hear us gladly? To speak with power, and not simply to keep repeating texts and creeds in a cold and formal manner, we need to learn every day from a study of God's Word. If we study it earnestly enough, we shall acquire not only the wisdom of serpents, but that wisdom which cometh from above, one statement concerning which reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Then we must love the native helpers with whom we work, and sympathize with them. Treat them as brethren; show them kindness. We must teach our evangelists not only in the study of the Bible but in the right way of living. Live as an example of Bible study, of prayer, of speaking in season and out of season, of patience, of doing our duty as we see it, and then expect the blessing to follow.

I have been three times around the world, seven times have I crossed the Pacific, and I have never yet found an unhappy missionary whose heart was in his work and who was doing faithfully the duty to which God had called him. We have our troubles, as do others, and our hearts yearn for our homes and our dear ones; but there is no joy in the world like the joy of winning souls for Christ. In the heathen lands, this great joy is intensified many times. The missionary has the privilege of building, not upon another man's foundation, but he can tell men and women who have never heard before of the unspeakable riches and love of God. It is a joy the angels in heaven would rejoice in, but God has reserved it for us. Let us live for Christ, so that when we go hence our crowns will be full of stars, representing souls saved by the blessing of Christ.

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## RELATION BETWEEN EVANGELISTIC AND OTHER FORMS OF WORK

THE REV. JAMES B. RODGERS, D.D., PHILIPPINE ISLANDS

I HEARTILY agree with all that has been said by Dr. Zwemer. There are three theories about what are known as educational and medical work in the foreign field. The first theory is that they are a testimony to the real spirit of the Christian religion. On that theory schools are established and hospitals are opened as they are in this country, and grow up according to the needs of the field, giving forth splendid testimony to the effectiveness of the religion of Christ to make men strong and intelligent. Dr. Zwemer spoke of the dangers of having these institutions develop into places where merely splendid surgical skill is shown and the direct evangelical work may be left out entirely, though the maintenance of the hospital is undoubtedly a Christian purpose.

There is a second theory for those who think that they must oppose the first theory; that is, that they are appliances for the propagation of the Gospel alone. In accordance with this theory, in some places men open schools and hospitals merely as an opening wedge, and waste a great deal of time on it. I have seen people in Japan giving their time to the teaching and talking of English

to Japanese young men in their schools, forgetting the greater work that they were to do. I tried that method one afternoon, myself, and found it very tiresome to spend my time in this way for the purpose of getting a chance to say one word of Gospel. Acting on this theory, schools very often are opened to win the children, and in earlier times, when children's labor was needed, they even went so far as to give a certain equivalent for the child's services for the opportunity of bringing the child into the school.

As to the third theory, there is no particular school or medical work done, but direct evangelical work occupies all the missionary's energies and time.

But what is the ideal for our educational work and medical work and other efforts of that kind?

The evangelical work should be first of all. The doctor serves the preacher at the hospital, and evangelization should occupy the first thought of the missionary. Schools should be founded, and hospitals be established for the purpose of taking care of the people who come into the hospital, and these institutions should co-operate with, and not oppose, evangelistic work. They should be so organized that the young men and women should be able to do everything possible to become efficient for Gospel work. They should be thoroughly educated and trained for that purpose. Then if we desire to go into academic work, we must provide for the very best instruction. We do not want that sort where the missionary holds a class when it is convenient for him to do so, but a genuine college or university that will command the respect of the most intelligent of those we have to deal with. The same thing is true of hospitals, which give a splendid chance to testify of the care and kindness of the Christian religion.

Horace B. Silliman, LL.D., of Cohoes, New York, who founded the Silliman Institute at Dumaguete, opened our academy even before some of the missionaries were ready for it. The Methodist Church in some places avoided this and put their whole force into evangelistic work, until they were compelled to open their training schools. For this purpose they drew upon their evangelistic force, and I regretted exceedingly that such splendid men for evangelistic work should give up the time necessary for teaching in the schools, as they were unable to have more men supplied for evangelistic work. About a year ago, one of our men was released from school work and traveled up and down the province, and in one town there were two young men who had attended the schools. When he reached this town, he found 100 people waiting for baptism, because these young men had gone there and taught them of Christ. He went on to another province near by and found the same state of affairs, and when one of my former classmates of Albany, New York, went there as Catholic bishop, we expected that those people would retract everything because the bishop had come. But they



sent for our missionary and said, "We want you to organize us into a church so that the bishop cannot do anything to us." All this had come about because the schools had been opened and because of the faithful evangelistic work of the teachers. It is when the missionaries doing this work do not forget that their highest duty is to preach the Gospel, along with efficient educational work, that they are able to accomplish so much for the glory of God.

Our missionaries sent a doctor over to Iloilo, and we had all that we could do to keep him a doctor, he was so thoroughly in earnest as an evangelist; but because of his being a doctor he got hold of an insane Chinaman, and was able to go into the Chinese community. That is the one place in the Islands where we of the Presbyterian mission have succeeded in doing anything of this sort, and it was because the doctor was so constantly preaching the Gospel along with his medical work. A paralytic came to him for treatment, and he let him in the hospital, not so much in the hope that he could do anything for him, but for the reason that he could help about the hospital a little and could talk to those whom he met. A man came down from one of the towns, and this paralytic talked with him and told him how the Gospel had been given to him, of the comfort it had brought him. One of the speakers has spoken of the necessity of going out to meet people, but that is not our experience; they come to us. This man who had come down from one of the towns wanted somebody to go up there and preach, and we had no one to send. But a Filipino will never take "No" for an answer but keeps on importuning. So they finally took this lame man and put him on a litter and carried him in that way; and when we were able to go up there ourselves, we found there 300 people who had been brought to Christ.

That is the idea. Do not doubt the effectiveness and the necessity of the medical and the educational work; for if we do our evangelistic work earnestly and have the schools and hospitals to back us up, it will aid us in showing people that there is something really unselfish in Christianity.

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## METHODS IN EVANGELISTIC WORK

THE REV. H. F. LAFLAMME, INDIA

I WISH to speak of methods in evangelistic work. The methods of a man's work will depend greatly upon the man himself; and the essential qualification for evangelistic work is a consuming passion for souls. In dealing with those who may desire to go to the foreign field, the first question I ask is, "Are you a soul-winner where you are?" If they say that they are not, I reply: "Become one, then,



where you are; for if you are not a soul-winner in your place here, you will not be in the heathen world." I would like to strip the foreign mission enterprise of a sickly sentimentality; and I say to you now, that I cannot believe in the call of a man who is interested about the salvation of people ten or fifteen thousand miles away and does not care anything about the salvation of the men in his own college or in the community in which he lives. If we are truly interested in the salvation of India, we will be interested in the salvation of our own kindred and friends and our own business associates. Get to be a soul winner. Come into such direct, intimate, personal contact with the Lord Jesus Christ that His passion for souls will flow over into your soul and fill it with that overmastering desire. Any man or woman who has that passion for souls will find that for their service there is great call and great need.

In India alone there are 300,000,000 people, one-fifth of the entire human race, and only a million of these professing Protestant Christians, one in 300 having a saving knowledge of the Lord Jesus Christ; the other 299 millions being steeped in heathen darkness. In one part of Bengal there are only twenty-one ordained missionaries to 21,000,000 people, and in northern Bengal only five to ten millions of people. In my own mission in the Telugu country, if you deduct the number of missionaries on furlough, or engaged exclusively in educational work, there are found to be 250,000 souls for whose evangelization each missionary family and single lady are responsible. The problem that faces, impresses, and inspires me ever, is to so bring the essential principles of the Gospel to the attention of all classes of these people within this generation as to enable each to intelligently accept or reject the Way of Life. That means 1,000 different congregations of 250 each in my single parish. In more favored America, we are putting 357 ministers among that number of people. The difficulty of the enterprise is greatly enhanced by the division of this quarter of a million into 300 different towns and villages, distributed over an area of 500 square miles.

There are also the obstacles presented by six great evils that rise like adamant walls about the people. These are as follows: Caste, met with only in India, and dividing the people into 100,000 different sects, between whom intermarriage and, generally, inter-dining is impossible; custom, that perpetuates the hoary iniquities of infant marriage, the celibacy of the widow, and the degradation of women; polytheism, that hangs 330 millions of deities about the neck of a land with only 300 millions of people; idolatry, that drags down the worship of a spirit God to reverence for a painted bed leg or a monstrously hideous image; pantheism, that confuses spirit and matter, obliterates all moral distinctions and abolishes all sense of obligation; and a fatalism that, octopus-like, grips the people in a hopeless, helpless apathy and sucks out all their spiritual energy. The almost utter illiteracy of the people still further complicates the

problem. Only six men in a hundred and ten women in a thousand know how to read and write. Then one's work must be undertaken in a hostile climate, with an average mean temperature of seventy-five degrees Fahrenheit in January and eighty-six in May, or of eighty and three-tenths throughout the year, breeding the deadliest foes to man, the malarial fever, dysentery, small-pox, Asiatic cholera and bubonic plague.

To overcome these difficulties and to establish Christ as King in the hearts of the people is the problem. The people will not enter a Christian place of worship. The way of approach is that of the great commission, namely, to "go" to the people. There is a Telugu proverb which says, "Those who sell toddy keep a shop, but the milkman must call at the house." So we must go with the good milk of the Word where the people congregate. For years, with all possible diligence and all available energy, I have given myself to the evangelization of the people. The work of the year 1903 represents the utmost limit of my endeavor. Then I preached 600 times and reached an aggregate of 43,000 hearers. Of this number, perhaps 12,500 heard the Gospel for the first time. One missionary with his force of six native evangelists would need twenty years to thus reach one-quarter of a million of the population with the Gospel story once only.

Our method is simple. Singing the Gospel in verse is the most effective means now, as in the days when the message entered Britain by song. A knowledge of music is a valuable asset to the missionary. Pictures, the Sunday-school rolls by day and the magic lantern by night, attract, retain, and concentrate the attention, illustrate the narrative—there is much infant class work to do—and draw the company of from fifty to 500 that quickly crowds up close to the speaker. They also keep the native preachers down to the one business of presenting the truth, and thus prevent long tirades on Hinduism, to which all are prone. Discussion is not encouraged till the service of one, two or, perhaps, three hours is concluded. Then, Gospel handbills are freely distributed to all. Scripture portions, costing from one-sixth of a cent up to two cents, are sold, and hand-to-hand work with those interested is undertaken. At these services the power of an orator, the magnetism of an attractive presence, the ready and quick retort of a skilled debater, the persuasiveness of a soul winner, the sweet melody of a trained singer, are all in demand and as effective as in the home land.

I do not think I have any special method. I believe, with the late Dr. Duff, that if standing on the street corner and beating two old shoes together would bring men to the Lord Jesus Christ, I would do it. You must be willing to do anything, however foolish or absurd it may seem, to accomplish this great work.

## PRINCIPLES UNDERLYING EVANGELISTIC MISSIONS

THE REV. DONALD FRASER, AFRICA

I SHALL SPEAK only for a few minutes on some of the principles of evangelistic missions. What is an evangelistic mission? I judge that every attempt, every effort which is made to present Jesus Christ to men is an evangelistic attempt. But in doing this work we must be very careful that it is the whole Christ whom we are presenting to the heathen world, and not part of one. I do not think the whole Christ is presented to men simply by the proclamation of His Gospel through the lips. When Christ is presented and received, the whole individual and social life of the person will be affected. We should be able to say that we have never hindered any free expression of the spirit of Jesus Christ, that we did not put any limit on philanthropic work. I cannot bring myself to think that any hospitals are started merely as a means of getting men to come in where we may day by day preach to them. I cannot even bring myself to think that schools are started that day by day scholars may be compelled to listen to Bible lessons. I rather think that when Jesus Christ comes into a man's heart, He creates such a spirit of brotherhood with the whole world, that we cannot bear to see suffering and ignorance without an attempt to relieve that suffering and enlighten that ignorance. "The works that I do in my Father's name," said Jesus Christ, "these bear witness of me;" and I cannot help thinking that a free expression of the spirit of Jesus Christ, day by day, should always be encouraged, and if there be any that are sick, that is sufficient reason for philanthropic work.

But philanthropic work by itself cannot evangelize the world. There are government colleges enough in India, where education of the very best sort may be had; and yet they only turn out moral theorists and philosophic visionaries, and a sort of speculative philosophy is about all they attain in the way of a religious system. We see in India and Africa, and many other places, the absolute failure of discipline by itself. I know no more conspicuous example than what you will see in the native police of Africa and India. Although they are put under the strictest discipline and trained in methods of obedience, yet when they are away from European supervision, they turn out to be licensed ruffians. Neither education, nor philanthropic effort, nor even the strongest discipline will regenerate



a nation. All these things are right, and they must be done. They are done as the expression of the spirit of Jesus Christ; but it is not the expression of the spirit of Christ that regenerates, but the Spirit Himself. What we have to do is to see that in all our efforts there is no hiding of the living Christ; but let it appear plainly that we try to bring men and women into touch with the living Christ.

I fear that in the foreign field, this is often forgotten. We become so busy with the details of our work that we forget our main object. It is ten times easier to be faithful in business than it is to be spiritually faithful. It is ten times easier to do the hard work of drudgery, than in spiritual fashion to present Jesus Christ. And yet, I am quite sure that the daily presentation of Jesus Christ in an honest fashion never interferes with the efficiency of our work. I do not believe, for example, that a man engaged in training apprentices, has any right to interrupt the work by reading the Bible during working hours; but I do say, that when a man is full of the spirit of Christ, he will find opportunities all day long and every day of presenting Christ to those who are under his care.

There was a carpenter who worked at my station for a year, and he had thirty apprentices under him. When he went home, there was not one of those apprentices who did not profess Christ. They had been brought to Christ by him; and yet I do not believe he did less efficient or less earnest work as a carpenter than the best commercial carpenter who was working only for money. I think of two institutions in Africa for the training of teachers, both well developed educational institutions. In one I do not think proper emphasis is laid on the presentation of Jesus Christ to the pupils. I was recently in one of the out-stations supplied with teachers from this institution, and the missionary in charge told me that he had just sent to it for a few more teachers, but he said that he was compelled to add to his request, "Don't send us any drunkards." There is another institution which I think is even more efficient educationally than that; but here the men are impressed with the conviction that there is no permanent character except that which is founded on the religion of Jesus Christ; that the only efficient teacher for the regeneration of Africa is the man who has come in touch with Christ. If you get a man from that institution, he is inspired with missionary zeal and is qualified in every way to go there and teach. He not only teaches his classes thoroughly, but he uses every spare moment for the propagation of the Gospel. I do not believe intense religious fervor hinders efficient work; on the contrary, I believe it renders men more faithful and more competent and develops in them higher qualities than they would otherwise have.

Can one look through St. Paul's epistles, as I did the other day as I was coming down here on the train, without appreciating his feeling about evangelistic work and seeing what he meant to teach during his missionary tours? I find that Paul is consecrated to the



idea of preaching continually the Gospel of forgiveness. He preached publicly and daily from house to house, but that put no limit on the type of work he did. He himself, in speaking of his manual labor, says that he did it in order that he might be an example to them in all things, and he speaks of his life so being spent that he might be a man of God approved. You will find that he did not think that his mission was finished after the mere theoretical expression of the Gospel of forgiveness; but he presented in every way—by his words and by his life—the unspeakable riches of God, until he had presented the Church spotless and blameless. His Gospel does not stop with forgiveness; it goes on with the presentation of Jesus Christ, until Christ is formed in man.

If you will keep it strongly before you to present Jesus Christ day by day, I think you will find that the whole day is full of marvelous opportunities to do evangelistic work. When you tour among the fields, teach in your schools, go among your patients, you will find opportunities constantly of dropping a word here and there, of saying something and doing something which will help to reveal the living Christ to those who come in contact with you, and your day will be one full of opportunities for presenting Jesus Christ to an unevangelized world. I think it is when men have forgotten this, that the loving Jesus alone regenerates—when men forget this, they begin falling out of mission work. They turn into ambassadors, or traders, thinking they can do more for the world by entering into some secular profession where they will have larger influence, and they become shriveled up. But when a man is wholly dedicated to God, there is no limit to his opportunity of preaching Christ. He can live Christ day by day, so that his life becomes a daily proclamation of the sweet attractions of Christ to every one who comes into contact with him. And I think this, after all, must be the true fulfilment of our evangelism, that we shall seek to live ourselves in Jesus Christ, so that those who meet with us may learn to know our Lord.



## MEDICAL MISSIONS

The Importance of Medical Missions

The Medical Mission as an Evangelistic Agency

Medical Work Among Women

Women's Medical Itinerating Work

Training Natives as Doctors

Medical Missions in Korea





## THE IMPORTANCE OF MEDICAL MISSIONS

DR. HERBERT LANKESTER, LONDON

I CANNOT speak to you as a medical missionary, but I have two brothers working as medical missionaries in India. Some twelve years ago, God showed me quite clearly that I could help the missionary cause more by giving up my practice and working for it at home than by going into the missionary fields. I did that and I have been for twelve years, not only in charge of the Church Missionary Society examining board, but I am a secretary of the Society.

My subject is, The Importance of Medical Missions; Mr. Mott, in his letter to me, gave it as The Power of Medical Missionaries. It may seem almost unnecessary to talk about the importance of medical missions. And yet, when I became connected with this work about ten or twelve years ago in London, in going about the country speaking about medical missions, I found again and again that the clergy and the laymen had no conception whatever of what medical missionary work really was—had no idea why we should send out medical men and nurses. They thought it was quite sufficient to send out a certain number of clergymen, a certain number of men, and the work would be done. I just look back for a moment in the history of my own Church, and I see that as far back as 1836 a doctor was sent out to New Zealand, and during the next ten or twelve years we sent out a considerable number to West Africa, but they were not sent out as missionaries. Here, for instance, are the instructions given by the Committee: "As you, Mr. ———, are not, strictly speaking, a missionary, the foregoing instructions [others were going out at the same time] only apply indirectly to you, and the Committee desire to address you individually on your own peculiar duties. They are sure that you will lose no opportunity which may be afforded you of making known the saving name of our Lord Jesus Christ and the power of His grace. But your particular province is not to preach the Gospel, but to direct the energies of your mind and bring to bear all your practical experience and skill in endeavoring to alleviate and prevent the ravages of disease."

I don't think any one of you would care to go out to do that kind of work to-day. In those days, it was not considered the right thing for a medical man to go out as a missionary. Many years went by and still the power of the medical missionary did not seem to be

discovered. It was left to a body of noble men—some of whom a few of you have doubtless met in India—to give the work its rightful place in missions. It was laid upon their hearts that somehow or other they ought to get into the closed country of Kashmir; so they sent up there Mr. and Mrs. Clark and Mr. Phelps, who spent a whole summer there and returned home. When the hot weather came again, they tried again to enter Kashmir. But they came back and were obliged to say to their Committee that they would not allow them to stay. So these friends studied the matter to see what they could do. At length they wrote to London and said that they believed the appointment of a medical man would do more than anything else to conciliate the prejudice and disarm the opposition and obtain a permanent entrance for the Gospel in Kashmir. They said also that a man must have the truly missionary spirit.

Well, that came as a new idea to our Committee sitting in London, so much so that Mr. Venn, whom I suppose many of you will know by name, since he is looked upon in England as the greatest of our missionary leaders in days gone by, did not at all like it at first, but ultimately Dr. Elmslie was sent out as the first doctor of the Church Missionary Society, going definitely not only to heal the sick but to preach the Word. I cannot take time to tell you about his work there. Suffice it to say, he did manage to open that closed door of Kashmir, and we have to-day as a direct consequence of his work that splendid hospital carried on by Dr. Arthur Neve and others, with people coming from all over Central Asia to that place where the Gospel is being preached. Ten years went by and we only had the two medical missionaries; another ten, we had only eight. We now have seventy-six doctors, working in sixty-six different medical stations, fifty-one nurses, and altogether something like 2,220 beds, 20,000 in-patients, and something like 175,000 out-patients. I have always believed very strongly in a work which has developed, rather than in one that had gone up with a great rush. I feel, and I think nearly all share that feeling in England, that undoubtedly God has led us in these two very definite directions in recent years, to increase the number of our medical missionaries and to increase the number of our women workers. And to-day I believe there are something like 800 medical missionaries working in different parts of the world.

Now, how has this come about? I think it is simply this. We are, after all, engaged in a mere business for God. There are some traders, and you may go to their place of business and ask them whether they have a certain article, and their attitude is very much this, "This is all we have, and you can take it or leave it." In days gone by people felt very much the same way toward missionary societies: "Our plan is to send out men to preach the Gospel; if that is not enough, you must do without it." And yet it was very much like having only one arm in our military service. We do not

think of sending the infantry against a great walled city; we do not send infantry against a strongly entrenched position. No; we have the artillery shell it first and we have the cavalry go, who are able to take almost any position that may be there. There is no question but what the medical missionary to-day has great power in the missionary world.

I suppose the first definite power that a medical missionary has is that of working in the difficult and hostile places, places where perhaps no other missionary would be allowed for a moment, and yet he is able to live there and able to work. Why? They do not wish the missionary, but they do need the doctor. They know something of the power of Western medicine and surgery, and they are anxious and thankful to have the doctor come and live among them; and if they cannot get the doctor without the missionary, they will have the missionary thrown in as well. Our Society has had requests from different parts of the world, certainly we have two or three formal requests from bodies of men in southern Persia, begging us to send out a medical missionary. In one case, this body of men bought a piece of ground and gave us a hospital and sent us deeds of this piece of ground, so that we might see their good faith; and the Society in reply sent a doctor there.

Another great power of medical missions is that of attraction. I do not suppose that any of you when ill would think of going to a Chinese doctor in this country. But suppose you had heard of a Chinese in New York, or Buffalo, or Toronto, or somewhere else, and you were losing your sight, and you went to American doctors here, and then perhaps you went to some of your greatest specialists in the larger cities, and you had the same reply over and over again, that they could do nothing for you. But suppose you had heard of cases similar to yours that had gone up to this Chinese doctor which he had been able to cure. If you heard of some friend living here and of another friend living there who had been cured, you might think it worth while to go there to see whether this man could do something for you. If, on going there, you found he insisted upon talking to you about the teachings of Confucius, especially if you thought he would be able to cure you, you would listen to him, and I have no doubt he would be able to have a great influence over the lives of those who had gone up to him. That is very much what happens in the mission fields.

There are certain countries which are practically closed to the Gospel, such as Tibet and other countries in Central Asia. Yet I hear from my brother working in Peshawar that on that particular day there were fifty-three in-patients in the hospital, and no less than forty-three of the fifty-three had come from beyond the frontier, from Kandahar and other places in Central Asia where the government will not allow any European to go to them. Yet they have heard of the power of the English medical missionary, and they



have come down to the place where we are not only healing the sick but preaching to them, and they go back again taking copies of God's Word. In that way, though the country is still closed, we are able to reach these people.

If I may give you just one other instance of this power of attraction, there is a power of attracting people down from the closed country. Take Persia, for example. We started a medical mission at a place called Julfa, about three or four miles south of Ispahan. We were obliged to go there because the greater city was closed to us altogether. It was a small village, but gradually we have been able to get into the larger city. How has it been? A brother of the present Shah called in first of all the native doctor, who said he could do nothing. Then he called in Dr. Carr, and then gradually other of the leading men called him in when they were ill. Finally they asked Dr. Carr why he should not come regularly once a week instead of their having to send for him. And a little later they said: "Ispahan is so much more important, why not live here and go out the three or four miles to your hospital?" And a little later: "Why don't you give up that little hospital there and build a big one here?" And to-day they have a large hospital for men and another big one for women in that city of Ispahan. When Dr. Carr came home on furlough, the people there said: "It seems a great pity that your house in the city should be shut up; why don't the Bishop come and live in your house?" So, you see, the medical missionary was not only able to preach the Gospel, but he has been the means of opening the door to the ordained clergyman and to all the other workers.

I need hardly refer to the power of the medical missionary in breaking down the superstition of the people. You know quite well that practically all of the heathen believe that disease is due to an evil spirit. Take the case of a child attacked with some disorder. The native doctor says there is an evil spirit in the child and tries to drive it out. They treat the child in a terrible manner, so that it is brought to the hospital almost dead. The doctor is able to give chloroform, make an incision, take out a little piece of dead bone, and hand it to the parents, saying: "Here is your evil spirit; you can crumple it in your fingers." They see it is true. The doctor said this would be the case, and it is. When he tells them about Christ, you see what a wonderful power he has to drive his words home.

I am inclined to think that the greatest power of all that the medical missionary possesses is that of exhibiting something of the love of Christ. The people in a country like India understand the different religions. They may say about one, he is a Mohammedan, he is a Hindu, he is a Sikh; but that man there is a Christian, and they naturally look upon that as a different religion. And in the hospital, they see that the doctor has some power which is not only



not in their philosophy, but it is something which changes his whole life, that makes him deal with them in a different way than their fellow countrymen deal with them. And I believe that is a greater power than almost any other.

So I do from my heart believe that in these difficult places, in some of the bigger cities in China, and especially among the Moham-medans in Persia, Palestine, and Africa, the medical missionary, whether man or woman, is able to do a work which no other one can do. If there is any exception at all, I suppose I am right in saying that a nurse has almost as great power as a doctor; because she is working closely with him, she gets in close touch with the people, she has through him the same power to help them that he has.

And so, if there are any here to-day who are thinking as to what their life's work is to be, I say—and I have had some experience with all kinds of work, as you heard this morning—that I am convinced more than I was when I first joined this work twelve years ago, that the medical missionary, under God, has greater power in making known the Gospel of Jesus Christ than any other class of workers. And I ask that you will lay this matter very definitely before God and ask Him to guide you and show you just what He would have you do. Remember ever, you go out as a missionary—at any rate you would, if you went out with our Society—we do not send out doctors to do medical work with spiritual workers at their elbow to do the spiritual work. We send them out as medical missionaries, missionaries in the full sense of the word, and they go not only to heal the sick, but to preach the Word and to point their patients to their Lord and Master.

## THE MEDICAL MISSION AS AN EVANGELISTIC AGENCY

A. S. WILSON, M.D., INDIA

THE IDEAL medical mission is the one which preserves an even balance between the two phases of its work—healing the sick and preaching the Gospel. He is the best medical missionary who comes nearest to the pattern of Christ and turns with equal zeal and enthusiasm for thorough work from the diseases of the body to the needs of the soul. In modern times Dr. David Livingstone probably came as near fulfilling these conditions as any man.

The medical work may easily be the most important evangelistic factor in any mission during its earlier years, but I am not prepared to say that it will remain so after the mission has developed

well its educational system. As a pioneer agency the medical work is chiefly useful in two ways:

First, it is a powerful force to combat the opposition which is fostered by ignorance, superstition, and bigotry. This was strikingly shown in the well-known work of Dr. Allen, a medical missionary of the Presbyterian Church at the capital of Korea when that land was first entered by the Gospel. In our mission in western India it had been our wish for a long time to open a station in a certain district, but we were utterly unable to obtain a foot of land until it became known that one of our physicians would be located there. Instantly the opposition vanished, and inside of a few hours we had the property we had so long sought to obtain. And I vividly recall, too, how the fury of a mob of Hindus, wildly excited by the anti-plague regulations and quarantines of the government in India, was averted from a couple of us who had ventured into a village where we were strangers, by the action of a young man who sheltered us in the doorway of his father's house and explained that he had known me when his father was a patient in our hospital. In India we often find the people all too ready to ascribe even the attributes of deity to the physicians who care for them and accomplish such seemingly miraculous results. I will not soon forget my feelings when on meeting some patients on the road going to our hospital one day, I heard one say to his companion, "Behold I have met God, the Healer."

In the second place, the medical mission is a constant demonstration of a practical religion—one that teaches its followers to extend the helping hand to all men regardless of their race, caste, or social position. It is a constant marvel to the patients in our hospital that we should do this, for such a sentiment is not in Hinduism and certainly not in Mohammedanism. A Brahman, after watching us working with some poor outcasts one time, said: "Why do you take so much trouble for them? They are only cattle; let them die." During the great famine of 1899 and 1900, when thousands of people died of starvation in India, we had an opportunity to see what the tender mercies of the heathen are, and there were few, if any, cases where they extended the helping hand to persons of a lower caste than their own.

As a permanent agency in evangelizing, the medical mission accomplishes most through the exceptional opportunities for giving hospital patients systematic instruction for days at a time. This is of the greatest importance, and I presume that it has nowhere been done with greater thoroughness and care than in the Church Missionary Society Hospital in Kashmir. It was my privilege to introduce their plan into our hospital at Miraj. The course is carefully arranged to cover all the cardinal doctrines of our faith and much of the life of Christ. It is completed once a month by daily lessons and any patient who is present any four or five consecutive

days is sure to get some points pretty clearly fixed in his mind. It is far ahead of any other course that we have tried. A patient who had been with us in former years returned for another stay in the hospital, and after listening to the new method of presenting the Bible for a few days, he came to me saying, "I used to hear the talk when I was here before, but I never understood these things as now."

A long-established medical mission has a profound and far-reaching influence on the surrounding community which makes for the cause of civilization and humanity, and so indirectly is an aid to evangelism. It is difficult to estimate this influence, but that it is of great value none will deny.

I am asked which is the more valuable evangelistic agency, itinerating, the dispensary, or the hospital. Each has an important place and the ideal medical mission combines all three. Itinerating is most useful in pioneering and making known the character of the work. One's camp is sure to be thronged with sick folk. Often I have treated 200 and 300 persons in a day at my tent. The opportunities for preaching the Gospel are excellent at such times. Some of the patients will come later to the hospital; but I need not tell you that from the medical standpoint, such work is far from satisfactory. In most countries, too, the climate strictly limits the seasons for itinerating, and that physician would have small regard for his profession who would be willing to devote all of his energies to this kind of work.

The dispensary affords the best means for getting a large local acquaintance and gaining entry to homes. Very many of the patients who come for treatment should be, and can be, followed up. Very often friends come telling of those too sick to attend in person and who beg for assistance in their homes, and so the messenger of healing in Christ's name has opportunities to enter where no other would be admitted. I know of one such worker in India who gave all her strength and almost life itself to this form of work and whose name is repeated in hundreds of homes by grateful people as they light their evening lamps. A wide distribution of tracts and sale of Scripture portions can also be accomplished among dispensary patients.

But there are two drawbacks to dispensary work, no matter how successful it may be. First, the time and strength required to go to many homes is very great and the conditions under which operations, often of a delicate nature, must be performed are most unsatisfactory—dangerous alike to patient and physician. I need not particularize; those of you who have been there will understand what I mean. Secondly, the mission dispensary as ordinarily equipped is not prepared to take in those emergency cases and patients whose successful treatment requires prolonged and watchful care, or radical surgical interference. I can assure you that the physi-



cian who must see these cases only to refuse them because only the resources of the dispensary are at his command finds himself in a position which wears more on his nerves than any strain of work. What are you to do, for instance, with those poor women who are brought to you after they have suffered in pain in their supreme trial for three, four, and even five days? Something more extensive must be provided, if only two or three rooms fitted for hospital work.

A well-equipped hospital need not be of large dimensions to achieve the highest usefulness as an agency in evangelism. Its advantages are, briefly: First, that it serves as a base from which the itinerating dispensary work can be most successfully projected and made permanent. Second, it enhances the reputation of all the mission's work. Third, the hospital affords, as I have said, unequaled opportunity for careful systematic instruction of people whose hearts have been touched by kindness shown them and relief afforded from suffering in the name of our Savior; people who are at the same time separated from the spiritually dead atmosphere of their own homes. Human nature is the same in India as it is here, and these people are most ready and willing to hear from the lips of those who have helped them in sickness the story of Him who Himself took our infirmities and bore our diseases.

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## MEDICAL WORK AMONG WOMEN

THE REV. ELLEN GROENENDYKE, B.S.M., SIERRA LEONE

THE STUDENT of non-Christian lands who desires to make Christ known to all men sees before him almost innumerable barriers. A multitude of conditions, customs, and beliefs are inimical to Christianity and one of these appalling conditions is the status of women. Woman is undoubtedly a chief corner-stone of the Church and of a moral nation; for woman is the foundation of social conditions and in the last analysis the strength of nations. Where woman is not what she should be, man never can be what God designed him to be. When you have found the moral and social condition of the women of a land, then you may know without inquiry both the religion and the moral condition of that land. Christianity is the only religion that has ever elevated woman—is the only religion that can elevate her. Therefore the need of special work among the women of all non-Christian lands.

Prominent in this work among women stands the medical missionary and usually the woman medical missionary. Africa is the only great non-Christian land where men can give medical help to



women as readily as in our own country, and even there the large number of Mohammedans restricts his helpfulness. So the need of medical work among women by women is simply appalling; and the comparatively tiny handful of women engaged in this work makes the student of the field pause and wonder if after all we believe our religion, appreciate our salvation, our moral and social condition, or love our Lord and Master.

If we look at China and India, containing nearly one-half of all the women in the world, the need of the medical worker among them would break the Christian's heart with pity but for the remedy which he holds in his own hands. Whatever her religion, every woman except those of the lowest class in these lands resents the ministry of men to her bodily ailments. And even if because of the anguish of suffering she should be willing, custom and the religious beliefs of the man or men to whom she owes allegiance would positively deny her the boon. It is almost too well known to even mention that men cannot be admitted to the quarters of the women in these and many other lands. And even if they could, they would after all fail of the far-reaching results of the ministry by women. For, possessed of the same natures though educated widely apart, they have an understanding and sympathy for one another and a power of helpfulness that cannot be manifested by men. One birth in every ten in all the world is that of a Chinese baby girl, very often not wanted. The presence of a Christian doctor at that hour would not only save the life of the child, but would give humane treatment to the mother and begin to teach that the life of even the baby girl is a holy thing, not to be destroyed by murderous hands. Perhaps one-fourth of all the women in the world are in China, the very great majority living unhappily in childhood, passing under the tyranny of a hated mother-in-law and cruelty of an unloved husband when that childhood is scarcely past, and closing her life of pain, jealousy, strife, and murderous hatred, with bodily suffering which no one goes to relieve. Among the women of India, twenty-seven millions are widows, who may not marry again and who are rarely humanely treated, though thousands are less than four years of age. Their suffering is again appalling. In Africa, where I have been closely allied with work among women, their condition on the whole is no less sad. In telling the story of Jesus and his love to those who had never heard, I have often been greeted with the wide-eyed surprise of "I am only a woman," as much surprised as though I had told the story to one of the cattle. One day in passing a hut I was startled by hearing the groans of the dying. Going around to the door, I found several men and women sitting outside, chatting, joking, laughing. I inquired what the trouble was and received the reply, "It's just a woman." By the time my eyes were accustomed to the darkness of the room and I had found the woman nude and dying and had given her a few words of hope in Jesus

Christ, she had gone out into the hopeless African night of "only a woman."

In whatsoever land these women live, the medical missionary has the easiest entrance into the homes. Pain is a marvelous destroyer of prejudice and strengthener of the timid and unbelieving. And when pain becomes unbearable, or love and sympathy for the afflicted is aroused, many a breach of custom is allowed. The doctor once in the strong fortress of the women's quarters, with the tender touch, the careful measuring of the medicine, the menial service, unbars the door and secures the key for future entrance. Many a statement of ordinary facts calls for an explanation to the curious listeners, and this gives an opportunity of speaking of Jesus Christ and His Gospel. In fact the work of the medical missionary itself speaks to them an inaudible Gospel. That one should come from a foreign land and treat "even a woman" or man with dreaded disease as cheerfully and carefully as though they were of highest rank, speaks of a spirit and intent of which they know nothing, but which they are compelled in time to admire. I spent months trying to win one hard-hearted woman with Gospel messages, but I never succeeded in getting invited into her house. After an absence, she returned to the town, where I unwittingly came upon her in an abandoned hut, lying on a straw mat on the ground, sick and alone save for the tiny dying babe at her side and a beautiful girl of three years. She asked for medicine which I gave, but I told her that she needed medicine for her soul much more. With curses which made my blood run cold, she ordered me to leave the house. I returned with the medicine and food as often as possible, for we dared not leave a supply of medicine, as the people have no way of marking time for taking it and have no respect for the white man's small dose. Each time I received the same curses. After many visits she allowed me to enter without a word. When I stood by her side she burst into tears and said, "Why do you keep on coming with the medicine when I curse you so?" I said, "Because God so loves you that He wants you to come and live in His house and He has sent me to tell you." Deep conviction, true repentance, and a beautiful conversion followed. In a few days she died, and her last words were, "Oh, missus, save my girls from the life I've lived!" And we did so, rescuing three of them from slavery, and one is to-day in a home of culture and refinement, letting her light beautifully shine.

The Mohammedans of Persia said they feared Christianity only as its women doctors stole the hearts of their women. Not only has medical work opened the door of many a closed home, but it has opened cities and whole provinces. In China especially has the medical missionary been the pioneer agency in introducing Christianity. It has been well said that Peter Parker opened China at the point of his lancet. David Livingstone won his way through the Dark Continent with his medicine-case and a small quantity of sur-

gical instruments. I have known so simple a thing as the drawing of a tooth to secure entrance into a tribe before hostile. A woman heard that a white woman several days' journey from her could pull a tooth, and it would never hurt again. This was not always the case when their country doctors with iron bar against the tooth gave it a heavy stroke, breaking it off or literally digging it out. So after the tooth with the great abscess at its root was successfully drawn the woman returned with the proof of the wonderful fact. Like the Samaritan woman she "told," and others came and received relief for the body and food for the soul, and soon a mission station was opened and several other stations are now within the boundary of that tribe.

It is also marvelous how many Gospel sermons can be based upon the condition of the human body. I saw a remarkable demonstration of the power of the doctor as a preacher at a post-mortem examination. At the request of the relatives, we were searching for the witch which had killed the man. We found it in the hob-nailed liver; and the doctor, with the object lesson before her, preached to the large company looking on such a sermon on personal purity, total abstinence, and God as judge of those who defile the body that it had not been forgotten eleven years afterward. With the African, the analogy between the healing of the body and healing of the soul is readily seen. A woman came to our dispensary from the far interior with a hand terribly burned, ulcerated, and deformed, because the country doctor had tried to drive out the witch living in her wrist by burying her hand in damp soil over a bed of live coals. During the long treatment of the hand, she heard the Gospel daily and one Sunday morning rejoiced our hearts and electrified the audience by witnessing that as the doctor had washed, dressed and healed her hand, so God had washed her heart and made it clean.

These medical laborers are so few that in the district where I was located, we had one doctor to every three millions, and much of the time, when I knew the field, that doctor was a tiny woman weighing less than 100 pounds. The remainder of the time a delicate man, with the work of superintendency and much of the actual work of the evangelistic and industrial departments on his hands, made a record in medical work that abides in the minds of the people and in the mission stations opened thereby. The conditions are no better to-day save that the greed of the Englishman has brought its ungodly doctors into the district. Yet with this dearth of workers and the needy and responsive fields, our repeated calls for laborers are still unheeded.



## WOMEN'S MEDICAL ITINERATING WORK

DR. FRANCES F. CATTELL, CHINA

I WOULD LIKE to tell you something about the last medical itinerating trip I took before leaving China. The section of country in which I live is intersected by canals, so that we can go everywhere by boat. When we are to take a trip, we hire a native house boat, prepare bedding and food supplies to last the length of time we are to be absent, and, if we are to do medical work, medicine must be prepared in compact form, so as to take up as little space as possible and be in convenient shape for dispensing.

The trip to which I have referred was to Li Yang, a city about 140 miles from Soochow. Up to the time when I visited the place together with two other American women, no medical work had been done there, and no foreign women had been within its gates. It is a walled city of about 10,000 people and is a large market center for the surrounding country. Our boat was towed by a steam tug, so that we were able to make the trip in about a day and a half, arriving at midnight Saturday.

On Sunday, we do not dispense, but we distribute Gospels and tracts to whomsoever we can and tell the glad tidings we come to bring. That particular Sunday was rainy, but we did not need to go off the deck of our boat to find our audience. We were anchored at a wharf outside the city gate, and besides the crowds which stood partially on the bank of the canal all day in the rain to watch for a glimpse of the foreigners, by the side of our boat there were coming and going all through the day boats from the surrounding towns and villages, each bringing its quota of passengers and produce to this great market center. We were told that boats from seventy-two smaller towns and villages were coming and going here all the time.

We stepped out on the deck of our boat and talked to these men and women as they came and went. One poor old woman, to whom our Chinese Bible woman was telling the story of the loving Savior and of His willingness to hear her prayers, looked up into her face and said, "But I am so old and so poor, do you think He would hear me?" She was assured that He would. A man in another boat asked for a tract, and stood and read it through. Then he asked for more, and he was given a copy of one of the Gospels. A woman



in a near-by boat, though she could not read, had asked for a book to carry to her home. She was given a copy of Acts. The man already referred to asked to see her book, and finding that it was different from his own, said, "But I want it all!" We had not brought any Testaments for distribution—only separate copies of the Gospels and Acts; but he pleaded so hard, that the Bible woman gave him her New Testament and he went off happy. We called to mind God's promise that His Word should not return unto Him void.

On Monday it still rained, but a notice was written on a sheet of letter paper in Chinese characters and tacked up outside of the boat, saying that an American doctor was on the boat; and if any wanted medicine, they could come and get it by paying twenty-eight cash—about one and a half cents, gold. In spite of the pouring rain, sixty came that first day, and the next day there were 127 who received medical aid, and in the three days during which we dispensed there, 315 patients were treated. There would have been more, but some of the medical supplies gave out. During the last two days, when the sun was shining, the crowds on the banks and the city walls who gathered to see the foreigners grew to at least a thousand. Calls came for the doctor to visit patients in their homes, and it was with difficulty that the chairbearers, sent to bring the doctor, could force their way through the crowd.

How I wish you could have all looked with me during those days on that great crowd of suffering, sin-sick humanity! It is impossible to picture it to you. Every form of disease was there—the lame, the halt, and the blind; the tanned skin and sunken eyes of the opium smoker, eager for some medicine to free him from the awful bondage which is the curse of his life; the pinched, worn features of the women whose sufferings are all too plainly written on their faces; the racking cough of the consumptive; sightless eyes into which you look and know that they will never see the light again, because you have delayed your coming too long. A boy with a large tumor on his face is brought by his mother, who assures me that the disease came because the breath of a devil blew on the boy as he was napping in the fields when he should have been at work! And there, too, were the lepers. One day, as I was busy with some patients inside the boat, one of my companions asked me to step outside on the deck for a moment. She said: "There are some lepers here, and I have told them that you cannot do anything for them; but they will not believe me. They say, 'If the doctor herself says she can do nothing, we will believe.'" So I stepped out on the deck, and there at the edge of that great crowd, crouching by the water's brink, were a father and a son with the stamp of leprosy upon their faces. How one does long at such a time for the power of the Master's touch which could heal the leper! But our hearts are comforted in our helplessness, that we can offer that which will heal the leprous soul.

A woman came for medicine and the next day returned with a party of friends. She said that she had felt so "clear" after taking the first dose, that she had wanted her friends to come too. Another woman came in a boat from a village more than thirty-three miles away, because one of the boats that had come to town on Sunday had brought back to her village the word that a foreign doctor was in Li Yang. Somewhere among that crowd came an old woman who had heard the Master speak to her. About six months after our visit, two ladies from another station of our mission visited Li Yang. One of them started off one day with her Bible woman to find some one to whom she could tell the Gospel story. As she came toward the city gate, she saw some beggar huts outside—built up against the wall—and she decided to go that way, thinking as she walked along that the souls of those in the beggar huts were as precious to the Master as those in the better houses within the walls. As she came up to these huts, she was surprised to see an old woman come out from one of them and greet her in a friendly way, saying, "So you have come again," and asking her to sit down. She offered her a pipe to smoke—a common courtesy in China—and apologized for not having any tea to offer her. The old woman said: "I remember you. You came from Soochow six months ago." The lady replied that she was not the one who had been there before, but that we were friends and that we had the same Gospel. Then the old woman told her that when the foreign doctor was there, she had been cured of some disease and that the foreign lady had told her of the "Jesu Idol"—she did not know any better way to express it—who would forgive her sins if she prayed to Him. And so this old woman had been knocking her head on the ground every day since, asking the "Jesu Idol" to forgive her sins. Eagerly she listened as the missionary told her of the way of life. The missionary visited her again the next day, singing hymns and praises to God—the first to go up from any home in Li Yang, if that beggar hut might be called a home. My friend wrote me afterwards, that surely no one suddenly coming upon a pearl of great price in the dust and dirt of the road could have felt more joy than she did that day when she found that old woman into whose heart the Gospel had entered.

My friends, all up and down that great land of China there are precious pearls, covered by the dust and dirt and ignorance of that heathen land—waiting for you and me to find them. Will you share in this blessed work?

## TRAINING NATIVES AS DOCTORS

JOHN M. SWAN, M.D., CHINA

THE OBJECT of medical missions is to heal the sick and preach the Gospel. Thomas R. Colledge, surgeon to the East India Company, first president of the Medical Missionary Society in China and the first to bring modern surgery to the Chinese, in reference to his work in China, said, when dying, "This is the one good thing of my life." Dr. Peter Parker, and that veteran pioneer of medical missions, Dr. John G. Kerr, demonstrated the inestimable value of combining the healing art with the preaching of the Gospel. Dr. Parker said, "China was opened to modern civilization, not with the point of the bayonet, but with the point of the lancet." Untold blessings have come to India where Christian physicians and the British government have brought relief to vast numbers. The same work for Christ and humanity has been carried by Livingstone and others to the wilds of Africa. So we have a world-wide field with unexcelled opportunities for bringing relief to both body and soul. The progress of events has been such that notwithstanding the growth and development of medical missions, the field is larger and more needy, and the opportunities greater now than ever before. Recognizing, therefore, the value and importance of medical missions to the cause of Christ and humanity, realizing, as medical missionaries on the field do, the wholly inadequate supply of physicians, we turn to the nearest, most practical, and abundant source to add to the working force, viz., the people where, and for whom, the work of medical missions is established.

While conditions vary in different countries, yet in most fields there are those who lack only the opportunity to make of themselves good physicians. The late Dr. Kerr, during forty-four years of a busy professional life, with indomitable energy and perseverance surmounted the obstacles of violent prejudice and superstition and personally trained several hundred Chinese as physicians, many of them proving faithful and efficient. Our largest mission hospitals could not be conducted with efficiency and economy without the aid of trained native helpers. In all departments of mission work, the great value of well qualified workers, who belong to the people and know the people better than any foreigner can, is recognized. The medical field, perhaps more than any other, presents attractions and



has associated with it questions of expediency and methods which require the most careful consideration.

In the training of natives as doctors, there should be clearly before us:

1. The aim. Let thoroughness be the watchword; quality, not quantity, the object. "Any training is good enough for the heathen" is one way of expressing inefficiency, and too often it has been found on the mission field. In this work we should realize that our students will have to deal with both soul and body; therefore, just as far as possible, train those who are likely to accomplish the cure of both. In the work of those who are trained by us, the good name and real worth of a noble profession is to be placed side by side with ancient usages and customs often as dear to the people as they are harmful and valueless. Let it not be tried and found wanting. As in the work of the late Dr. Mackenzie of Tientsin, aim to have a personal influence over each student, and let that influence lead to Christ.

2. The need. Thoroughly qualified native physicians are urgently needed; in fact they are essential to the ultimate success of medical missions. Foreign physicians, with the obstacles of language, climate, habits, and social customs to contend with, cannot expect to reach the masses and deal with them as wisely as those of their own people who are properly trained for it. Recently in China and Korea new fields have been opened, and the importance of improving present opportunities can hardly be overestimated. They can only be fully met by well-trained native physicians. Let no one think, however, that because native physicians are so urgently needed, the foreign physician's responsibility is lessened, or that the splendid opportunities for service are fewer.

3. Methods. These vary according to the field and the conditions under which the foreign physician labors. In Africa, where no medical colleges exist, personal teaching and students working with the physician yield the best results. In any field, this method is certainly better than that of sending students abroad where few can withstand the influences which hinder their ever rendering good service in their native land.

In China, where many are eager to receive a medical education, where there are large centers in which established hospitals afford excellent clinical facilities, the organized medical school or college—of which there are at least four—is the most efficient and economical method of training. The Woman's Medical College, Canton, China, and the South China Medical College for men in the same city are examples of how the increasing demand can best be met by the provision of larger facilities than previously existed.

In many places the already over-burdened foreign physician takes under his care and supervision a few students, teaching them the principles and practice of medicine and surgery. After from



three to five years these students are given a certificate. Where possible, the most efficient are retained as hospital assistants. Remuneration in private practice is generally much larger than mission assistants receive. In some instances students receive aid from the mission, while in many parts of China the student pays an annual tuition fee, varying from twenty to a hundred Mexican dollars, and in addition meets all his own personal expenses. Recently, the Chinese of Canton contributed \$20,000 (Mexican) to establish the medical college for men in that city, a proof that they recognize the value of foreign medicine and surgery. In Korea there is no organized medical school, the work of training being conducted by individual physicians. In India there are four medical schools under the government and three under mission auspices. They are probably doing the most thorough work on the mission field. In all these countries there is a desire for a higher standard of medical education. The personal method and the medical school each have their advantages. Efficiency may be attained in either.

4. Results. The skill and efficiency acquired have usually been in proportion to the thoroughness of the training. Testimony from various fields shows that native trained physicians are a valuable aid in mission work and that many of them become skilful and efficient. Many actively engage in evangelistic work and show a devotion and consecration worthy of the highest praise. Two native assistants in the Canton hospital are each receiving ten Mexican dollars a month, who might easily be receiving 100 Mexican dollars a month if engaged in private practice. Other bright examples of faithful devotion might be given, showing that this form of mission work may redound greatly to the relief of human suffering and to the advancement of the Master's Kingdom.

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## MEDICAL MISSIONS IN KOREA

THE REV. ROBERT GRIERSON, M.D., KOREA

I SHALL BE very sorry if anything I say this afternoon seems to strike a note discordant with the remarks of the speaker who opened the afternoon proceedings and the speaker who followed him. The view of medical missions which they hold is that the medical man should not be confined to doing distinctly medical work, but that he should rather combine the medical work with the evangelistic. The view that I hold is that he should do medical work only and that he should leave the evangelistic work to other persons to whom it is given. But I would say that the point of view from which we look and the facts which we collate to form our opinions are dif-

ferent. If I may apologize somewhat more for my position, I think that the analogy which Dr. Lankester gave us rather tends to maintain the view which I shall advocate, than the one which he himself advocated. He used the illustration of an army, saying that we had the artillery, the cavalry, and the infantry, and that we do not send the artillery into the trenches, but the infantry. Now, what we have been doing in the past has been taking out the heavy horse artillery and sending them out as cavalry to take positions that they were not trained to fill.

"Korea was opened to Protestant missions by the surgeon's lancet." Such is the now familiar saying, which not unduly magnifies the importance of the part played by Dr. Horace N. Allen in the year 1884. He had in that year removed from China to Seoul in order to be ready to take advantage of any opening in the wall of seclusion with which the Hermit Kingdom was surrounded. He was fortunate enough to be on the spot at the time of a revolutionary crisis in which blood was spilt, and it fell to his lot to save the life of one of the "Min" princes by his surgical skill. This affair gave foreigners, and especially missionaries, a good status which they still retain, and made it possible to commence that missionary planting of which to-day a Christian community of nearly 50,000 persons is the fruit.

It will naturally be supposed, since medicine proved itself so useful a factor in the inception of the work, that the healing art has been more in evidence in the progress of the mission enterprise in Korea than in other countries. The wedge having been so efficacious with its thin edge, it would seem to be appropriate that it be driven in to the measure of its full divulsive power; or, in plainer terms, we would have expected the Church to immediately build, equip, and man modern medical plants at strategic points in the Empire for the healing of disease. Such, however, has not been the policy of the Korean missions. Not that many medical missionaries have not been sent out—perhaps, compared with other countries, the proportion of medical missionaries may have been large—but from the earliest days down to the year 1904 the home Church did little more than send the doctor, giving him no modern, well equipped hospital in which to work modern miracles of healing. You will be surprised to hear that during the twenty years preceding 1904, there was no first-class well equipped hospital in which patients could be treated with scientific thoroughness. In the capital, Drs. Allen, Heron, and Avison in succession have presided over the Korean Government Hospital in a building furnished by the government and with Imperial support. But Imperial support meant also government supervision; and that in turn meant an ideal as regards buildings, expenditure, and equipment that differs from the Western and scientific ideal. The government wished to spend as little as possible upon it, and of that little no small portion adhered to the fingers of the

Korean officials who administered it. What the early doctors suffered in their relations with the Korean officials in poor equipment and with inefficient assistance makes a harrowing tale.

In other places within the capital and outside of it, more notably in Fusan and Pyeng Yang, medical work has been carried on for many years under the direct care of the missions. It may be surmised that these at any rate would have been equipped in a perfect modern manner. This has hardly been the case. The missions have been as disinclined to the expenditure of money as the Korean government was. The National Hospital had a pernicious effect upon the whole medical system. What is good enough for the capital is in Korea quite good enough for the provinces. Besides, the Korean mission policy of self-support was applied with more or less consistency to the medical work as well, and this helped to prevent any large subsidizing of the medical work by foreign funds.

But these were not the only things that in the early days hindered a full medical work. Above all else, the success of the religious work and the inadequate force of ministerial missionaries pushed the doctors into the direct religious work. An outstanding feature of Korean mission work is the large proportion of doctors, male and female, who have in whole or in part abandoned the practice of medicine to become doctors "in" divinity. From some points of view this is lamentable. It seems like an abandonment of the position of vantage won through the aid of providence in 1884. The wedge which opened the nation has not been driven home. Yet after all, so far as results go, the result could hardly have been better than it is. Though the wedges have not been driven home, yet in the open chink made in 1884 a dynamite charge of Gospel truth has been exploded, and has blown out the very wedges in riving to its center the Korean nation.

For many years it has been quite apparent in Korea that medicine and surgery were not as much needed as in other countries for the breaking down of prejudice and for the gaining of an audience for the Gospel message. And what fisher will stop to bait his hook, if the fish will take the bare barb as readily as the worm! So for awhile it became the settled policy of many Korean missionaries to oppose the spending on medical work of money which might be diverted to the more pressing and resultful evangelistic work. Further reflection wrought a change of judgment. It has gradually become apparent that logical though the previous opinion was, it was unworthy of its holders and was extremely unfair to the Korean nation. It penalized them for their ready acceptance of Christianity. There is in that country, too, the large percentage of loathsome and pitiful diseases prevalent in heathen countries for which there is remedy and alleviation only through Western science. The heart-broken lament of Mary and Martha over their beloved Lazarus has been echoed times without number in Korea by Christian and



heathen whose sick have died for want of simple medical treatment. "If thou hadst been here, my brother had not died." Our Lord heard that cry calmly and complacently, because He still held in His hand the cords of Lazarus' life by which He was shortly to draw him from the tomb. But not so we. Those who died in Korea for want of some simple operation during the twenty years of our medical apathy cannot be revived by any activity of the present. Our tarrying was not as Christ's was, "for the glory of God that the Son of Man might be glorified thereby." We have rather dimmed the glory of Him who loves to picture Himself as the pitiful helper of men.

If Christian charity is a thing that the Christian nations dole out only for a return in converts, and if the Good Samaritan is a forgotten ideal of the Church, then the sluggish medical mission policy of twenty years is reconcilable with our conscience. But, thanks be to God, the heart of the Church is truer to God and kinder to man than the logical policy which looks only for converts. Just about the time of the twentieth anniversary of Christian missions in Korea (1904), the Church suddenly and spontaneously rose to a realization of its duty. That year saw a large and splendid modern hospital—the Severance Memorial—established in the capital. It saw a smaller but no less perfect plant, the Junkin Memorial, established in Fusan. It witnessed the gift of funds for an equally efficient work in Pyeng Yang. That year also saw the various missions reinforced by the unprecedented number of five doctors at one time. It heard ministers rise in the conference meeting and pledge themselves to give the medical work a chance and not divert the doctors from their ministrations of mercy into the rôle of priest and Levite. It was a rising tide for the medical work which has not yet begun to ebb. May God grant that it never shall until at least a body of native practitioners is trained which can effectively minister to the needs of the country. We now realize that as regards the ministerial and medical work in Korea: This ought we to have done, yet not have left the other undone.

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## QUESTIONS

Q. What preparation would you advise the wife of a medical missionary to have? A. I have known of cases on the foreign field where the wife of a medical missionary, being a trained nurse, was a wonderful help to him. Certainly, if she is not, she will find a tremendous field as an evangelist simply. As a physician she would be even of greater help; the more training the better.

Q. Is it advisable for a medical missionary to live as a single man for the first few years? A. Not necessarily.

Q. If a medical missionary is going to be married, should his



wife have a nurse's training or a deaconess' training? A. It seems to me that those are matters that depend on circumstances. Either is good. A nurse's training, as was said before, is of great advantage.

Q. How much theological training should a medical missionary have? A. I should say Biblical study rather than theological; just as thorough a knowledge of the English Bible as possible and the ability to handle it.

Q. At what strategic points are medical missionaries needed? A. They are needed in every foreign field except Japan.

Q. Is there a demand for missionary nurses? A. That demand is growing now. There was no such demand ten years ago.

Q. In what country are they most needed? A. I should say in Mexico and China and probably in India.

Q. What is the nature of the work of a nurse? A. The same as here, except the added work of doing as much evangelistic work as possible personally with the patients.

Q. Is it necessary for a medical missionary to have a college liberal arts education? A. I should say that every medical missionary should, if possible, have a college education. You will have a difficult language to deal with the first two years; and you are a happy man, if you can spend the first two years in language study. Therefore, you should have some advantages in linguistic study prior to going out—a well rounded education.

Q. Would a board accept only such a one? A. I doubt very much whether our Board would now accept a man for medical missionary work who had not a thorough literary education.

Q. Would a board accept a nurse with the same deficiency? A. I should say that a nurse going to a foreign field ought to have at least an academic education.

Q. How long before going out should a young man apply to his board? A. At least two years. This is, having finished two years of his medical course, with two years ahead of him, with an added year in a hospital if possible, let him open correspondence with the secretaries. They want to be studying him while he is making his preparation.

Q. Do the heathen ever consider a medical missionary as one possessed of supernatural power? A. Every medical missionary will certainly say, Yes. We see the heathen coming around us in great numbers and every one of them looking up to us as some one possessed of decidedly supernatural powers. The very sewing up of a cut in the skin with needle and thread is to them a perfectly wonderful operation. I have had a woman's hand passed through the screen to me, and by the use of a little cocaine to still the pain and the use of a needle to take a few stitches, I have gained an entry into a dozen houses of wealth and refinement, and all the men and women of those households look on me as a superior being.

Q. If a man should have to borrow a considerable portion of the money with which to get a medical training, would you advise him to venture on the project? Could one lay aside any money on the field to pay off his debt? A. Dr. Dowkontt's institution is an endeavor to answer this. The doctor is aiming to get the best at the lowest cost. If a man has to borrow, it handicaps him to a certain extent; but I believe that it is better for a man to borrow and get to the foreign field than it is for him to stay at home. The amount he needs to borrow to get an education through Dr. Dowkontt will not be very much. As to his situation on the field, it is a stringent one; but a young man who comes without a wife, if he is frugal in his habits, can certainly save some money. No man, however, should stint himself so as to injure his health in order to lay up money to pay off debts.

## EDUCATIONAL WORK IN MISSIONS

Elementary Education in Mission Work

The Service of Women in Educational Missions

Christian Colleges in Mission Lands

Theological Training Schools in Mission Fields





## ELEMENTARY EDUCATION IN MISSION WORK

THE REV. H. F. LAFLAMME, INDIA

YOU ARE all familiar with the fact that in India we have a population of 300,000,000 people. One-fifth of the entire population of the globe is gathered on what is termed in the British Post Office Guide for that country a continent. And it is well named a continent. You may know, too, that the most representative body of missionaries who have ever gathered in the history of mission work in that continent issued an appeal some four years ago asking for one male missionary and one single lady missionary to be sent out to each 50,000 people. As we have some 1,600 men now on the field, it means that we require about 4,400 more men, married and single, and 4,500 single women for this work, or 8,900 new missionaries in all. There are 1,000,000 Protestant native Christians in India. The other 299,000,000 are as yet without a saving knowledge of the Lord Jesus Christ.

In this vast host of missionaries for whom the call is going out, not many will be required for the special branch of education which I represent here this afternoon, primary education. Yet very few evangelistic missionaries can escape the responsibility of undertaking some part of the educational work; for in primary educational work, two of the three terms of the commission of the Lord Jesus Christ are involved. First, in evangelization we use the primary school as we do all other schools in India, as great evangelizing agencies, so that in the Island of Ceylon sixty-five per cent. of the converts in the Wesleyan Mission are said to have been won through the medium of their educational work. Then we use them as an educating agency to teach our Christians. An old woman who had been converted in our mission at the age of sixty from one of the outcast classes, knew nothing about reading, not one letter from another, but she determined to learn how to read so that she might learn of the promises of God at first hand. At the age of sixty she learned to read. A part of the policy of every mission laboring in India is to place within the reach of their converts the ability to read the Word of God for themselves.

To give you an idea of the need for educational effort in India, an effort which each one of you coming out to India will take up along with other work, I shall quote from a recent address and one

of the final speeches made by that finest of all viceroys who have gone out to India, Lord Curzon. He says:

"In the first place, vital as is education as the instrument by which men and nations rise, yet in a country like India in its present state of development, it is perhaps the most clamant necessity of all; for here education is not primarily the instrument of culture or the source of learning, but it is the means of giving employment, the chief means of national prosperity, and the sole means of subsistence by a very large class of the community. It is socially and politically even more than intellectually in demand; and to it alone can we look to provide a livelihood for our citizens, to train up our public servants, and to develop the economic and industrial resources of the country and fit the people for the share in self-government, which is coming to them and which will increase with their deserts, and so fashion the national character. That man in India who has grasped the educational problem, has gotten nearer to the root of things than any of his comrades, and he has the right educational perspective as to the needs of the state."

What Lord Curzon says as a statesman from the standpoint of the state can be much more truly said by the Christian from the standpoint of the needs of the ever extending Kingdom of the Lord Jesus Christ. And in sketching the needs for education in India, it is found that four out of every five Indian villages have no schools, and one out of every four Indian boys is growing up without any education, while only one Indian girl in every forty attends any kind of a school. These figures are, of course, less impressive than in a continent of smaller population and different national characteristics.

The conditions in India differ from those in any Western country, but they are important as illustrating the need of India for Christianity. In our own Presidency of Madras, the relative status of the three great religions as far as illiterates are concerned is as follows. In using the word "illiterate" I employ it as defined by the census commissioner for the Madras Presidency, a man who cannot write a letter to a friend and read the reply which is returned to him. The illiterates among the Hindus are ninety-four per cent. of the population; among Moslems, ninety-three per cent. of the population; and among Christians, eighty-six per cent. of the population. The low condition of the Christians educationally would not be so much if it were not for the fact that the Christians are recruited from the Animistic classes of the population, and in the same census report it is said, "Only one man in two hundred and twelve among the Animists knows how to read and write." But to give you a comparative idea of the need of education in India and on the foreign field I shall bring in figures from all the great countries of the globe. In America we have a population of seventy-six millions, and there are 18,080,840 pupils in the public schools and you expend

\$230,504,300 in education annually; whereas in Japan, with 45,000,000 people, there are 5,324,000 pupils in the schools, and they spend about \$23,160,000 annually. In India, with a population of 232,000,000—this does not embrace the Native States of India—there are only 4,522,000 pupils in the schools, and they spend a little over \$10,000,000 annually on education. That is about three cents per day for the population of India. In the Madras Presidency alone there are 13,000 villages of over two hundred in population, without any schools whatever. Now it seems to me that in the presence of this great need we stand face to face with a great opportunity. That opportunity is emphasized by the fact that the government of India is awakening to a sense of its responsibility, and last year they set apart an appropriation for primary education alone of about a million and a quarter of dollars. This will lead to a great stimulating of intellectual activity throughout India. It will create a demand and a desire for educational advantages which have never existed before.

There is a second great movement that will stimulate the desire for education, and that is the religious awakening that is taking place in India to-day. There are some twenty different places in India that are becoming storm centers in religious activity, where the people are coming over in great numbers to the Lord Jesus Christ. Some one has said that the Reformation—or was it the Renaissance?—meant that Greece rose with the New Testament in her hands, and that in turn meant that when the Gospel comes to a people, it brings back the ancient culture and the desire for culture that existed among the early Greeks. So we find, that whereas the Christian population of Madras is only two and seven-tenths per cent. of the entire population, the educated among them are six and one-tenth per cent. of the population, and the illiterates constitute twenty-six and fifty-one-one hundredths per cent. of the population. The census report says that the Christian community is the only community that is progressing. It says: "In 1904 there were 4,903 primary schools in India and Ceylon, under the different missions operating there, with an attendance of a quarter of a million pupils." A great many of you who are thinking of the foreign field may go out to engage in this work. Your work will not be entirely evangelistic; it will not be entirely philanthropic. You must meet the educational needs of the people.

Just a word from my own experience as an educationist in India—not a teacher but an educationist—to show the demand that will be made upon you in this particular. First, I have six primary schools teaching up to the third standard, three of them well equipped with good houses, trained teachers, free books, and good school furniture. Of these I am manager, engage the teachers, inspect the work, pay salaries, examine pupils, and, if necessary, stimulate the interest in the schools. Some of our men have 100 primary schools in their charge, besides other important demands. I have also been

manager of an English High School for Eurasians and Europeans, to which a select number of native Christian and Hindu girls are admitted. This school has an attendance of about seventy-five. I was also manager of an industrial school for twenty native boys and young men. For some time I was a member of the advisory committee of our Theological and Normal Training School. In addition, I was on the council of the Hindu College, with 500 pupils, and teaching to the end of the second year of the University course, or to the degree of First in Arts. In order to discharge the important duties which will devolve upon each of you as missionaries, it will be necessary for you to be particularly well trained. You should become trained teachers in this land. I wish I had received that training. American missionaries gave an educational system to Burma. Great heathen nations are looking to the Christian missionaries for their educational systems.

Then, above all these other things, we need the Lord Jesus Christ in our life and character. We are not desiring to educate the people only, but we are striving to make Christlike men and women; and unless we have the Lord Jesus Christ in all His richness and fulness, we cannot impress His likeness upon those people. We want to give them not only an education, not only the "three R's," reading, writing, and arithmetic, but that other R, that larger R—religion, the religion of the Lord Jesus Christ.

To be effective, above all things seek the enduement of the Holy Spirit of power, so that when you come in contact with these children in the schools that you will superintend, you may be enabled to impart to them the spiritual things, without which their education will be utterly incomplete, without which they will be utterly lost to the Christian population of those heathen lands.

## THE SERVICE OF WOMEN IN EDUCATIONAL MISSIONS

MISS ANNIE R. MORTON, CHINA

THERE is no need here to plead for education, nor for education for women, nor for higher education, because a good proportion of you represent our best educational institutions for women in this land. You yourselves have received these benefits and know something of what they mean in your lives. The plea to-day is rather that you be ready and willing to give the benefits that you have received and enjoyed to your sisters in other lands who have not had your privileges. We have heard repeatedly during this Convention of what we, as Christian women, owe to the religion of Jesus Christ; but no word-picture can give you an adequate idea of what is in-



volved in the Christian religion for women. Until you have been in a heathen land, where Christ is not known, and have seen your sisters, and their condition there—the emptiness of their lives, the sadness of their hearts—you cannot begin to realize all that you owe to the liberty which we have in Christ Jesus and in His salvation.

What has been the service rendered by women in the past, and what is this service to be in the future in educational missions? As my work has been entirely in China, I am more intimately acquainted with the conditions there; but I am sure, as the last speaker said of India, that whatever is true of this branch of work in China is equally true in any other heathen land. Education and Christian missions go hand in hand; they cannot be separated. We cannot give simply the knowledge of salvation in Christ to any people without giving to them also at least enough education to enable them to read the Scriptures which tell them of Jesus Christ. When you begin to teach the women and the girls of any land to read, you immediately feel the necessity of giving them also the larger knowledge and education which will broaden their minds, which will open their hearts, which will fit them for a larger service to their own people. And so it is impossible to carry them Christianity without giving education also. In many lands to-day the great demand is for more teachers. In China we may have heard how very great this need is. This has been brought before the American people very recently, more prominently probably than ever before, by the visit of the Imperial Commission. We have heard from them that the Empress Dowager herself is especially interested in education for the women, and one of their special objects in visiting our land was to study educational institutions for girls. We know how they visited a few of our colleges, and how favorably they were impressed; and they are returning to China believing, among other things, that China needs colleges for girls. Some of us who know the Empire intimately, believe that Chinese girls need some preliminary work before they are ready for Wellesley and Barnard. But China is going to have education, and higher education.

The opportunities for this work cannot be measured; they are the same opportunities that are offered to a woman in any other land. If you young women are looking forward to your future, and asking how you are going to become a blessing to the world, if you are wondering what line of work you should choose in order to make the most of your life, will you not think most seriously of the opportunity which is offered to you of carrying the education which, with the Christian religion, has made you what you are, to those in non-Christian lands who are so greatly in need?

You take girls from heathen families into your school—it may be into the primary school, the intermediate school, or it may be the high school or college—and you have them under your daily influence. They are thus brought into contact with your personal

life; they read you through and through; you give to them daily instruction; and consciously or unconsciously, you are presenting to them Christ and His religion and the life which a believer in Christ can live for Him. You are making, not simply a student, but an instrument who will go out among her people and be a living witness for Christ. Perhaps she will be one of a few; her influence in her village, in her town, in her city, will be tremendous, even though she is a humble girl in a heathen land. These girls will go out bearing upon them the impress of your character, as well as of the character of Jesus Christ, if you have put that there. They will represent to others what Christianity does. Just as soon as we give them education we open their eyes to know what all the world is doing. You reveal to them another life; you break down the barriers and you open the doors and they become the evangelists in their own country to those who otherwise could not know of Christ. Your school becomes a training school then for Christian workers.

Until the missionaries went to China there was not a single school for girls throughout the length and breadth of that great country among those 400,000,000 Chinese, though there were any number of schools for boys. Every village has such a school; but rarely was a girl ever sent to one of these schools. In the wealthier families private teachers are employed, and very frequently girls may study with their brothers while they are young. After the girls are thirteen or fourteen, even that privilege would be denied them. As a result, perhaps one woman in 10,000 in China is able to read and write; perhaps not even to write, though she may be able to read. Very rarely will she know enough to read the periodicals which are being circulated widely now; because the Chinese characters are so numerous that it takes years to master them sufficiently to read general literature. With the introduction of the Christian religion schools came for girls. This was an eye-opener; the Chinese did not believe the girls had minds to be trained. The Christian religion has shown them that girls have as good minds, and as well worthy of being trained, as the men of China. If any one wishes to prove that the women of China have intelligence and fine minds, and can become a power, let them read the history of the present Empress Dowager of China, with her master mind. She is also a scholar. She is a living witness to the latent ability of Chinese women.

The opportunity is offered to the Christian young women of to-day of giving their lives to the training of the Christian women of China. The Empire is standing with her doors wide open to receive the Western education. This is the entering wedge; this is the way by which we can bring the Gospel to many who otherwise would not receive it. In spite of the anti-foreign boycott movements, the schools are still crowded with students. Teachers are in

constant demand, and cannot be supplied fast enough. The schools could be multiplied and still there would not be sufficient. At the present time the Chinese government is opening government schools in all parts of the land. In many of the other larger cities the Chinese ladies themselves are opening schools for their girls. Japan has rushed in and is sending her teachers, and they are opening schools for girls as well as boys. The girls of Shanghai have a magazine, published and edited entirely by themselves. So the demand, the opportunity is there. The schools that are being opened so rapidly by the Japanese, by the government, and by the Chinese themselves, are non-Christian schools—anti-Christian schools, most of them—and it remains for the Christian Church to decide whether we will rise to this opportunity, whether we will send to them Christian educators in order that this tide may be turned for Christ, and that China may be won for Christ in this generation. There are numerous opportunities among the wealthier and the literary classes of China just at this time. In former years these people would not send their girls to school, out of the home, and only by going to the home could we get any entrance into these influential families. To-day many of them have entered Christian schools, but the supply is so limited that the girls cannot begin to receive the Christian education that they need. The number of schools must be multiplied. These wealthy Chinese are a most independent people. They do not want charity schools; they do not ask the American churches to support such schools. They are glad and willing to pay for all that they can get and for all we can give them. All they ask is that we come there and teach them. Shall we fail to hear that cry? Shall we neglect this great opportunity?

In the school of which I have charge we are to-day calling for a young college woman who will give her time to the teaching of sciences. China demands higher education now as well as primary; and it is most important that in our Christian schools we have the best of America's young women, that we have the talent that you have here in such abundance. The Chinese know the difference between a first-class school and an inferior school. They will not send their girls, their young women, and their boys to a school where they receive only a smattering. There are many young college women here. Have you any better work opening before you, any larger opportunities than these? Consider your own life and future, and may you be led to lay it down willingly at the Master's feet and go forth gladly to bring these lands that are in darkness to the same light and liberty which we enjoy in this land of ours.



## CHRISTIAN COLLEGES IN MISSION LANDS

THE REV. W. M. FORREST, FORMERLY OF INDIA

CHRISTIANITY stands for the highest development, the redemption of spirit and mind and body. If Christ were working for the salvation of pure spirits, unentangled as we are in this world, perhaps there would be no need of some of the agencies now found necessary for the prosecution of mission work and the extension of His Kingdom. Things being as they are, we cannot neglect the bodies of men, and much less can we neglect their minds, when we are seeking to reach and to save their souls. So it comes to pass that the religion of our Lord everywhere throughout the world means a fair chance for every man to come to his highest development. It means equally and yet more strangely to a large part of the world to-day an equal chance also for the women of the world. As we look out over the world to-day and back over its history, we discover that schools and colleges for all the people, without respect to their condition or sex, have been unknown and impossible except where the religion of Jesus Christ has gone to prepare the way for them. This is true not only in lands where the education as yet is practically in the hands of missionaries. It is true also in countries like India, where there are many colleges and schools of all grades supported by the government; for we must remember that the government is a creation of Christian England, and that such an educational system as India now enjoys, she never would have enjoyed without that Christian influence. The same is true of Japan; for it was only when the finger of Christ touched that Empire, and by its magic power opened it to the world, that Japan began to have a great educational system to reach all the people.

In thinking of this subject, let us remember, first, that the mission college is a Christianizing agency wherever it goes. There has been education without Christianity—schools, and something that would pass for colleges—but look at China, where the education which has reached up into the higher branches has been for millenniums a study of the Chinese Classics. It has been for the favored few, and it has not been in any sense a liberalizing and progressive education. Glance at India, and you will find that the ideal and the cap-stone of education there was the little hut in some secluded part of the forest, where the learned pundit gathered around him the



select few of the highest caste and talked to them about the sacred laws of the Vedas and the like. Look to the boasted Mohammedan University in Cairo, Egypt, with its thousands of students, and you will see here that it is in the same sense largely exclusive, and that it is more particularly concerned with mumbling over the things that belong to a dead and deadening past. Hence it is that education, except as it has been touched and vivified by the power of Jesus Christ, is anti-Christian in its exclusive spirit and in its non-progressiveness; for whether we look to the old educational systems of China, of India, or of the more exclusively Mohammedan lands, you will find that everywhere Time is being chained to the past and to the dead weight that it has fastened upon men.

But with the introduction of Christian missions and missionary colleges, and the educational advantages coming from Christian nations, we have a great power immediately introduced. It is true that our education, like our civilization, is not Christian in the ideal sense, any more than our individual characters are Christian in the sense of being exact and full reproductions of the character of Jesus Christ; but it is also true that our civilization in Western lands is what it is by the grace of Jesus Christ our Lord. It is even more strikingly true that education and all that goes under that head in the way of modern methods and modern disciplines are Christian in their development, in their outreach, and in their uplift. So it comes to pass that when this work is introduced, especially in lands like India and China and Japan, it results in the Christianizing of the people. They may not come into the Church, and they may take their stand upon the Christian truth that they have gained and use it as a vantage ground for battle against the Christian Church; nevertheless, the great ferment of thought going on in those lands to-day, the effort that apologists for those religions are making to revamp them and adapt them to the needs of modern times, and of enlightened climes—that effort is due to the vivifying and the quickening power of the cross. Where there is Christian education, there is going on a process which, sooner or later, will certainly destroy the non-Christian religions which oppose Christ in every land.

In many places this work can be done only by mission colleges; in other places, it can be done best by mission colleges; and in lands like India and Japan, where there are many non-Christian colleges now giving modern education, the Church is not relieved from the responsibility of reaching the students by the power of direct Christian example and precept. It is under every obligation to send men of the highest training into the great educational centers of the East to do Christian and evangelizing work among the educated and the student classes. That is what Doshisha University and Duff and Robert Colleges are doing for lands in darkness; they are lifting themselves like the highest Himalayas. And when we consider the countless number of educational institutions in the Far East and in

Africa that are working to Christianize the thought and ultimately the whole life of the people, then let us think once more of the mission college as a training agency for Christian workers.

The theory of our public educational system in this country is that the State is entitled to the highest development of the powers of its children of which these powers themselves are capable. Hence the lower schools are established for all the people, sifting out those of greater capacity and passing them on to the higher schools until the finished product of the university shall come out to bless the state. Likewise, and to a yet greater degree in the non-Christian lands, there is need that the Church should act in harmony with such a theory, in order that it may secure the highest development of the latent talents of its children by bringing them up, step by step, until passing through the noblest institutions of learning, they shall go out to be leaders of the people. No Church can succeed anywhere in any land simply by contenting itself with reaching the lowest classes. It has never been true that any land has been Christianized from the top downward; but it has been true always, and must continually be true, that in order to make a whole land Christian, if it begins at the bottom it must take of the ablest of that lower stratum and develop from them a thinking class, a class of leaders. To-day it is reported in the Presidency of Madras, where the largest number of Christians are found in India, that in the colleges the battle is already drawn between the highest caste men of Hinduism on the one side and Christian students, without regard to caste, on the other. Ultimately, through this educational process, there will come a great army of thinking, intelligent, able men and women who will go out through the land and lead the people, leaving behind those who, chained and hindered by the dead weight of their own old religion, will not be able to keep up with the advancing hosts led by the truly enlightened. Even in this country we do not think that it is expedient for us to turn over to the state the universities and colleges of our Churches, and when we do, we set ourselves seriously to solve the problem of how to provide them with a Christian education in addition to what they get from the state institution. Much more, then, in India, should we do this, where there is an all-encompassing sea of heathenism; and what is true of India is true of every non-Christian land, that we must have under the influence of the Church this teaching that shall be not only enlightening and advancing, but also truly Christian.

Hence there is need that from this company there should go to the great educational centers of the East a multitude of teachers. There is need for workers to supplement the secular teaching at the leading educational centers—for men and women touched by the power of Christ to evangelize thousands who are emancipated from the old thought by the power of Western education. If we are willing to go on in that slow, but God-given task, of Christianizing the

thought of all the people and of seeking out, one by one from those who come to Christ, great thinkers and leaders to carry on the work of Christianizing the whole land, we may be sure that the time will come when——

“Far in the East a golden light will dawn,  
And the bright smile of God come breaking through.”

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## THEOLOGICAL TRAINING SCHOOLS IN MISSION FIELDS

THE REV. JAMES L. BARTON, D.D., BOSTON

IN SOME respects the theological department is the department to which all this other educational work points. It is the place where the men and the women are rounded up for the direct evangelistic work. You will perhaps remember that in the earlier days there was no thought of the organization of the native church with a native pastor. Our mission boards had been working for a generation before the idea was thoroughly developed that the native church must have a native pastor. The first church in the Hawaiian Islands was organized in Boston, the mission appointed its pastor, and the church and pastor got on board ship and went around the Cape and planted themselves on the Islands, a Boston church transported to the Hawaiian Islands. A little later, churches began to develop, and the natives came in, and there were not missionaries enough to provide pastors. They saw that some provision must be made for these native churches, and then the missionaries picked out one or two young men and prepared them for the work. This proved to be a very expensive method; the missionary gave most of his time to two or three students day after day, in order to prepare them for the pastoral service. Finally, it was decided that they must have a native Christian theological seminary. It was also decided at the same time that the missionary is not the proper pastor of a native church, even if there were missionaries enough to take this burden. He cannot be the proper pastor of a native church because he is a foreigner; and, although he may learn it to a certain extent, he can never speak the language like a native. He has been brought up under another civilization. He is of another race. It is just as incongruous to think of an American missionary being the pastor of a church in Japan, or of a church in China, or of a church in India, as it would be to think of a Japanese, or a Chinese, or an Indian, as the pastor of a church in America. The American church wants an American pastor, and the Japanese church properly ought



to have, and must have, a Japanese pastor. The same is true all over the mission fields.

The native church must have a native pastor from among its own people, trained and educated for the work. And that pastor must be trained by the missionaries themselves, because there is no other person prepared to train them. Up to the present time, this training necessarily has been largely in the hands of the missionaries. These missionary theological seminaries in various mission fields are large, influential institutions, at the head of which, in nearly every instance, stands an American missionary, and the teachers in those institutions are American missionaries. I venture the statement that there is no other work that begins to compare in importance with the wide, outreaching influence and power of training native pastors for native leadership among the native churches of the Oriental world. The missionary can multiply himself there, for he is teaching the minds that are to move the hearts of those countries. The colleges are preparing for these seminaries, and so a higher and higher grade of theological students go out from these institutions.

I am sure that if you could know many of the native trained pastors of Turkey and India and Japan, and some other countries of the world, and if you could see what kind of men have been produced, and what it would cost to send them here to America to study, you would rejoice in this work. I know some of the missionary trained pastors of the Japanese mission who command the respect and admiration of American Christians, men who, intellectually, and every way, have the power of leadership. A college man in the Orient, it has been suggested here this morning, is rare. You take a conference like this, and everybody is a college man or woman. You go out into the country here, in the South, through the West, or anywhere in any congregation, and you will find college men and women. There is no man or woman in America that can command leadership for himself or herself simply because of the possession of a college diploma. The question asked by every body is, What can he do? It is not so in the Orient. The man or woman who has a college diploma, by that very fact has the prestige of leadership. You take that man and put him through a theological seminary; he is recognized as a leader because he is a college man, and you give him that training together with his previous prestige in the community, and he will be a power to influence men and women for Christian work.

Many of you may think that this teaching is rather an unimportant thing. There is no work that is a greater test of a man's intellectual ability and of his understanding of the Scriptures and the fundamentals of the Christian faith than to teach theology in a mission theological school. I had a letter the other day from a young man who has just been sent to Dr. Hasting's institution in



Ceylon. He is a graduate of an American college, with the degree of B.A. After his graduation he had been for a year a professor in that institution. He was a young man in whom the missionary fire was burning, and he applied to go out under missionary appointment. The appointment was delayed a little, and we sent him to Ceylon to teach in that institution two or three years until his appointment is ready. Though an American college graduate, and a professor, he wrote me after he reached the field and had begun to preach, and he said: "I am afraid I am not up to my job." That is a college, not a theological seminary, but he said: "I am afraid I can't hold my position here with these young men without theological training." What do you think he will do in the theological seminary?

It was my privilege for some years to teach in a theological school in the Turkish Empire. I had a class of fourteen young men, most of whom had college degrees, and I remember the care with which I prepared myself to go into those lessons, and how wilted I felt when I came out from them. There was no attempt on the part of these men to confuse the teacher, but there was the eager Oriental mind seeking for truth. I wrote down the other day some of the questions which these fellows put to me in connection with the lesson. One of them was, "Is God supremely good?" I said, "Surely." "Why do we need to pray to Him? Will He not always do good to His people? Do we need to ask Him to do good if He is supremely good?" Another asked, "Is God the Creator of all things?" I said, "Surely, He is the Creator of all things." "Will not the Creator care for that which He has created, without any effort on the part of the created? Why should we pray to God if He created all things?" I said again, "Surely He created all things." "Then why did He create the Devil and sin, if He is a good God?" "Is God everywhere?" was another question asked. I replied, "God is everywhere." "Then, is not everything God, if He is in everything? Is not Pantheism right, God in everything, God everywhere?" One man said, "How do I know that I am? How can I prove it?" Another one said, "How can we prove immortality?" These are simply casual questions which came from those minds seeking for truth in the midst of the ignorance of this Mohammedan country. They were discussed in the class. Sometimes the whole class session would be given to one question.

Whoever goes out to meet the bright intellect of the Orient, must go with his intellect sharpened like steel and ready to meet these men with absolute frankness. Many and many a time I said to these men "I am not prepared to-day to answer this question; we will take it up to-morrow." Any man here who expects to go out and enter this work will find that it taxes every faculty to the extreme as he tries to lead those eager minds out into the truth. When I visited some of the theological seminaries here at home, I was

astounded at the tameness of the work of the theological professor. There seemed to be nothing to it. It was simply the reading of a lecture to the students. Some of them wrote, some of them slept, and some read something else. This work is the greatest work a young man can enter into; a work calling for men with the love of God in their hearts, with the knowledge of God in their minds, and with a readiness to work for God in the field.

There are theological schools for women, for the mission schools are beginning to get ahead of American institutions. We have training schools for women in Japan, in India, and in the Turkish Empire. These women are trained to go out as pastor's assistants. They are taught how to reach the women and how to interpret the Bible and the way of life to the people.

In closing, let me give an illustration of how we do some of our theological work in India—how we convey an idea to the people. The Indian does not desire logic; he wants an illustration. I was much interested to find they know Calvinism as the "cat theology," and Arminianism is called the "monkey theology." They were unable to get hold of the distinction between Arminianism and Calvinism. One day I saw a number of monkeys, and when danger threatened, the old mother monkey gave warning and the little monkey clung about her neck and was carried out of danger. If he had not held on he would not have escaped danger. That is Arminianism; you have a part to play yourself. Calvinism is the "cat theology" because the kitten, when in danger, has nothing to do in saving itself, since the old mother cat takes it by the neck. That is Calvinism. By this illustration they get the native to understand both sides.

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## QUESTIONS

Q. Should a man engaging in educational work have a different preparation from the one whose work is to be largely evangelistic—ought he, while in college, to specialize? A. For primary work I do not think so. I do not think it would be necessary for one purposing to do general missionary work to specialize in teacher's training, but those who go out to take charge of boarding schools will need very special pedagogic training.

Q. How about kindergarten work? A. I would advise single ladies who go out, to learn kindergarten work. Especially if you are to undertake primary education, it is a very essential part of the work.

Q. Is practical training a help to women missionaries, to the women in mission fields? A. The words, "practical training," remind me of a question asked Miss Thoburn, at Northfield. Some one

had asked if it was useful for women to know something about dressmaking. She answered, "Yes." "About bookkeeping?" "Yes." "About cooking?" "Yes." She gave the same answer to a great many questions of that sort. Finally she said, "If there is anything you don't know, learn it." As for practical training, if you mean training in the doing of things, you cannot, in the time you have for preparation, begin to get the training necessary. To be ideally prepared, one should be at least sixty years old. One thing that was said this morning answers the question well: "We want people out on the field who will not say, 'I never learned how to do that,' but who will go to work and do it."

Q. Is it not desirable for the ladies who go out to have taken normal training? A. I did not have it, but I wished that I had taken a normal course. I think I should advise every woman going out to the field, particularly if she is going into educational work, to get some normal training. I had four years' experience teaching in the high schools. One thing I have noticed abroad is that the missionaries in many places are really superintendents of schools. The person who has that responsibility certainly ought to know something about methods. I think people usually go out without this practical training, and when the necessity comes they study it up themselves.

Q. In Japan is there not a large need for kindergarten work in the women's work? Should there not be some distinct preparation for that? A. I think most of the boards regard kindergartens as luxuries. In the Glory Kindergarten, in Kobe, Japan, they have been looking for an American teacher for more than two years.

Q. Are the students of India attracted to Christ as a man or as God? A. What comes nearest to the students of India, and what, therefore, they see first, is the character and the teaching of Jesus Christ revealed in the New Testament, as the man of Nazareth and of Galilee. Therefore what first attracts and compels attention is Jesus as a man. For it is just as necessary now as it was when Christ came into this world, that He should tabernacle among men in the flesh and bring God down to the plane where men can, in a sense, see and hear and understand Him. The men of India, as a result of their philosophy and their religious system, are not, as a rule, burdened with a sense of sin. They seek salvation, but usually it does not mean freedom from sin. Therefore they are not seeking a Savior primarily; but there is something about the majestic Christ so thought-compelling and so heart-winning that as He is set forth to them in our Christian writings and teaching they are being won by Him. But as they draw near to Him it becomes true, as it was in the case of Thomas, that they come to the place where they cry out reverently, "My Lord, and my God."

Q. Is the Bible itself used as a text-book in theological seminaries abroad? A. I can speak only for my institution in North



Ceylon. There we use the Bible as a text-book in all the college classes. I think the same is true in most mission institutions in India. Of course, the teacher will have a commentary and use it, and some students will secure commentaries from the college library in preparing the lessons; but the Bible itself is brought into the class-room, and the students learn from that.

Q. Can a man who is going into educational work, while in college here, afford to specialize? A. Yes, I think he ought to specialize, within certain limits, at least. It depends altogether upon the institution to which he is going. Most mission colleges cannot afford to have more than one or two men from America or England. With us we have two professors besides the principal; one is a professor of science, and the other is a professor of philosophy. Those two branches are especially important in a country like India; and I believe that a man should fit himself, if he is coming to Jaffna, for example, along one of these lines. In addition, he must specialize in the Bible. Let him come with a very thorough training in Biblical knowledge.

Q. Can a teacher, a professor in college, reach the higher classes better than an evangelist? A. I believe that he can. Students respect a man who is a teacher, and they will listen to him, and go to his room and talk with him in the evening, or during their leisure hours, about Christianity. I think that the teacher or professor in college has great opportunities for reaching the students among the higher classes.

Q. What demand is there in educational missions for engineers? A. Engineering knowledge is particularly useful to missionaries in the Far East, though I question very much whether missions have got so far along that there is sufficient demand to justify the appointment of engineers. I should say that most mission colleges have professors of physical science, and this involves some knowledge of engineering; but this is hardly the appointment of an engineer on the staff of a college. Electrical engineers are finding particular usefulness in Japan. Young men who are graduates of colleges go to Japan, and while under the service of the government, independently identify themselves with mission work and with the Young Men's Christian Association, and make themselves very useful indeed in Christian service in those countries.

Q. Is conversion sufficient? If not, what should follow? A. That, I suppose, refers to the building up of a Christian community. If we were to stop with conversion, we should meet with absolute failure. In my judgment, even after conversion, they are like children, and need to be trained and led along in order to gain power and leadership.

Q. Does a man who goes into educational mission work need theological training? Can he not specialize in something else to greater advantage? A. The case of that young man at Jaffna



College answers the question. He went out there to teach in a college, and he wrote, saying that he is thoroughly convinced that the man who holds that place should have a theological education. I do not think that it is wise for a young man expecting to remain in teaching to neglect theological training. He can specialize in other studies in the latter part of his college course so as to broaden himself. I do not believe that any education broadens a man more than theological education. In connection with these colleges, a man may be called upon to be president of an institution where they may have a theological department. If he is not able to enter into that, he is recognized as weak by the people. He should fit himself in every line possible.

Q. Why do college students, who go out to teach for a time, so seldom enter missionary work? A. I should question the truth of the fact that is assumed. So far as my knowledge goes, many a man who had no idea of entering missionary work has since entered missionary work. Young men sometimes go out for a limited term; they go for the collegiate work and to have experience abroad. It is not strange that they do not enter missionary work. I should say that two-thirds of those known to me who have thus gone out in the last ten years have entered missionary work. In Robert College, Constantinople, the great majority of these men have entered missionary work.



## CONFERENCE OF THEOLOGICAL PROFESSORS

The Importance of Giving Mission Study a Prominent  
Place in the Seminary Program

The Monthly Missionary Day : Its Reasonableness and  
Usefulness in the Seminary

Relation of the Seminary to the Mission Field

The Seminary as a Recruiting Ground for Missionary  
Statesmen





## THE IMPORTANCE OF GIVING MISSION STUDY A PROMINENT PLACE IN THE SEMINARY PROGRAM

PROFESSOR O. E. BROWN, D.D., VANDERBILT UNIVERSITY

IT IS quite difficult to exploit such an important subject in ten minutes, so I shall lay down only four propositions, which I trust will find no dissent from this body.

I. The first proposition is this: That any seminary which fails to provide for its students an adequate opportunity for missionary intelligence has failed in performing its full duty to those students. We are certainly agreed that missionary intelligence is indispensable to the pastor of this day, but I have just two reasons why I should insist that any seminary failing to provide adequate opportunity for missionary intelligence has failed in its full mission. It has failed in its mission to the student, because no candidate for the ministry of this day has been fully prepared who has not been brought into touch with the world-wide missionary movement before he has definitely placed his life. After one has decided upon the Christian ministry there remain other decisions to be made. The decision to be a Christian minister is the initial decision, not the final one, and I therefore believe that no student is ready to place his life intelligently until he has had this touch with the wide work which Christ has meant his Church to do, and which the Church of Christ is doing in the world. Mr. Penfield spoke the other afternoon of his Eastern trip, and said that possibly there are men who have in them the making of real statesmen in the Kingdom of God, who may be dropped into secondary places, as far as this world-movement is concerned, if they have not the great mission of Christ and His Church clearly before them.

The second reason why theological institutions which do not emphasize missionary teaching have failed in their instruction, is because they will send out to the churches men who are not missionary pastors; and certainly in this day, with our conception of the Church, it is a crime against the Church to furnish it with any man who has not been well prepared in missionary exegesis. These two points would indicate that unless there is adequate provision made for missionary instruction, the seminary has failed in its full and best mission.

II. My second proposition is that the study of missions must

be in the regular course of the seminary. It must be a distinct part of the seminary curriculum. There are three other ways in which we may convey missionary intelligence to our students. The first is that of voluntary mission study classes. Mr. Mott spoke of those yesterday. They are doing a magnificent work, teaching not only seminary men but 12,000 college and university students of our country and Canada. Mr. Mott stated that the purpose of this course is to give stimulation to the progressive study of missions. You will recognize, however, that student leadership alone will not guarantee that the work is systematic or thorough. It may be, or may not be, according to the qualifications of the student leader. It provides for students a specific course; it wins their interest; it brings them into touch with the lives of great missionaries; it is descriptive and inspirational; but it does not make students take hold of mission study in that scientific and professional way which is indispensable for our seminary work. While there is nothing better in the way of inspiring missionary interest, as Mr. Mott suggested, it cannot be adequate for our seminaries.

Another way of imparting such information is through missionary lectureships. There are seven or eight student lectureships in the theological seminaries of our land; they are doing some magnificent work and are giving us some excellent monographs on missions. But the lectures must be limited by the special field of the lecturer, and no one can be satisfied with leaving the missionary interests of the seminary to missionary lectureships.

A third way in which this work can be done is through incidental missionary instruction. Recent investigations have elicited interesting information concerning this. Some seminaries give something on the subject in the church history department. Others introduce missions in the department of New Testament exegesis, and still others discuss missions in the homiletical department.

In some respects, the plan of having a monthly missionary day is said to be the best way in which to teach missions incidentally. But who of us will say that this wide distribution of missions through the seminary departments, and this study of only specific phases of missions can be adequate for the presentation of such a great and important theme? No student can be expected to gather together these fragmentary sections of missionary instruction and combine them into one great whole, and thus become imbued with the missionary spirit.

III. In the third place, I insist that we must have a special chair for missions; we must have regular curriculum work for missions, that we may present the same in an adequate and scientific way. I would insist that certain fundamental missionary topics be in the regular course. It is unfair to put men in any theological chair and say that this section of the curriculum shall not be required work. I know there are some who will differ on that point, men

who would put missions in as elective entirely; but if we are going to meet the demands of the Church, we ought to guarantee that a man has a knowledge of missions and is qualified for missionary leadership. Unless the seminary guarantees as much as that, it is not living up to the demand made upon it to-day.

I cannot suggest what I believe ought to be required in the seminary; but I certainly believe that some such course as Dr. Horton's "The Bible a Missionary Book," ought to go in as a required study in our seminaries. One theological professor advocates the introduction of missionary study in the chair of exegesis, and he shows the vital relationship of the Bible to missions and mission principles. I should also ask for the study of the world-wide ethnology of missions. The students should have a knowledge, derived from careful study, of the largest missionary fields, particularly of those fields of their own religious body; and there must be required study in our seminaries, if we are to do this work adequately.

IV. The fourth proposition which I shall have to insist upon is this: That there can be no finer investment made by mission boards, and the alumni of our seminaries, than to found a chair or school of missions in one of their seminaries. When it comes to a choice between the average school for special missionary training and the founding of a chair of missions in a seminary, I should insist that the chair of missions in the seminary is of more vital importance to the work than the missionary training school. And when this chair of missions is founded it will do more for equipping men for the wide missionary work than can be otherwise afforded. So my last point of insistence would be that we ought to go before our boards of missions and our alumni societies and insist that they should look toward the founding of these professorships in our seminaries. As far as I can learn, we have but two such chairs in the seminaries of our land. We should arouse ourselves to the large missionary work before us, and fulfil the missionary obligation resting upon us as seminaries.

A closing word. Our Master gave the best of His ministerial life to the making of apostolic disciples, and we cannot afford to neglect our duty to the Church in the making of apostolic men for this mission work and sending them out from our seminaries so thoroughly trained for the work that they may reach the whole world with the life, power, truth, and presence of Jesus Christ.

## THE MONTHLY MISSIONARY DAY: ITS REASONABLE- NESS AND USEFULNESS IN THE SEMINARY

PROFESSOR W. O. CARVER, D.D., SOUTHERN BAPTIST THEOLOGICAL  
SEMINARY, LOUISVILLE

OF COURSE, this missionary day represents only one method of teaching a subject which may find expression in some other form elsewhere. The reasonableness and usefulness of mission day in the theological seminary depends upon the application of the theological seminary to the life of the Church, and that can best be determined by the conception of the Church itself. There have been two diverse conceptions of theological training. The German idea of theological education is that it is part of one's general education. The idea which has been most dominant in America is that theological training is a part of the method of preparation of church leaders for the religious work and life of the Church. Bear in mind the different conceptions of the word "Church" in the phraseology of the different religious denominations. The Church, I think, is the working organization of the Kingdom of Heaven. So that the seminary is the training school for church leadership working toward that great end.

Our Louisville Seminary, from its beginning, has had this missionary day. It has set apart one day each month for missionary work. It was done in the beginning by the organization of a society. The society was formed in our seminary when it was located at Greenville, S. C., and members were elected to that society for a considerable time after the seminary was moved to Louisville. Every student who came to the seminary was elected to membership. The name of the society has never been changed, but it has taken on a somewhat different character since it has been in Louisville.

Dr. Broadus said once, in my hearing, that whenever the Southern Baptist Theological Seminary did not follow its most sacred mission he would sever his connection with it. At a recent meeting, President Mullins, of our seminary, said that the seminary is an institution of the Kingdom of God. That being true, it is desirable that this great conception of missions should be made prominent in the seminaries. So we have the seminary mission day. No classes meet on that date. Every professor strives zealously to guard that day. If he has lost lectures and wants to make them up, it is not



taken advantage of, although the temptation may be great to take them up in an hour or so on that day. We have reports of the work of the missionary society, because we feel that we can thus locate the emphasis which justly belongs to the missionary situation. That does not mean that we are going to diminish, but rather that we increase, the mission instruction in all the departments; and it is understood that any professor who understands his business cannot do it without touching on missions; surely it cannot be done in exegesis. So prominent are missions in church history that our professor found it difficult to find a method of teaching missions in a separate department. This mission day helps the minister to put things in the proper place in his own ministry. It may be that his ministry is to be in a foreign land, or in his own land; but whatever the place is, it puts him in the right attitude toward missions.

Another line of work which our society does is that of finding men who are willing to work, and the finding of work for those who are willing to engage in it. In most seminaries this devolves upon the students, and causes an unnecessary amount of labor. With us it is attended to by the executive committee, who report from month to month what they have done. It serves also to bring our students in contact with the missionary, that they may see what is being done by our representatives at home and abroad. The work of the Sunday-school Board is brought up from time to time before this missionary society, and the students get acquainted with the missionary organizations in which our seminary is interested.

Then this mission day serves as a place for the missionary at home to get acquainted with the young men preparing for missionary work either at home or abroad. It also helps the student in the seminary to determine that question of place to which attention was called a moment ago. There have been a number of men who, on the monthly missionary day, have found light on this question for the first time, and have then seriously considered the question of becoming foreign missionaries.

We have other prominent representatives of our work speak before our missionary society, and, as a consequence, the members get acquainted with the great Western fields, and may feel glad to go in that direction. We likewise seek to have representatives of other seminaries with us, so that our students may get acquainted with the missionary organizations at other institutions from the representatives of these organizations.

I have said that this day was only one of the methods by which the cause can be furthered. We believe that it is not necessary to take anything from any of the classes. We do not have this take the place of anything; it holds a place of its own and serves to give the emphasis of the entire institutional life of the seminary to missions and to put before the students their duty in this great enterprise.

## RELATION OF THE SEMINARY TO THE MISSION FIELD

PROFESSOR CHARLES R. ERDMAN, D.D., PRINCETON SEMINARY

ONE WHO has been a theological professor for the extended period of four weeks feels the delicacy of taking part in the discussion of what seems to be a theme of supreme importance to most of our missions.

I. At the outset let me speak on the opportunity of the seminary in its relationship to missions. That word "opportunity" suggests "possibility;" it suggests what the seminary should be, rather than what it has been or is. I should say that one relation of the theological seminary to foreign fields is that of an opportunity to secure recruits for the foreign field. That opportunity has been treated in no small measure here. In a recent article, Mr. Beach has reminded us that the Student Volunteer Movement had its forerunner in a society established ninety-eight years ago, called "The Brethren." That society was organized, not for the purpose of sending men to the foreign fields, but for the purpose of going. The society had as one of the articles in its constitution a statement that no man was eligible to membership if there was any circumstance which rendered it impracticable for him to go as a missionary to the heathen world. Andover Seminary had strong members of this society in it. And then our old Inter-Seminary Missionary Alliance was also said to be a kind of forerunner of the Student Volunteer Movement. We are all ready to grant at this Convention that the seminaries should be the recruiting ground for volunteers. If in any Protestant seminary we have less volunteers than we had ten or fifteen years ago, it is not the fault of the Student Volunteer Movement. Is not the trouble due to our seminaries? I think that we all realize that there should be no place where the spirit of missions should so continually be brought to bear upon the student as in the theological seminary. We should not feel as some of us felt in those dark days long ago, when we were undergraduates, that the seminary students who were expecting to be missionaries were extraordinary men. We should rather feel that the man who is going to stay at home is the extraordinary man, because he must be able to give some good reason why he is to stay.

I have a wealthy friend in Paris who is spending his money not very wisely, but not very wickedly. Some of his acquaintances sug-

gested to him that it would help him socially and give him more prestige, if he could go to America and induce President Roosevelt to appoint him as a member of our American Embassy in Paris. So he came to Washington and went to see the President, who very kindly granted him an audience. He spoke the little speech that he had prepared to give, beginning by saying: "I think that I could serve my country perhaps, if I should have this appointment in Paris——" President Roosevelt spoke right up, as he is apt to do, and said: "My young friend, a man desiring to serve his country does not begin by saying where he is going to serve." And this is the spirit that should prevail in the seminaries. Seminary students ought to feel that they are going to serve Jesus Christ wherever His Spirit leads them, not in an easy place of their own choosing.

II. In the second place, theological seminaries should be the great training schools for missionary volunteers. But some of you say that it is the training school for pastors who are going to labor in our home land, and not for missionaries to foreign lands. I believe that special missionary training schools may do admirable work; but I sometimes feel that if our seminaries did as much as they ought to do, there would hardly be such a demand for these schools as now exists. I have in mind a man who knows all about seminary work, to whom a learned judge once said: "I want to say this thing. Theological seminaries teach everything but the Bible, and teach young men to do everything but to preach." What he might more truly have said is something like this: "They teach young men how to do everything but how to go into all the world and preach the Gospel."

In this matter of training much can be done through lecture courses. Mr. John R. Mott delivered a course of lectures in several of our theological seminaries. That course has been printed in a book, and I want to suggest to every theological professor here to see whether he cannot get Mr. Mott's book, "The Pastor and Modern Missions," into the hands of every student in his seminary. What a help it would be if that little book were placed in the library of every member of the graduating class in our seminaries. And we must do all we can to train volunteers in our mission study classes. Admirable work is being done. A few years ago, at Princeton Seminary, we had hardly any systematic study of missions, but within four years an average of eighty men have taken up the study of missions. Above all else, every seminary should have a chair of missions, if it is to be successful in the study of missionary work and in training volunteers. It has been created in some. I rejoice that Mr. Beach has been selected to go to Yale, and there take the Chair of the Theory and Practice of Missions, and I hope every seminary will have the chair described in just that way.

III. In the third place, and more briefly, the seminary is obviously the armory and arsenal of the missionary volunteer. It is the



place where he must receive the weapons that he has to use in his work, if he is to be efficient in the foreign field. I remember a man who was asked how it was that the Japanese so easily defeated the Chinese in 1894-5, and he went into a long discourse on the theoretical grounds, and then said suddenly, "I know of one consignment of cartridges of American manufacture sent to the Chinese that you couldn't have exploded with a sledge hammer." And that is what is the matter with the seminaries. They let young men go out to the field who are not prepared, who do not have weapons suitable for use in China and Japan. Of course, missionaries teach the same kind of Gospel that we all teach; but a young missionary must believe with his whole heart that men are lost without Christ; he must believe in regeneration, in the power of the Holy Spirit, in the Christ who died for sinners; he must believe that He lives. The seminary must be the arsenal or armory of the missionary volunteer which furnishes him these weapons; it must be a fortress to protect the base of supplies. After all, great responsibility is going to rest on the home pastor, and on the seminary depends what the pastor in the home land will be, and whether our students go out unprepared for missions.

IV. What can we do, then, to establish and maintain such an ideal relationship between the seminary and the foreign field as should exist? First, we must change our seminary curriculum so that it includes missionary instruction. I hesitate to displace anything already in the course, as it is a hard thing to do. Yet if it cannot be done by conference, let us shut our eyes and draw the line, and eliminate something from each study. The Church will rejoice if we subtract a few hours from each study in order to devote them to the subject that we feel must have a place in our seminaries. Again, let us see what we can do to stimulate the highest possible spiritual devotion to Jesus Christ; for when the young men of our seminaries yield themselves wholly to His service we will not have any lack in the number of volunteers, and the young men will graduate feeling they have the whole Bible for their staff, that they have the whole Christ for their Sovereign, and the whole world for their field.

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## THE SEMINARY AS A RECRUITING GROUND FOR MISSIONARY STATESMEN

PROFESSOR ROBERT K. MASSEY, D.D., ALEXANDRIA SEMINARY

I NEED not say much as to what constitutes missionary statesmen in the few minutes in which I must treat this part of the theme. Missionary statesmen must be men of conviction; they must be men of tolerance. They must have conviction strong enough to lead



wherever God points, and for the trials to which their faith will be put. They must be men, not of indifference, but of a tolerance that comes from the broad, human sympathy with men of other races than their own and that is grounded on the conviction that the truth will prevail. The missionary statesman must have vision. He must have an insight that enables him to distinguish between the passing noise of popular clamor and the ground-swell of the changing of the civilization of the great peoples. He must be able to interpret the lessons of history as it is unrolled before his eyes. He must have a wise patience that builds not for to-day, nor for to-morrow, but for all time. Such men are missionary statesmen. Of the pressing need for such missionaries at the present time there is no question. We need strong men to face the conditions that confront us because of the world changes going on in India, China, and Japan.

I have been asked to speak more particularly on what my own seminary has done in this way ; so I trust that you will pardon me, and that it will not seem to be egotism, if I lay emphasis upon the graduates of my own institution. I mention first what its contribution has been to the mission cause ; then I will seek to state the causes that have produced these results, and finally, will try to indicate how this force may be developed in all seminaries.

I. First, we will note some of the facts. From Alexandria Seminary have gone forth men who have laid the foundation of the missions of the Episcopal Church in Greece, China, Africa, Japan, and Brazil. There have been indeed, let me hasten to say, men from other seminaries who aided in manning these missions. Among these men that may be called missionary statesmen I would mention first Dr. J. H. Hill, who in 1830 went to Greece and labored there more than fifty years. His schools furnished the foundation upon which the whole educational system of modern Greece is built. William J. Boone, M.D., who went to China from Batavia, in 1840, is perhaps the most striking personality among all the missionaries of Alexandria. He laid there the wide, broad, true foundation upon which the Church has since developed. And of those in recent years, I mention John Addison Ingle, the first missionary bishop to Hankow, who went to China in 1891. His lamented death thirteen years afterward cut short a career of eminent promise. Had he lived, he would have been one of the most successful missionaries of modern times. He has left lasting impressions of our work in that great field. I may mention Bishop Kipp, who in 1853 went to California and organized our work there ; and that strong man of more recent years, Bishop Funston, who is building wisely and strongly for the Kingdom of God. And Dr. Lloyd, who declined the bishopric of our Church three times in order that he might continue to direct the missionary operations of our Church, has shown you what an estimate he places on statesmanship in this particular line of work. Since the missionary spirit first manifested itself in Alexandria, some

seventy odd years ago, sixty-three men have gone forth to foreign fields, and that spirit has not abated, we are glad to say.

II. Let us, in the second place, ask what has given this missionary impulse, and what is helping to sustain it? We owe to the faculty first the tone which has entered into the mission work—to the seminary faculty and to Bishop Mott, who announced in 1839 that he would rather that the seminary should send out men to the ends of the earth than fill the pulpits of our land. There must be that missionary spirit about the seminary which is at once the spirit of conviction and the spirit of service; the spirit of conviction that gives the foundation upon which intelligent decisions are based; the spirit of service, not seeking for honors or reward, but seeking to toil where the toil is hardest and the night is darkest. The faculty's attitude on missions will ultimately determine the attitude of any seminary. If we place in our own lives this great objective, then the spirit of conviction and the spirit of service will dominate our institutions and will send forth men of clear conviction for service at home and abroad, missionary statesmen for the Church of God on earth.

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## QUESTIONS

Q. I recognize the very great necessity of what has been said regarding giving mission study a required place in the curriculum. But how shall we go about getting this place—by displacing some of the other prescribed studies in the course, or by adding it to them?

A. I can only answer the question by stating what we do in our own institution. The course is crowded, yet I think one required study a year for a full term would be all that is necessary. In our three years of work it seems to me that we should have one subject each year on missions. In the Cumberland Presbyterian Seminary at Lebanon, Dr. Bell teaches missions just as any other teacher does his work. They have found room for it in the course, and have found it very helpful.

Q. What is the required time in that seminary? A. It is ninety hours per year, and is required work. Another method which Kentucky Theological has is that the main missionary themes are treated by members of the faculty who have made a careful study of those subjects. Union Seminary, of Richmond, gives up the first Monday in each month and the second, third and fourth Monday evenings to missions. On those days they have speakers present, generally their own returned missionaries. The mission day at Sewanee is observed as at Union, with the exception that when they do not have a speaker from the mission field, two or more of

the students are required to read a paper on some field, and they are then discussed.

Q. How do you observe the mission day at Louisville? A. Our meeting begins at ten o'clock in the morning. There are devotional exercises led by the president, or by another one of the professors who acts as an assistant president. That occupies something like half an hour. Then follow reports of the secretary and treasurer and a report of the work of the executive committee during the month in the city. After that addresses are delivered by some prominent speaker, or sometimes by two or more on special occasions.

Q. May I ask if there is any other theological representative here whose seminary has a custom like this? A. Kentucky Presbyterian Theological Seminary has observed mission day from the beginning of its history. Our method of observing it is not precisely like that described by Dr. Carver, inasmuch as we confine our work more to the state missions. Our students are required to attend and to read papers upon specific subjects relative to the general work considered on the day.





## CONFERENCE OF PROFESSORS IN COLLEGES AND UNIVERSITIES

The Importance of Interesting Our Students in the  
Missionary Enterprise

The Reasonableness of Expecting the Co-operation of  
a College or University Faculty in Arousing or  
Fostering the Missionary Spirit

How to Indoctrinate Students with the Missionary  
Spirit Before They Enter College

What has been Done by Two Institutions to Further  
Missions

By Mount Holyoke

By Ohio Wesleyan University

Professorial Opportunities for Exerting a Christian and  
Missionary Influence



## THE IMPORTANCE OF INTERESTING OUR STUDENTS IN THE MISSIONARY ENTERPRISE

PROFESSOR EDWARD C. MOORE, PH.D., D.D., HARVARD UNIVERSITY

I HAVE been asked, in the first few minutes of this conference, to say a word touching the topic, "The Importance of Interesting Our Students in the Missionary Enterprise." That importance seems to me to lie in the fact that the missionary enterprise has, in most places, already reached the pass—in all places it will, before long, have reached the stage—in which it calls out the best powers of the best men, the largest training, the most thorough understanding, of our time, that missions may have their place in this great movement of our time. On the one hand, it calls out the best powers of the best trained men; so also, it seems to me, that only those men will be able to take the guidance and receive the task which the missionary work of our day imposes. I should like to group what I have to say about three main points.

And first, the relation of missions to progress in commerce, in philanthropy, in charity, in reform, in learning. What is the relation of religion—what is the relation of the propaganda for the Christian religion to this great Movement? It used to be the reproach of missions in the minds of many who objected to that work, that its advocates went out into the world interested only in imparting their view of the universe, their own theology to these others, interested in caring at most for their souls, and that they concerned themselves very little about the state of those men in this world. They cared very little for charity, for philanthropy, for reform, for the amelioration of obvious and great evils among the nations. However true that may have been in the past—I doubt whether it was ever true on any such scale as has been alleged—I make bold to say that the risk of our missionary work at the present moment is precisely the contrary of that. So far have our missions become the center of activity for charity, reform, philanthropy, education, the dissemination of arts and sciences, and Western civilization, that we are in danger of losing the spiritual point of view, the religious factor which is the center-piece of the whole enterprise. But the same thing has happened to our churches here at home. From having been alleged to have been once interested only in the salvation of men's souls, they are to-day become such prominent factors in the development of character and

philanthropy, in the work of reform, in the amelioration of man's condition in this life, that we are conscious in our own Christian communities, and in our own churches, of the loss of the sense of that which is the center of the whole endeavor.

And after all when we speak and think, do we not realize that we here in our own country bank upon things in civilization, in enlightenment, in all the arts, in government, which our fathers achieved by a moral earnestness whereof the secret was the religious life? And when we are earnest with ourselves, we realize that neither could they have achieved those things, nor can we maintain them, without a moral earnestness whereof the secret is in the religious life of men. We here in the United States cannot maintain the civilization which is conferred upon us without that spiritual thing for which the Church and the Gospel of God in our Lord and Savior Jesus Christ stands. And if that be true, what are you going to say of the great world movement of our time in which, whether we will or no, we are embarked? Our merchants are carrying their goods to every nation in the world; they are opening every nation in the world as their markets; and many people are interested in carrying hospitals, schools, the knowledge and the instruments for the betterment of the economical and social condition of these other races over the sea, to the heart of Africa, to China, Japan. Very many men are interested in that who will say, "Oh, I am not interested in missions." But my friends, do you imagine that those men—brown, or black, or any other color—can do for themselves, or that we can do for them what we cannot do for our ourselves, namely, make this civilization, this reform, this education innocuous and even useful to them, save that along with all other things which we indeed take joy in conferring upon them, we are prepared with zeal and conviction to strive also to confer that thing which we, when we are earnest, realize to have been the center and the power of it all? If there is one thing which the history of the contact of the white race with the other races shows, it is this: that in so far as that contact is merely commercial, it is a curse; in so far as we merely confer a secular education, it is a curse; in so far as we merely minister to the outward life of those men, we do them injury and not good. Since we are launched upon conferring all these other things, we must confer upon them as we can—and may God help us to do better than we ever have—that religion of our Lord and Savior Jesus Christ, that spiritual power, that influence central to the moral life of men, which is far and away the best thing that the history of our race in the grace of God in all the ages of the past has conferred upon us.

And in the second place, when we ask ourselves about our relation to the faiths of these men, we cannot go to them imagining that they have none. We are face to face with religions far older than our own, of dignity and greatness, of much insight, of truth, as those



religions are expressed in the writings of their great exponents in times past. We do not go to them with the Pharisaism which would say, you know nothing at all, we know everything. We do not go to them as if we claimed that the religion of Christ had done for us what it ought to have done. With other ears, I take it, we hear nowadays those words of Paul, God "hath made of one blood all nations of men." And again, hear him say: "Though he be not far from every one of us: for in him we live, and move, and have our being." If we look thus with reverence on the inside of this truth which other races and other faiths than our own have had, we must also look in deep humiliation upon the history of our own race and at the face of Christendom, and say, "Oh, God, forgive us for our sins, that we, in the light of so great a Gospel, in Thy Son Jesus Christ, have yet made men the world over to blaspheme Thy name, to curse our faith, because of cruelty and perfidy and licentiousness, and all the vices and the evil which the representatives of our own Christian civilization have done upon the shores of other nations whithersoever they have gone."

But the fact that we revere the truth which those men have on the one hand, and on the other must confess for ourselves how far we have fallen short of being the true exponents of it, should not close our mouths, should not make us say that we have no message for them. If that message has not wrought in us that which it ought, then is it not the more incumbent on us to go and say to these men: "Here is the message of the eternal God in Christ, His Son, your Lord and ours; we have not made good work of it ourselves—not such work as we should—but we would join hands with you; join hands with us. We would not withhold from you that which we have not been worthy of in greater measure for ourselves. Let Christ work in you. Work with us, and we in love will work with you." For after all, immeasurably greater than any lesson we could teach, than any gift we could confer, is the secret life which is in God through Christ.

And that leads me, in the last place, to say that every student knows, when he stops to think, how much our Christendom has yet to await in its interpretation, whether in the forms of thought or conduct—has yet to receive from these other nations when they make the Gospel of God in Jesus Christ their own. How was it in the first great missionary era in the history of Christianity? A little Jew heard one calling, "Come over into Macedonia and help us." He crossed the Hellespont, became the forerunner of men like himself who went all up and down that Græco-Roman world, the basin of the Mediterranean, and with their work inside of 250 years Christianity had ceased to be a sect of Judaism. It had become a new world faith—the faith of the world, as it then was, the world of cultivation, the world of power, the world of wealth, the world which governed things. Yes, but was that all? What had that world con-

ferred upon Christianity? Why the Greek learning of those to whom missionaries went, conferred upon Christianity the forms for the expression of its thought. The institutions of the Roman world conferred upon it the forms for the expression of its life; and out of the composition of the spiritual impulse which Christianity was with those elements of the ancient world came both the forms of faith and practice which ruled the world for more than a thousand years. That was the Greek gift and the Roman gift to Christ's Christianity.

But even more transparently, how was it with the second great period of the history of missions? Those monks who went out from the Roman Church to bear the Gospel to our ancestors, the godless host of heathen swarming over the Northern Sea, their thought was to bring to them the Gospel, and they did. But what did our fathers bring to the Gospel? They brought the Teutonic spirit. They brought the sense of religion as the secret life of man, the relation of one soul to one father, God. They brought the instinct of liberty, and it was because of the gift of the Teuton to Christ's fraternity that we are Protestants at all.

And now we stand at the end of the third great period of Christian missions, the end of the beginning, the end of a century—it is but 110 years; the end of this beginning wherein men of every Christian race and every Christian form of faith have borne that faith to every nation on the face of this old world. We have given them that thing. And we are at the beginning, believe me, of the period in which they are to assimilate that faith to their own national conditions, thought, and life; to their own racial purposes and hopes; to interpret it, the Japanese as the Japanese man may, the Chinese as the Chinese may, the Hindu as the Hindu will. And when they have thus interpreted it, they are to confer on us—things move so fast that even you and I may see it—they are to confer on your children and on mine an interpretation of Christian thought and life, which is not the old Greek and Roman one, which is not even our ancestral Teutonic one, but which is made up of the contribution of all the great races, with their wealth of intelligence and energy, the wide world over, and is to make Christianity a greater thing by far than it has ever been hitherto. That is the goal of the missionary age, the goal oftentimes I know undreamed; a goal, it may be possible, unsought; a goal which will pursue us and which we will get whether we seek it or not, but which when we view it with large mind and quickened soul, we see as a gift so great that we had not dreamed of it, we had not dared to believe in so splendid a future for Christianity. It is not the projection of the forms of the past on all those races and on all the ages, but the Christianity of Christ, transformed for all the nations and for all ages and blessing every one of us in this new wealth of grace and in this new light and power.

And you tell me that for that work a man of mediocre training and of moderate ability will do? God knows that He has His place

for such ; but I say the best man is none too good for God, and none too good for the great task I have defined. Never was there so great a need, never so great a chance for any man as in the foreign mission field to-day.

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## THE REASONABLENESS OF EXPECTING THE CO-OPERATION OF A COLLEGE OR UNIVERSITY FACULTY IN AROUSING OR FOSTERING THE MISSIONARY SPIRIT

PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN

I AM NOT responsible for the length of my subject, and yet it is pretty precise after all. I have studied the increase in missionary interest in our colleges in the last few years, and I say that the boards of trustees of colleges and the members of university faculties, whether they like it or not, are face to face with this question. It is with us. The only problem, so far as we are concerned, is what attitude we are to take toward it, whether it shall be an attitude that will strengthen and foster the missionary spirit, or an attitude of opposition.

I suppose it is reasonable to expect co-operation from a college or university faculty, provided the missionary spirit is of genuine educative value ; that is to say, provided that it falls in with the true aim of the college and university, furthers the positive influences that the college seeks to bring to bear upon its students, and does something toward meeting the needs and lacks to which the college and university are liable. I think the whole answer to my question might be put, perhaps, in a single quotation, "Man grows with the greatness of his purposes." I do not know where we should turn our students for greater purposes than those which are wrapped up in the missionary cause. Professor James, in speaking of what he calls the prudential hierarchy, uses language something like this : "The tramp lives from hour to hour ; the Bohemian from day to day ; the bachelor plans for a single life ; the father for a family and a generation ; the patriot for a nation and the generations ; the philosopher and saint, for humanity and eternity." And I do not know a single place to which we could so certainly turn the attention of our students where they might find concrete embodiment of this spirit that looks to humanity and eternity so surely as to the missionary cause.

I want, then, briefly to give four reasons why it seems to me that it is reasonable to expect the co-operation of college and university faculties in fostering the missionary spirit among their students.



I. In the first place, one of the greatest dangers to the student life, it seems to me, is the self-centered spirit. We have taken out of the country a choice selected number of young men and women to set them aside from the ordinary productive activities of life and to simply turn them in toward the development of their own selves, toward adding power and knowledge and efficiency to their own selves; and that process is never without its great attendant danger, that the student shall end by being self-centered and forget that the only reason why he has any business to be here at all is that he may count the more in the years that are to follow. Now it is of the highest possible value that into the very midst of the college life you should be able to inject a spirit that will help to save him from this great constant danger of student life, the danger of a self-centered life. I do not know anything that meets in so large and vital and definite a fashion this need and helps us to guard against this danger as the missionary spirit, in which men are asked to share, in wholly unselfish ways, with those concerning whom they can have no selfish motive, the best that they know. I have deliberately planned to bring into our own college year, in immediate connection with the Day of Prayer for Colleges, that meeting in the chapel at which we purpose to raise the whole sum that is to become our help in the foreign missionary field. I am afraid even of this self-centered spirit in the religious life, and I want to be sure that the emotions that are stirred in the religious meeting shall find their way out into this expressive activity that means sacrifice for others.

II. And in the second place, there is always danger in the college and university life of the smothering of the highest interests. I do not mean more danger for the college student than for others, but that danger is present for us all. President Pritchett, in the preface to his little book, just out, on "What is Religion?" notes that while the college student to-day is not naturally less religious than his father, he has not had the religious counsel that his father had, that brought again and again to him the religious motive. He says that he is set in the midst of that current of what John Ray calls "the passion of material comfort," to the disregard and denial of every ideal interest, as though the attainment of the conventional standard of comfort were the whole importance of human life. Now in the midst of these distractions, the cares of the world, the deceitfulness of riches, the lust for other things, our students like all the rest, stand. And the question whether they are going after all to go out from their college courses actually more useful citizens depends almost wholly upon whether in the midst of their education you are going to succeed in keeping these higher interests alive and mighty with them. I am sure it is possible for a man to go out from a college or university positively worth less to the world than he was the day he entered it; and that will actually happen, if you have not succeeded in putting into him great convictions and great ideals.



You have got to have under the life of the student the great motives of religion. It seems to me that the great contribution that the missionary spirit gives to us in this task that we have to undertake for our students is just this, that it expresses most aggressively and most vigorously the religious spirit, and let us be very certain of it.

Faber is quite right when he says, "Religion is the supreme factor in the organizing and regulating of individual and collective social life." As educators, we certainly make a great mistake if for a moment we leave out of question the fact that the religious interest is a fundamental interest underlying everything else that is worth while. Just look at that American who, speaking simply yet as a philosopher, says something like this: "No man who gives himself to a cause can help believing in that cause. And this belief, be his creed what it may, partakes always of the nature of a religion." That is to say, a faith essentially religious underlies all work worth doing. It is quite as true to say that a faith essentially religious underlies all strenuous moral endeavor; for Martineau is surely right when he insists that nothing but the majesty of God and the power of the world to come can maintain the peace, the order, and serenity of our minds, the peace and sanctity of our homes, the spirit of patience and tender mercy in our lives. And it underlies not less all social service of an earnest character, for no man is going finally to sacrifice himself greatly where he does not believe that men are worth the sacrifice. You have got to have large belief concerning men and God to give yourself unstintedly in social service. That is to say, religion is the supreme factor in the organizing and regulating of our individual and collective life. Now I assert that if we are to keep that in the center of the life of the college or university, we may not be careless upon this point as to whether a man shall retain that religious spirit. And, as I was saying, the great contribution that it seems to me the cause of missions has to make at this point is that it gives to this scientific age the laboratory method. In general, it says: "Here, you may test what the mission spirit means, and what it is, and what it can accomplish; you can see it put into acts, and you can follow it out and you can test it in its workings; and you can know, therefore, what Christianity is, as you can know it nowhere else.

III. A third reason why the college or university faculty may reasonably be expected to encourage the missionary spirit is because it will help to meet, perhaps, the greatest of all the needs that the college student has, help definitely to train to social consciousness and social efficiency. I do not know how the educator can look his problem squarely in the face, whether he belongs to a state or to a privately endowed institution, without frankly admitting to himself that if he is not sending forth into the country those who are going to contribute to society, toward its actual upbuilding—men of the

social consciousness and of social efficiency—that he is failing in his fundamental work. Or to put it differently, the goal toward which civilization moves, as Professor Giddings says, is a rational and ethical democracy; that is, Christ's civilization of brotherly men; that is, the setting up of the Kingdom of God. And this precise aim is the definite and great aim of the cause of missions. There is no work of co-operation in the world that I know of quite so great as this cause of missions, that calls together men of all nations and of all denominations, in the sharing and the fusing of their efforts, to share their very best with all their fellows and to bring on the highest in the inner life of all.

IV. I must add, in a single word, the fourth reason why it seems to me the college and university faculties may be reasonably expected to help to arouse and to foster the missionary spirit, namely, because the cause of missions means the conquest of the world by the world's greatest personality. So far as I am concerned, education does not mean very much to me after the personal elements are withdrawn; and I know of no men that are so promptly responsive to the personal as the college student. He knows what personal fellowships, what personal loyalties mean; he knows how great is the contribution that personal lives have been able to make to his. Now when you are able to say that in the cause of missions you have to do with the conquest of the world by the world's greatest personality—and that is the simple literal truth, so far as I can understand it—you have said thereby that you have to do in missions with the most vital, the most priceless, and the most inclusive of all conquests. It seems to me impossible that the college student, with his feeling for personality, should not find the best in his life furthered by that.

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## HOW TO INDOCTRINATE STUDENTS WITH THE MISSIONARY SPIRIT BEFORE THEY ENTER COLLEGE

PRINCIPAL W. M. IRVINE, PH.D., MERCERSBURG ACADEMY

THE BEST definition I have ever heard of education was given by Dr. Henry Van Dyke, of Princeton, to the boys at Mercersburg last year. When he preached to them, he said, "Education is teaching a man to use all of his resources." The criticism was raised in connection with this high ideal by a Rhodes scholar who, in writing for one of our leading magazines from Oxford, said that American institutions have several things yet to learn in the molding of their boys. And he emphasized two things particularly. Said he: "If you speak to a young man bred in the universities of Oxford, or Cambridge, or Edinburgh, or where you will in the British Isles,

about a masterpiece in art, of some of the great painters, he will understand you, and he can give you a criticism that is appreciative. If you speak to him about the great compositions in music, he there can meet you half way." But he went on to say, "How many students in the average American college know one thing about the great artists and their work, and the great musicians and their work?"

It was my privilege last summer, when I visited the preparatory schools of Eton, Rugby, Harrow, etc., to see these things exemplified. At each school I was taken into what they call their Art School. Their Art School! And I was thoroughly surprised. For instance, at St. Paul's there were divisions of fellows preparing for the English army; other divisions were preparing for Oxford, for Cambridge, and for the English navy in their examinations; and in the Art School there was one class of boys drawing from nature, another class filling in with water colors; and the medical class, much to my astonishment, were drawing the parts of the human body—not only drawing it correctly, but giving the correct name of each part of the anatomy. Then I understood what that man meant in that criticism on American methods.

It seems to me, as I have sat in this Convention, that we have been at fault in certain other respects, notably in the education of the heart. You and I have sat in college chapels where the preacher preached—to what? To the brain, and he never touched the heart. Many a sermon have we heard of that type. Our boys should be taught as the heathen are educated. When a heathen, we are told, in a certain form of religion of the East, makes a prayer to the god, what does he do? He gives his gifts, and that is part of the worship. We know that the American boy, for brightness, for courage, and for the high class of his heart and his mind cannot be surpassed by any other boy in the world.

I am to speak on the one topic how to interest not only boys, but girls also in preparatory schools in this work. There are two things to do: First, set forth the needs of the work; second, put in the challenge. We know that the American student, if he sees what is right and is convinced that it is right, always has courage in his heart to go forward and do it. Take this great Movement which has drawn us here together. I knew "Bobby" Wilder. He and I were boys in college together, and I shall never forget, twenty years ago at Princeton, as we walked arm in arm across the campus, or as we attended a meeting of the Young Men's Christian Association, in speaking of and praying for missions, the look in his eyes, the earnestness in his countenance. What did he do? In that meeting at Northfield in 1886, where the "ten nations" met, he simply set forth the need. Then he traveled through the colleges far and wide and made an appeal. He challenged the young men of the country, and what figures there are to-day. From the report that Mr. Mott



gave us yesterday, thousands have volunteered, and yet more are to come.

I do not intend to theorize in the few minutes that are left to me, but I should like to have you bear with me while I tell you of the results. And what I say of the American boy only applies with stronger emphasis to our American young women. Why? Because women have always been in the lead when it comes to sympathy, when it comes to giving a life of sweetness and strength; and such is the very center of this great question. An old Mercersburg boy who had gone out to Japan more than twenty years ago as a missionary, had founded a few years ago a college in the north, which to-day is said to be one of the best colleges in that section of Japan aside from the government colleges. He began in a mud hut with four boys as students. When he wrote back to the Board that sent him out, they discouraged him; they said that they did not have any money, that he was exceeding his authority. But he had grit, as Americans generally have, and he stuck to it; and to-day, after twenty years, there is an institution there of over 500 students, with a magnificent building and a corps of probably twenty-five instructors, including the preparatory and seminary departments. That man passed over into China, the last province open in China, away out on a lake in Hu-nan, in a city where there had been no missionary. He sent forth an appeal. He was alone, it was just before the Boxer Outbreak. He wanted help. He wrote back to his old school. I presented that appeal. "Boys," I said, "here is an old Mercersburg boy crying for life." I set forth as far as I could some of the facts. I said, "Now are you willing to help?" All the man wanted was sufficient to support a medical missionary to come and work side by side with him. Canvassers were sent that evening through the dormitories of the school and the money was raised. That was in 1902; and when the man was selected—a graduate of the University of Chicago and one of the most devoted men that it was ever my privilege to look upon—I really envied him, so fine was his spirit. He entered upon his work, and he has been there through these four years. On Sunday last the appeal for this year was made, and instead of getting \$800, the boys subscribed \$1,100. Three hundred dollars is raised by those boys in their Sunday morning collections, and \$700 is subscribed by several of the faculty men to support the mission and the boys' school at Yo-chou, in Hu-nan, making a grand total of more than \$2,000. Not only have the boys supported a missionary, but they have done other things for him. They sent him a microscope which cost \$100 for his bacteriological work; they sent him a stereopticon, by which pictures can be thrown on a screen and seen by those who sit in the waiting room of the dispensary. They send him magazines in large numbers and several hundred dollars' worth of medical books for his library. They sent him \$500 one year ago out of the surplus over his salary of



\$800, and this sum will be spent for supplies for the hospital. He wrote me last week that he had some of that money left, and we gave him permission to buy a lot with a small house on it opposite the hospital, in which he could place his helpers. Those boys are being educated by those collections in that school.

What brought about all this? It is simply because the boys had been challenged, and they met the challenge like men; and at this day it is upon the heart of every boy that goes out from the school, because of the letters from that man, their representative. Not only do they pray for him every day in the chapel exercises, especially on Sunday at the services, but as his letters come back, they are read in the open chapel, they are published in the school papers, and his work is emphasized constantly. Men come to us from time to time by invitation, like Dr. Wherry of Peking, Dr. Moore of Tokyo, Mr. Mott, and Mr. Gailey, and many others, who speak upon this topic. These men keep alive the fire in the hearts of the boys.

You say, How can it be done? The need is set forth, the challenge is put, and then the harvest is gathered. There is an element of school pride in this. Several speeches were made on Sunday last, in making the appeal, and one man said this: "You and I know what it is to have school pride and college pride. We are proud of the fact that in forty different colleges and universities last year we found Mercersburg boys on ten honor rolls. They were found on forty-one university athletic teams, and nine of those teams were captained by boys from this school. We are proud of their record in dramatics, in literary work, in medical work, in scholarship, and we are proud that you fellows have won sixteen championships in twenty years, but this is the flower of all our work;" and the boys gladly gave. They were appealed to for \$800, and they gave \$1,100. But from a higher motive than that the appeal is made, and there were two texts that were generally sent forth, one from the old law in Deuteronomy, "Thou shalt open thy hand wide unto thy brother," and the other from the New Testament in the words of the Master, "It is more blessed to give than to receive." When we went into the Harrow chapel last summer, a boy had just died—a little fellow only thirteen years of age. The head master there, Joseph Wood, a graduate of Balliol College, Oxford, one of the most delightful and ideal men for his position, said to me: "The saddest thing of all, when you look around at these tablets on the walls of this beautiful chapel, is this: here we have tablets to men who have died in India, in the British service, old Harrow boys; we have tablets of men who have died in South Africa; tablets of men who have died across the sea, but here and there is a tablet inscribed, 'He died at Harrow,' when life is simply beginning. And yet, I constantly emphasize the fact that the little fellow who died in his thirteenth or fourteenth year, in the sight of God had just as great a work as a man who lives to be

aged and passes away." When we got down in the drawing-room, or art school, the master was showing us different drawings, and he turned up a drawing of the little fellow who had died two days before. And what do you think it was? It was a knight leaving the lists, his sword broken, his hair disheveled, his armor in disorder, and he was riding away from the tournament.

I received a message this morning from our school. Very suddenly a boy yesterday was taken with appendicitis, an operation was performed before his parents could arrive, and this morning comes a telegram that he has passed away. When a boy dies in school, we hold a memorial service for him; we speak of his life, we speak of the purpose in his life, and this is the grand thought that goes out from the work of the school: "Now is the time. Let every fellow do his best. Like a great painting, the canvas may be small; it is not the size, it is the color of the life that counts." That is the spirit of this Convention. Therefore set forth the needs, make the appeal, ask that the responses be made, because time is precious, and it must not be lost.

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## WHAT HAS BEEN DONE BY MOUNT HOLYOKE TO FURTHER MISSIONS

PROFESSOR LOUISE BAIRD WALLACE, M.A., MOUNT HOLYOKE COLLEGE

"It is not to taste sweet things, but to do noble and true things and vindicate himself under God's Heaven as a god-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest daydrudge kindles into a hero." So Carlyle "awakens the heroic which slumbers in every heart," and his expression recalls one which was very familiar to Mount Holyoke students nearly seventy years ago, "Take hold where no one else will." The founder of the college, Mary Lyon, was herself a heroine, a living embodiment of her words. She was blessed with great bodily vigor, a keen, powerful intellect, and a deep, broad spirituality. Her face was uniformly cheerful, often radiant, and her whole being seemed to glow with the great love which she bore not only to her own students, not only to her own country, but to the whole world. Such a burning desire did she have to be of genuine service to others, that she sometimes felt "as if she had a fire in her bones."

What wonder that so strong and magnetic a personality, full of Christian love, should inspire hundreds who came in contact with her, or who read her life? What wonder that scores of Mount Holyoke's daughters have been identified with Christian educational and medical work in America, Europe, Asia, Africa, and the islands of the sea! At first Miss Lyon did not encourage her daughters—

her students—to go to foreign lands; young ladies had plenty of missionary work to do in their own homes, but she hoped that they would induce their brothers to go. Apparently she did not dream that she would be called upon to give up many of her students and also a number of the most valued members of her faculty.

In 1843, she received a letter asking for some one to go out to Persia, and this letter was read in the chapel with the request that any one willing to go should write a note to that effect. Within an hour forty had responded to this first call to a distant land, and one of the briefest notes was the following:

“If counted worthy, I would be willing to go.  
“Fidelia Fiske.”

The writer of this note was a recent graduate, a member of the faculty, and warmly loved by Miss Lyon. It was very hard for her to let her go, but she hindered her not at all. With all the ardor of her nature, she began to help her make the necessary preparations. She accompanied her on a thirty miles' drive to her home in the midst of a blinding snow storm and helped to influence her mother, who at first greatly disapproved of the plan, to let her daughter go. Ten days later, Fidelia Fiske, the second unmarried woman to be sent out by the American Board, embarked for Smyrna. When she arrived at Oroomiah, she found the Nestorian women fearfully degraded, and often they gathered in unruly mobs about her, taxing her wisdom and patience to the utmost. Miss Fiske was anxious to establish a boarding school. The Nestorian people at that time considered it a great disgrace for a woman to learn to read. A small day school had been started by Mrs. Grant, and some were willing to allow their children to enter that, but a boarding school—“never!” Miss Fiske realized that by far the most effective work could be done, if the girls were under her care day and night. Accommodations were provided for six boarders, the opening day was announced, and the founder of Fiske Seminary, full of faith, awaited results. As the day wore on, a Nestorian bishop came to her, and leading two little girls, placed their hands in hers, and said: “They be your daughters. No man take them from your hand. Now you begin Mount Holyoke in Persia.” For fifteen years, Miss Fiske labored in her school and in the homes of her students, often making long and lonely mountain journeys. During all these early struggles, she was constantly receiving letters and gifts from Mount Holyoke, where all felt a vital interest in her work. When a few years later, Miss Rice joined her (in 1847), she found a “miniature Mount Holyoke.” Other graduates joined her, and to-day a flourishing seminary stands as a monument to the faithful woman who laid the first foundations. A still greater monument lies in the fact that “the life of the Nestorian women has been wholly transformed.”



About thirty-four years ago, Dr. Andrew Murray, in his home at Kalk Bay, was reading the life of Mary Lyon, and when he finished reading it, he said: "This is just what we want for the daughters of South Africa." When he wrote to Mount Holyoke, asking for two teachers, he almost staggered those who were willing to go by saying that he wanted a Mary Lyon and a Fidelia Fiske. In 1873, Miss A. P. Ferguson and Miss Anna Bliss arrived at Wellington, and found the ground in their new field of labor already broken, as the life of Mary Lyon had been translated into Dutch and widely read and money had already been given for the Huguenot Seminary, which opened in 1874, with forty students. Since then, the faculty has been increased by the addition of graduates from Mount Holyoke and other colleges and universities. A college course is now offered, and buildings and equipment have steadily and greatly improved. Among the many gifts received was a telescope which formerly stood in the Observatory at Mount Holyoke and which was presented by one of her trustees, Mr. A. Lyman Williston, to the South African school. This was of great service to some American astronomers, as they studied the transit of Venus in 1882. More than 1,000 Huguenot students have gone out and are now engaged as teachers; the benevolent and religious societies are numerous and active, and there is a large and loyal Past Pupils' Association. No one can doubt that the South African school, the Huguenot Seminary and College, is doing a grand work in South Africa.

Among the many schools which can trace their origin to Mount Holyoke, is one in Spain. In 1877, Mrs. Alice Gordon Gulick, a recent Mount Holyoke graduate, was living in northern Spain, assisting her husband in his work at Santander. As she came in touch with the people day after day, her heart was deeply stirred by the ignorance and monotony of the daily lives of her Spanish sisters. She began to give lessons daily to a few girls who gathered in her parlor, and that was the birth of the now famous International Institute for Girls in Spain. A few years later, this school, which in the meantime had grown like a healthy little plant, was moved to beautiful San Sebastian on the Bay of Biscay, as the American mission station was moved to that place. More teachers were secured, some of them coming from Mount Holyoke, and the new opportunities for education became widely known. During all this time Mrs. Gulick continued her study of the country and its needs, and she became thoroughly convinced that the girls must receive the higher education. Toward this goal she energetically and enthusiastically worked all through the remainder of her life, and she seemed to have ever before her eyes the vision of the moral and religious uplift of the whole Spanish people. Great was her joy, when, in 1890, fourteen of her students were allowed to attend examinations at the State Institute of San Sebastian and successfully passed the tests usually given to men only. Two of those girls received the



highest honor, which reads, "Leaping over everything." The next year, thirty-four girls received this highest honor. After so much encouragement, a number were matriculated at the University of Madrid. In 1892, the school was incorporated under the laws of the State of Massachusetts, a board of directors was formed, composed of eminent men and women of New England and presidents of some of our leading colleges. The Woman's Board continued its aid, and Mrs. Gulick made frequent visits to America, where her earnestness and her charming personality aroused great interest in her work. When the Spanish-American War began in 1898, it was necessary to remove the school to neutral ground, and a pleasant home was found just across the border line in France. In the five years of exile, work went on without interruption, and when the close of the war made possible the return to Spain, it was thought that now was the time to secure suitable and permanent quarters. Mrs. Gulick made careful search, and finally brought the good news to her faculty and students that she had found the best possible location in the very heart of Spain, in the city of Madrid. Land sufficient for expansion was purchased, and also a large building, several stories high and adapted to the needs. Another building was temporarily rented, and at present a great effort is being made to raise sufficient money to erect a hall as a memorial to Mrs. Gulick. The Institute now offers courses in preparatory, normal, and collegiate work, and candidates for degrees must pass the examinations given by the University of Madrid. As the name implies, it is the plan of the Institute to receive students from all nations and give to them a thorough course of study under positive Christian influences. When we consider that this is almost the only school in Spain for the higher education of women, it is impossible to measure the good which has already radiated from that school. A great many of the students have gone out as teachers in their own country, and some are teaching in Cuba, Mexico, and New Mexico. They have more than 3,000 pupils under them. Many who are not teachers are scattered through nearly all the Spanish provinces, where they are using the power which their education has given to them for the betterment of conditions in their homes and neighborhoods.

In the nearly three score years and ten since Mount Holyoke was founded, her graduates and students in foreign lands have kept in touch with their Alma Mater. Some have been cheered and encouraged by keeping up a lively correspondence; many have visited the college and given delightful and inspiring talks in the chapel. Some have sent their daughters back to us to be educated, and occasionally a foreign student comes from the preparatory school of her native land. All these things bring near to the members of our present college the educational work in those distant foreign countries and lead them to give generously of their means and of their interest. Mount Holyoke has been likened to a banyan tree which

"spreads abroad its branches and strikes its roots deep in many a foreign soil, while the mother trunk grows all the more stately and strong beside the same 'river of water' where it was so wisely planted at first."

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## THE SOURCES OF MISSIONARY ENTHUSIASM AT THE OHIO WESLEYAN UNIVERSITY

PROFESSOR ROLLIN H. WALKER, M.A., S.T.B., OHIO WESLEYAN UNIVERSITY

A VISITOR at one of the summer conferences for Bible study, held under the auspices of the students' Christian Association, is often interested, when he gets into confidential relations with the representatives of the various colleges, to learn that the special institution, which the young man with whom he happens to be conversing represents, is the real moral and spiritual center of the state from which he comes. When the visitor is apprised of the same fact concerning the little institution in the adjoining county and of perhaps another college in a different corner of the state, he begins to be quite optimistic concerning the moral and spiritual future of the country. This type of local enthusiasm is quite interesting in undergraduates, but it would hardly be engaging in one who sets himself up to be a teacher.

Will you accordingly endeavor, as I speak with something like a childish enthusiasm concerning the Ohio Wesleyan, to remember that I have in the beginning given you warning that I appreciate the fact that the University concerning which I have been asked to speak has much to learn from all the institutions here represented? Even if her representatives had come here with undue self-consciousness, that self-consciousness would have been considerably modified as the good things that you are all doing have been made known to them. Indeed, our conference this afternoon might be properly designated as a school for converting unconscious Pharisees into publicans. Some of us have already learned enough to make us go back to our colleges with the suggestion that "God, be merciful to me a sinner" would be our most appropriate litany.

After some search, I have been able to find the names of 123 students and three professors who have gone from the Ohio Wesleyan to the foreign fields, and as this list is largely made up of personal recollections of a few of the professors, it is likely that it is somewhat below the mark. The list omits all who have gone as teachers in governmental schools, or in any other capacity than as representatives of some missionary board.

The first missionary went out in 1867, and the college has ac-

cordingly averaged a little more than three a year from that time to this. The fact that the institution has had no professional schools under its management, to which men come with the missionary purpose already formed, makes the interest in the cause which this number expresses seem a little greater. A college whose graduating classes have averaged over three foreign missionaries each will, of course, send out very many into the home field filled with missionary enthusiasm, and this latter service has probably been the greatest work of Ohio Wesleyan. One of the best known missionary secretaries of the Methodist Church is, for instance, an alumnus. The statistics just given are not high for the present generation; but this output of missionaries was characteristic of the college long before the days of the Student Volunteer Movement, and perhaps you would be interested to know the causes which contributed to the missionary spirit at the Ohio Wesleyan previous to the present "era of enlightenment."

There can be no doubt that when the fathers planned this institution in the year 1847, they acted under the guidance of God. The college is not a monument to the memory of any man, but rather the supply of a pressing and felt need. It is good for any enterprise to have a providential beginning. When the little town of Delaware, Ohio, offered a site for the new school, a committee from a conference of ministers was sent to inspect it. After they had returned to the seat of their conference and the livery hire was to be paid, it was found that but one man among them had money enough to meet it. Nevertheless they accepted the site and determined to call the institution the Ohio Wesleyan University. Our English friends, doubtless, would hear this recital with some amusement. The idea of calling such an embryonic school a university! And yet there is something that is not exactly to be laughed at in the heroic faith which inspired these men to claim great things when as yet, like Abraham, they had scarcely a place for the soles of their feet. And these Western institutions have had a most surprising faculty of growing up to their pretentious names. It is likely that in the state where, in answer to the visitor who inquired about its educational advantages, they replied enthusiastically, "We have two universities and have gotten out logs for another"—it is likely that they have real universities now.

A young minister, whom in his honored age I have often seen, went home to his wife one day while the plans for the Ohio Wesleyan were being made, mourning that he had nothing to give. He was an itinerant preacher and had one possession, and that was the faithful horse with which he rode his circuit. "I believe," said he, "that I will sell my horse and give the proceeds to the new school;" which accordingly he did, and thereafter for a time walked to his appointments. It is interesting to record that he lived to be a man of fair wealth, and was able to leave the wife in comfort and with



such an income that she could frequently give to the institution which they had both learned to love. This case, though extreme, is in a measure representative. The endowment of this institution has been made up of a very large number of small gifts from people to whom the giving was a real sacrifice, and accordingly it has been made the center of the faith and the prayers of a large circle. I deem this an important element in accounting for any missionary zeal it may have exhibited.

By a gracious providence, at the very beginning a little group of men were sent to the school as teachers, to whom the word "great" might be attributed without exaggeration. The scholarly world does not know them any more than it knows some of our great foreign missionary educators, who are occasionally greater scholars and often very much greater men than some of the best known college professors of America, though by reason of their environment they are prevented from that type of literary work which gives academic fame. These men had been preachers in the Western wilds and probably did not speak the shibboleth of the scholarship of their day with the approved accent; yet few students of theirs returned from the class rooms of the celebrities of the older universities with lessened enthusiasm for their early teachers. By a good providence, also, the college has never had a president who was not conspicuously unselfish and intensely earnest, and who was not a broad-minded man.

Of its five presidents, the first became a bishop and met his death from the exposures due to a trip around the world to inspect the missions of his denomination. The second, after having made full arrangements to sail for China, was compelled by the illness of his wife to forego his plans; and accordingly the devotion which he would have put into the foreign field he gave to Delaware. The fourth president, Bishop James W. Bashford, has recently been put at the head of the missions of his denomination in China. Thus you see that the institution has been guided by men who have had an unwavering and ingenuous faith in the Christian religion; not men characterized by undue "religiosity"—they do not make missionary bishops out of such material—but men of practical faith. And this unaffected faith has been the source of the power of this college for foreign missions.

Dr. Alexander McLaren said at a Student Volunteer Convention in London some time ago, "that a lack of enthusiasm for missions on the part of a college student was usually indicative of skepticism concerning one or more of the great fundamental doctrines of Christianity." That was a very profound remark. Lack of zeal for the propagation of the Gospel may characterize a man who has a full appreciation of the wretchedness of the non-Christian world, as is illustrated by the attitude of so many of our merchants in foreign ports; but it is hardly possible for a man to believe the four



Gospels or the Pauline Epistles and be indifferent to this great enterprise. Without this faith on the part of the faculty in the fundamentals of Christianity, your mission study courses will have hard sledding. Given, for instance, a brilliant professor of philosophy who does not believe in intercessory prayer, and it will take several mission study courses to offset him.

One more point must be mentioned in the attempt to account for anything the Ohio Wesleyan University may have done for foreign missions. It is the custom of the school at least once a year to have a series of meetings in which a resolute and united attempt is made to win the whole student body to Christ. This attempt has not been unduly prolonged, but it has been very intense and has been made without the slightest apology or indirectness. This series of meetings is so fixed a custom of the college that it might as well be put down with Commencement as one of the regular college events. The services seem to have a great attractiveness for the young people, for out of its 900 students, the attendance at the evening meetings of this special season will average something like 600 men and women. In the hushed and charged spiritual atmosphere of these meetings, our young people often receive their missionary call. The call is not pressed upon them. Like Isaiah of old, after they see the Lord high and lifted up and their lips are touched with fire, they hear it. A sense of God is naturally followed by a sense of the world's need.

Again and again at these times have I seen some young man who bravely and sincerely, in a way that has cost him something, has been saying in effect, like Peter to his Lord, "Thou art the Christ, the son of the living God." Again and again have I noticed that, like Peter also, he has heard the Master's voice saying: "Blessed art thou, my son. I will make thee a rock—the foundation of my Church in some far off region of darkness. I will give thee the keys of the Kingdom of Heaven. Thou shalt be filled with my spirit to initiate men into the mysteries of God. Thou hast called me a Christ. I also will call thee a Christ, an anointed one, and thou shalt proclaim liberty to the captives, the opening of prisons to them that are bound, and, among weary peoples, thou shalt give joy for mourning, and the garment of praise for the spirit of heaviness."

The man who would work for foreign missions in a college must begin with a sympathetic study and handling of the religious problems of adolescence. "Sir, we would see Jesus," is the deep cry of unsatisfied youth. Give him that vision and he will be ready for the stern summons to sacrifice.

## PROFESSORIAL OPPORTUNITIES FOR EXERTING A CHRISTIAN AND MISSIONARY INFLUENCE

THE REV. G. T. MANLEY, M.A., CAMBRIDGE UNIVERSITY

I FEEL that our work as teachers is entirely dependent upon what we are as men. We at Cambridge use the term teacher simply of senior students, and the whole of our college organization is based upon the principle that we are not so much teachers and students as all students in common, some of them junior and some of them senior. And I would like to say that we senior men feel tremendously at Cambridge our own need of something corresponding to the work which is done by the Student Christian Union and the Student Volunteer Missionary Union.

After the Liverpool Volunteer Convention in 1896, at which about seven or eight of us fellows of colleges were present from Cambridge, we met together and decided that we would hold a weekly prayer meeting. Perhaps I would better give you a record of our failures as well as of our success, in order that if anything I say is copied, these failures may be avoided. We found that this was too often for such busy men as ourselves to get together. The meeting dropped down to two or three and became impossible. When Mr. Mott came to Cambridge—I think it was in the year 1898—we made a special effort to revive these meetings, and we invited about 100 professors and lecturers to meet him, of whom about thirty or forty came together. As a result of that we re-started that as a prayer meeting once a fortnight, meeting in each other's rooms and also having a paper on some subject connected with the student work. We were men of widely different views, but we met together upon the basis of our interest in the students' work. That again from various reasons did not succeed, and it has now taken a form which I believe is permanent and will last. Twice in the term we issue invitations to about thirty professors, who we know are sympathetic with the movement, for a simple prayer meeting in each other's rooms to pray for the work of this movement, for our needs, and to open out our own souls in the presence of God; and I confess that both in my own experience and in the way I have felt it in the voices of others, there is a depth of emotion in those meetings. Yet we who are apt rather to teach than to learn meet together to learn from our Master. We have our difficulties. Every thoughtful Chris-

tian man has difficulties in his faith. We have still more our difficulties in our life. The ordinary temptations of mankind do not cease to assault us when we occupy a chair in the university; and we find that it is a real strength and help to meet together, where we are all on the same level, just simply to pray to God for strength and help.

I would like to suggest, if I may, one or two ways in which we find that we can actually help the student movement. One point I have noticed is this, that there are in Cambridge—and doubtless there are the same kind of people in any other large university—a number of men who are themselves earnest Christians, but who from their very vocation are less aggressive than they might be in another sphere of life. There is a temptation that the undergraduate work should go on, and the men should be ignorant of the real Christian life of their professors. Many a time in Cambridge I have found undergraduates coming to me as one of the younger generation and asking if I knew of any one Christian professor in that college; and when I have mentioned a name, they have expressed surprise that he would be likely in any way to take an interest in their work, and yet I have known that he was deeply interested and was willing and even anxious to be asked to take part. I would therefore suggest that we be on the lookout, not merely to be interested in the work that is going on among the undergraduates, but to let them know that we are interested. That can generally be easily done by making a point every term, or at least once a year, of finding out who are the Christian forces in our college and inviting them to speak to us, ask them about their work, and tell them plainly that while we do not wish to interfere with their organization, we are willing to help them in any way.

A second point, which is much more difficult but which Professor Walker has shown us is possible, is that we as professors should definitely attempt to win men to Christ. How difficult it is, there is no need for me to tell, for we feel so often the gulf between ourselves and those who are even a few years younger than ourselves. Then there it is difficult for one in authority to try personally and intimately as a Christian to lead another brother to Christ. Yet I am convinced that where men will get down on their knees and spend time in preparation, the Christian professor has a power which no other man possesses. Time after time I have heard the men speak with the deepest respect of those Cambridge professors who have had the courage in any way to testify simply their own devotion to Jesus Christ, their love for Him, and perhaps in private now and again to tell a man of their private habits of devotion. I have seen what a help it has been to the students to be told that one of their professors who has been teaching them in the physical laboratory is in the habit of praying every day before he goes into that laboratory that his work may be blessed by God whom he is trying



to serve. And above all, if we can as time and occasion serve witness before men of our own conversion, telling them how and why we came to believe in Jesus Christ and something of what He is to our own souls, I believe that that will have the most tremendous influence. As regards the missionary question in particular, it is of course an axiom that it depends simply and solely upon the depth of the spiritual life of the individual. We do not want all men to go out as missionaries. What we do desire is that all men should go where their Master wants them, and therefore it is really a question of consecration, rather than a question of vocation.

Just one further point, which is this: Surely we as professors ought very specially to pray the prayer that God would thrust forth laborers unto His harvest. Jesus Christ our Master commanded us to pray this. It is no longer optional; He has said "Pray ye," and if we pray that God will send forth some from among the students of our own classes as laborers unto His harvest field, is it not the practical outcome of those prayers that we should ask Him to guide us to one here and another there, not that we may force the missionary work upon them, but that we may simply suggest it to them. I could mention names of more than one of our best Cambridge students who are now student volunteers and to whom the missionary call was first suggested in this purely private and personal fashion. I do not know how it is in American colleges, but in Cambridge a large number of our students come to the University without any definite idea as to what their future vocation may be; and surely here is a great opportunity for saying to a man: "Have you ever thought of the missionary claim? Have you ever thought of the tremendous opportunity? Has it ever struck you that a man here, where there is a great forest of tall trees, will simply grow to be a sapling, whereas if he goes out there where there is clear air, he will grow to be a forest tree himself? Have you thought that the man who here will be but small in his simply influencing an already made civilization, if he goes out to the center of Africa will be a pioneer and be laying the foundations of civilization?" Such thoughts as these we can disseminate. We can take individual men—the strongest students spiritually and intellectually—and we can sow in them the seeds of an ambition to serve God in the mission field. If we do this, we shall find that God is using us to answer our own prayers, that He would thrust forth the laborers unto His harvest.



## CONFERENCE OF MISSIONARY AND BIBLE TRAINING SCHOOLS

Necessity for the Pedagogical Training of Missionary  
Candidates

Importance of the Study of Missions

Bible Study in the Missionary's Preparation



## NECESSITY FOR THE PEDAGOGICAL TRAINING OF MISSIONARY CANDIDATES

DEAN E. H. KNIGHT, M.A., HARTFORD SCHOOL OF RELIGIOUS PEDAGOGY

THE FIRST thing I wish to say upon this subject is that among the different qualifications necessary for the foreign missionary candidate, this one of pedagogical training is one of the most essential. I would agree most heartily with all that can be said in favor of music and of almost any subject upon which you might touch. In the science and art of teaching we have a thing which, in my judgment, ought to be placed next to the Bible among the necessities in the way of qualifications. First of all comes the Bible. Next to it for foreign service is the training in pedagogic science and in the art of teaching. Why is it that I take this position? Several reasons seem to make it of the utmost importance. For the first thing, the work of the foreign missionary is that of education in very large part. Our missions in almost all countries are so far advanced that the church and the school go together; and wherever you find a true and pure religion such as is cultivated by Christianity, there you also find education in its highest and best forms. The missions are so far advanced that the foreign missionary, especially the women missionaries, have a great deal to do in connection with schools. It may be the lot of some of these persons to spend most of their time in teaching in these schools. Most of you heard Miss Una Saunders call for an army of women of normal school training who could go into these fields and carry on educational work. Now, in a somewhat similar way the missionary men are obliged to give a large part of their time to the matter of education. They are called upon to visit and to superintend schools as well as churches. He may himself be the teacher of a college or theological seminary, and in one way or another he is called on to direct great systems of education. I have heard of how the Zulus were clamoring for education. One of the requests called for a system of education that should be followed from the kindergarten to the university. Who is to carry that on? The missionaries. Therefore they should have a pedagogic training which would enable them to do that kind of work.

When you come to the matter of religious education, our mission fields call for instruction in Sunday-schools and training classes,

as well as in all the schools and colleges of a mission. So that men and women as missionaries are giving part of their time and strength to the matter of education in its direct forms, whether it be the common schools of the country which they wish to make emphatically Christian schools, or what we call instruction in the Bible schools. It is necessary that persons who are to have charge of this work should be thoroughly grounded in pedagogy as a science and as an art.

And then for the second reason. The training of native workers is a large part of the work of the missionary, whether man or woman; and this training is of itself an educational process of the highest order. When a missionary goes forth, he is not so much like most of our pastors here where a man has only one or two workers in the church; he is rather like Dr. Rainsford, who is in charge of a church with a large corps of workers. These native workers are to be trained in almost everything. Who is to do it? The missionaries, of course. Coming on the train here, I was talking to a missionary from Japan. He said that the training of native workers would yield an abundant harvest. He began the training of a large corps of native workers, which made it necessary that he should be grounded in the science and art of teaching.

Furthermore, the evangelistic work done by the foreign missionary demands a knowledge of method in teaching. How is the missionary to carry on his work? Is he to hurl himself, as against a blank wall, against a mass of Hindus or Chinese? Suppose he goes into the country, he cannot gather an ordinary audience and preach to them so that they would understand. His first duty would be a proclamation in some form of the Gospel; but what is the use of proclaiming, if nothing enters the mind of the hearer? It is the teaching element in evangelistic work which the missionary is obliged to emphasize. If he is in India, he must seek to set aside Hindu objections to Christianity and lead them forward; so you see that for the missionary a simple proclamation of the truth is of comparatively little avail as compared with its educational presentation. For instance, you may have heard the story of Dr. Grenfell in Labrador. Dr. Grenfell cannot bring the truth home to the people there, because they have not the faintest idea of what the proclamation means. He must translate that truth into such a form as will get it into the minds of those who hear. And so it is the world over. I therefore say that even in what we commonly call evangelistic missions there is the necessity that the missionary should have a pedagogic training. It is a great deal better to get the living truth into one individual heart, so that his head takes hold of it and applies it in his own life, than to make many hundred proclamations that are not understood nor heeded. The medical missionary and the producer of a Christian literature ought to have a sound training in teaching. If a man is to be a medical missionary, he is far more



than a doctor; he is a teacher of Christ as well. How will a missionary know how to adapt our literature to a given country, as he must, unless he knows the principles of teaching and of human nature, which are much the same the world over? It seems to me that they cannot do these things where the missionaries do not go forth as teachers as well as missionaries. Some one may say, "Oh, the natural aptitude is sufficient." That is indeed important. Much that has been accomplished is due to that. But I make this point, that natural aptitude is efficient, but not sufficient.

We are seeing in our own country a great forward movement in the matter of education. We want nothing but the best; we want the best men and women for foreign missionaries. And we believe that to have such workers there must be a large amount of instruction in pedagogy. A training in what we call secular pedagogy is not sufficient; but when we have in this country a specialized work in religious pedagogy, we furnish something which the missionary needs.

There is one closing point that I wish to make. In all this, if we strive to carry out this program in the preparation of those who go as missionaries, we are coming close to the mind and heart of the Lord Jesus Himself, who stands as the greatest missionary. He came with the great task of bringing a new religion to humanity; but He was also the greatest teacher. You will see that He combined the two, and that when He was the greatest missionary He was the greatest teacher. See Him by the well, talking with the Samaritan woman whom He chanced to meet. That was evangelistic work, trying to win a soul. And He won it. He united the two, being the greatest missionary He was the greatest teacher. Dr. Robson emphasized that feature Wednesday night, when he said that the missionary can accomplish better results in preaching Jesus Christ to the world by teaching methods.

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## IMPORTANCE OF THE STUDY OF MISSIONS

THE REV. EDWARD MARSHALL, BIBLE INSTITUTE, CHICAGO

IT SEEMS almost unnecessary to present the subject which Dr. Harris assigned to me a few days ago, the necessity of the study of missions. When we come to realize the great price which God has paid in the person of Jesus Christ to save this world, this world is surely worth our studying. Jesus has said most distinctly, "Go ye into all the world, and preach the Gospel to every creature;" and He also said of the fields, "For they are white." That is their condition. We are to lift up our eyes on them, which means to study

them. As we come face to face with the commands of Jesus, we face the responsibility of studying these things until we become familiar with them.

Not a great many miles from this city I once spoke on the subject of missions. A lady came to me after the meeting and said: "You do not mean to say that the world is in the condition you picture it to-day, do you? I thought the world was nearly all saved, that nearly everybody was now a Christian." I remember being in two churches in California. One church was alive on the subject of missions and was praying for the cause. They had \$1,000 in the treasury. The pastor said that he did not know what to do with the money, it came in so fast. A short time after that I was in a city below San Francisco, and in that place I asked the pastors one after another, "Who in your church will pray for the work we are undertaking?" The pastor would look in my face and say, "I don't believe that I have a man or woman in my church that I would call a man or woman of prayer." I am satisfied that prayer and knowledge of missions nearly always go together in the church that is alive on the subject.

We owe it to the heathen to study their religions. I do not think it has been presented better at any time than it was presented by Robert E. Speer in his marvelous address on the non-Christian religions. We have just finished the study of the ten religions at the Bible Institute. We have taken them up in quite a systematic way. We studied first the founder of each religion, the reason why it was established, its view of sin and of salvation, and its belief as to where man came from. Then we took their sacred books and learned something of their contents.

Mr. Beach, this morning, brought out the necessity of knowing and conforming to the rules of propriety existing among a strange people. As a worker I went to many of the mission countries a few years ago and fell in with some missionaries who did not understand the customs, etc., of their people, and, of course, they were compelled to undergo many humiliating experiences. It was impressed upon me that a man going to the foreign field should know something about the customs, habits, and life of the people among whom he goes. Taking Jesus and the Bible and going to these foreign countries without a knowledge of their religion, and saying to them, "Here, take this," without acknowledging their own knowledge of right, we go to them in a way which we can never make succeed. I have heard missionaries in foreign lands say, "I wish that I had studied the habits, the rites, and religious beliefs of the people more thoroughly, so that I could have more intelligently presented the truth of the Gospel of Christ to them. I would have been able to avoid many things that I found they resented as I attempted to present to them the Gospel."

## BIBLE STUDY IN THE MISSIONARY'S PREPARATION

PRESIDENT ELMORE HARRIS, D.D., TORONTO BIBLE TRAINING SCHOOL

I HAVE HAD experience in teaching the Word of God in many universities and colleges, and I want to say that the highest kind of teaching in connection with the study of the Scriptures is not merely critical teaching, because I think very little time ought to be given to that in any school. The great trouble in many of the colleges to-day is that the whole of the time is taken up with critical questions. Men and women are walking around Zion, and never getting into Zion. I think, also, that the Bible should be studied in its own light. You will remember that Peter, in his first Epistle, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And in the twenty-fifth verse he says, "And this is the word which by the Gospel is preached unto you." That means the written or spoken word, so it is that through the written or spoken word we get at the living word. It seems to me that in all our training schools, if men are to be fitted for the work of God, we must remember to make prominent the theme which the Lord Jesus Christ referred to when He said to the Jews, "Search the Scriptures."

In the study of the Scriptures there are various methods that may be followed. We may study them paragraphically, and book by book. I should say that in every missionary school where the Bible is taught, it ought to be taught book by book. The Word of God is one book. It seems to me that that unity is expressed by our Lord Jesus when He says, "They are they which testify of me." It is the Lord Jesus that binds together into one the Scriptures.

Without discussing the Old Testament books, let us turn to the Book of Acts, which presents the subject of the evangelization of the world. You have, first of all, in that book the evangelization of the Jews, in twelve chapters. Peter is the center figure and Jerusalem is the central point of departure. From chapter thirteen to the end of the book is represented the evangelization of the uttermost parts of the earth; Antioch is the central place, Paul the central figure. All I wish to say about that is, that throughout Acts you have four things brought out: First, you have the persons who are to be evangelized. That book should never have been called the Acts of the Apostles, because it deals with the work of only one

of the original apostles, namely, Peter, and he practically drops out after the twelfth chapter. That evangelization was done by the rank and file of the Christian Church outside of one magnificent man, the Apostle Paul, who himself was especially set apart as an apostle to the Gentiles. Every one of you has the evangelization of the world upon you. Then you have the program of evangelization brought out in the Book of Acts. Finally, you have the power for evangelization, namely, the Holy Spirit, sent down on the day of Pentecost to weld together the scattered disciples into one body and to fill that body with His own presence, and to work through that body the evangelization of this dark world in which we live.

I want to say again, with all the earnestness that I possess, "Search the Scriptures." I remember giving a series of lectures where the professors and students attended, and one man came up to me afterward and said, "I have studied Cheyne and Driver, and other men, on the Old Testament, but I would give worlds if I could see the truth as you seem to see it." That was a professor in one of the great universities. I believe in bringing to the student the results of a critical study of the Bible, but I do not believe in showing the process by which you arrive at such conclusion. I think that is the bane of teaching. Make clear and plain what your meaning is.



## CONFERENCE OF EDITORS

Why the Religious Weekly Press Should Give an Adequate Treatment of Missionary Problems

The Kind of Articles Calculated to Do the Most Good in Educating and Inspiring the Church

The Attitude of the Secular Press Toward Missionary Interests

How to Interest the Secular Newspapers in Missions



## WHY THE RELIGIOUS WEEKLY PRESS SHOULD GIVE AN ADEQUATE TREATMENT OF MISSIONARY PROBLEMS

MR. JOHN W. WOOD, THE SPIRIT OF MISSIONS, NEW YORK

IT IS not so easy to discuss such a deep topic as this as it might have been ten or fifteen years ago. So far as my experience goes, the weekly religious press, not only of our own Communion, but of other branches of the Church, are fully prepared to give as large a treatment as perhaps they can with the limitations of missionaries and secretaries.

I am going to point out two or three reasons why the weekly press is especially responsible in this department. First, because the weekly Church papers can help to convince the Church of the real character of its mission. I am sure that there is no editor here who does not believe that he should deal with that as he would with other parish news. Sometimes one might be easily convinced that the whole Church activity expends itself in church suppers, etc., but there has been a decided change in the last few years. The mission of the Church in this world is to bring the world to a full realization of what Jesus Christ and the Gospel mean for it. The weekly press can help to do that better than any other agency, except the regular channels of church worship.

In the second place, because the weekly religious press can help its readers to understand, as perhaps no other agency can, that we are engaged in a most significant undertaking; not to get men to change their minds, but their lives. For we are not in this enterprise for the purpose of establishing little congregations which may consist of a few individuals; but while establishing those congregations we are trying to put into distant nations a new life, in order that we may build up Christian nations throughout the world. No doubt our missionary periodicals sometimes fail to get this larger point of view; they are too often content with dwelling on smaller things of missionary experience. You can help to correct this by calling them back to the larger enterprise. We should treat missions in a large way, because it can help to interpret to the people the missionary and Christian significance of great political movements. There is scarcely anything that happens in the world to-day that has to do with national or international changes that does not

have some bearing upon the Kingdom of God. I need not take the time to explain this. The religious press has proposed to interpret to the people such events as the Russo-Japanese war and its bearing upon God's Kingdom.

Then, too, the weekly religious press, because of its greater prestige, and I might say, with some reservation, its greater circulation, can secure articles from men who would not write for missionary journals. Mr. McBee procured an article from Sir Mortimer Durand, British Ambassador to the United States, a man who has studied missions on the field, in which he declared that it is much easier for a diplomat to deal with nations where missionaries are at work than where missions are unknown, or entirely inefficient. You can help to secure statements of that kind from Christian statesmen and other officials who would not write for missionary journals.

And then finally, because the weekly religious press can print a good many more articles than the monthly missionary press. You can take four times as much matter. You can familiarize your readers' minds by constant repetition of the facts of the fields and the names of missionaries and the character of the work which they are doing. You can help them to know the trials and difficulties and achievements of the missionaries, so that when the missionary comes home and goes about among the churches, he goes not as a stranger, but as a friend. Congregations are always more interested in hearing of what they know something about than that of which they know nothing.

I had it brought home to me two or three months ago, when Dr. Pott, of St. John's College, Shanghai, was in this country to secure money for a new building. He went one day to a country place where there was considerable wealth and preached an eloquent sermon one Sunday morning. After the sermon a wealthy woman, who was walking out with the rector's wife, said, "I was very much interested this morning." The rector's wife, thinking of the possible large contribution, was on the alert at once. "Yes," said the wealthy lady, "I was very much interested. Do you think Dr. Pott could help me get a Chinese butler?" Her whole vision was limited by her selfishness. If we can have the press make known the facts and interpret the lives of the missionaries, I am sure that we shall do that which will be for the advancement of the Kingdom of God.



## THE KIND OF ARTICLES CALCULATED TO DO THE MOST GOOD IN EDUCATING AND INSPIRING THE CHURCH

THE REV. JOHN BANCROFT DEVINS, D.D., NEW YORK OBSERVER

SADLY does the Church need educating along missionary lines; even more sadly does the rank and file of its membership need inspiring. A newly interested mission worker who desired the latest facts from the office of a missionary secretary for a paper which she was to prepare, said that she had chosen a subject which was sure to arouse to a high pitch the enthusiasm of her fellow members and would be sure to result in a larger offering from her church than had ever been given before to save the poor heathen. The topic of her paper, she added in her postscript, was "Mission Furniture."

The articles for religious periodicals which will meet the very high and praiseworthy standard set by the committee of this conference must have, among other characteristics, the following, in order that they may inspire and educate the Church and result in the deeper and more practical interest of its members.

### 1. The article must be brief.

Treatises would doubtless educate the church members, if they were ever read; but if they were read, it would hardly be fair to call many of them inspiring. Readers do not look for long articles in their religious papers, nor will many people read an article if it contains more than 1,500 or 2,000 words. The city editor of a New York daily advised all of his young reporters to study daily, carefully, and "prayerfully," the story of Creation as given in the first chapter of Genesis. "If you were assigned to report that occurrence of more than passing interest," he said to the speaker, "you would fill as many volumes as Moses does verses. Furthermore, Moses uses words which can be translated chiefly into Anglo-Saxon monosyllables, while you would use as many polysyllables as the Greek and Latin languages would suggest." The only answer possible was this: "Moses was evidently working on a salary, while I am receiving space rates."

### 2. The article must be attractive.

The first paragraph usually is the hardest to write; but if the writer fails there he need not waste his time in adding other para-

graphs, for nobody else will waste his time in reading them. First impressions may not be best in love-making, but they settle the question for most newspaper readers. Having found it difficult to begin an article, writers often find it well nigh impossible to stop. Having told all that they know, they begin to add morals; they leave nothing to the imagination of their readers. The force of what they have written, which the reader wished to know, is impaired, if not destroyed, by adding that which is self-evident. Writers sometimes fall into a passion, or, what is worse, into tears, if their glowing periods are reduced to a simple statement of facts; if some of their numerous adjectives are omitted, or if their statues, which seem to them well nigh perfect, appear, when unveiled, minus an ear, or a foot, or, what is more probable, lacking both head and feet. The fatal first paragraph and those containing the moral have fallen under the blow of the editor's blue pencil, an operation which, though painful, has helped to make many a writer's reputation.

### 3. The article must be informing.

The manager of a newspaper syndicate, in giving instructions to a world traveler, said that the articles submitted must not contain news, nor have a political bias, nor be descriptive, nor have a religious twist, nor be argumentative. He had a reason satisfactory to himself for each suggestion, but about all that was left for the traveler to do was to write an article upon the use of "Quill Toothpicks by the Filipinos," a subject based upon imagination rather than facts. Unlike this article must be those which will benefit the Christian Church and inspire her members; they desire information. Helpful articles must contain certain facts, and facts which can be relied upon absolutely. The young British officer who telegraphed from South Africa that a certain engagement between his command and a Boer contingent was the bloodiest battle in the nineteenth century had evidently not been at Waterloo or Gettysburg; the nearness of the conflict in which he was personally interested had somewhat impaired his perspective. The expression, "the greatest ingathering on record," or "the most remarkable conversion ever witnessed," are liable to the same criticism. To quote from my friendly city editor, "Until you have been everywhere, be careful of your comparatives." And again: "Be economical of your superlatives. If you use them when speaking of one of the subjects of the Queen, what will you have left to use when you wish to refer to the sovereign herself?"

### 4. The article must be truthful.

May I relate a personal experience? It was my pleasure, some years ago, to report a religious meeting for three papers in New York. A discussion of vital importance to the Presbyterian Church was promised. The lines were closely drawn and the feeling was intense. The day before the meeting I went to the editorial offices for instruction. Mr. A. said: "We want a fair report, but you

know we publish a conservative paper, and our space is limited. Give us all that is said by the conservative leaders. Of course, the others must be treated fairly, but we shall not have space for any of the addresses on that side; give us a fair report, however." Mr. B. said: "We want a fair report, but you know we publish a liberal paper, and our space is limited. Give us all that is said by the liberal leaders. Of course, the others must be treated fairly, but we shall not have space for any of the addresses on that side; give us a fair report, however." Mr. C. said: "We want an absolutely impartial report. Give the leading speeches on both sides as fully as possible, and mention every speaker who takes part in the discussion. We want a true picture of the debate in your report. On the editorial pages we shall express our opinion of the arguments advanced, but your report should be absolutely colorless."

Many articles on missions strike one who has visited mission fields as resembling the reports desired by Mr. A. and Mr. B. They contain what the writers and speakers think the editors and the readers wish to know. The Filipino boy who lied to his American teacher explained his action later: "I thought, miss, you would be pleased, if I told you what I did. I thought that was what you wanted to know." The editorial page is the place for opinions; articles, speeches, and reports of meetings, should be absolutely colorless—that is, truthful. The mission pastor in a city church was told by the officer who introduced him: "Say all the encouraging things to-night that you can think of. If you tell the truth as you and I know it, the people will feel blue and will give a small offering, and we need a lot of money this year." I should like to hear a few speakers of this Convention tell the whole truth about some of their experiences as I know them; but they will not do so, for fear, I presume, that they will be considered martyrs, appealing for sympathy, or, what is more probable, that if the hardships of mission life were depicted truthfully it might make it difficult to secure missionary recruits.

##### 5. The article must have a present-day interest.

When one begins to read a paragraph about Buddha meditating under the Bo tree, both the sage and his biographer are generally left in the shade, and the page of the paper is turned to read about something which has taken place since the last issue was printed. Altogether too much time is consumed by writers in narrating history, which would better be found in missionary libraries. It is not necessary in newspaper articles to give the history of Confucius every time one writes about China. The issue of the Russo-Japanese war has more to do with the birth of the new China than anything relating to the teachings of either Confucius or Jesus.

##### 6. The article must picture real life.

The Master could have described the sensations experienced by those who have fallen into sin and afterward repented and turned



to God. He could have told how the Heavenly Father grieves over the erring and longs to have them return to Him; but who would exchange that ethical teaching, beautiful though it would have been, for the parables of the Lost Coin and the Lost Sheep and the Lost Son? One does not need to fill his articles with stories alone; but he will grip his hearers most tightly who follows in this respect most closely the example of the Master. Some of the incidents of a day in a mission school; the story of the struggle of a single convert; the experiences of preacher, or teacher, or physician, or student, or patient, told simply and briefly, may do more good than a volume of essays, however learnedly written, upon the ethics of so-called false faiths. One would do well also to use a camera judiciously in preparing missionary and educational articles. Eyegate as well as eargate should be approached and entered. An article interesting from its contents will be doubly valuable if properly illustrated.

But does someone ask, "Having painted your ideal, why do you not embody it in your own publication?" This is a fair question. For more than a year the paper which I represent has set aside weekly from two to four pages for articles dealing exclusively with the work of the Boards of the Presbyterian Church and the Young Men's and Young Women's Christian Associations at home and abroad. Much of this matter is furnished by officers of the respective Boards and Associations, but a good deal of it comes from special correspondents whose acquaintance was made in the mission fields. The latter was written for its use. That which comes from the offices of the Boards consists mainly of letters or extracts from letters received from missionaries without thought of publication. Grateful as we are for the assistance given by the overworked secretaries, it seems to me that every large board of the Churches could profitably employ an editorial secretary, who would do with the mass of material coming to the office what the copy editor of a newspaper does with the volume of correspondence which comes over the wires, or is submitted by writers and reporters day by day, namely, condense, amplify, or change to make readable articles, which should be sent out in duplicate to all of the denominational papers, as the Associated Press sends its matter to all of its clients, or as special articles, similar to those prepared by metropolitan newspaper correspondents every night, are suited to the needs of the paper in which they are printed. In times of special stress, like that which now overshadows China, our secretaries furnish readable articles which are sent to both the secular and the religious press. But what is done now might be done regularly and with profit, both to the boards and to the churches.

To sum up, editors of religious papers welcome articles that have these characteristics: brevity, attractiveness, information, truthfulness, present-day interest, and realism. It is fair to add, in closing, that the writers of such articles are usually born; but unlike the



poets, they may be made, if the editors have sufficient time and patience, and the writers have patience and teachable minds. That many of the latter have these qualities is shown by the excellent articles which appear in many of our esteemed contemporaries.

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## THE ATTITUDE OF THE SECULAR PRESS TOWARD MISSIONARY INTERESTS

COLONEL F. P. SELLERS, BROOKLYN DAILY EAGLE

I REGARD it as a great honor to be invited to this Convention and to take part in this conference, not so much for myself as for the influential and widely-known paper which I represent. I will be forgiven, I hope, if for a moment I make what may be deemed a personal application of my subject. It is a wide and somewhat elastic one. The daily newspaper, so far as my observation goes, is always friendly to all that tends to the best things and to the uplift of an individual or a community. No secular paper is wise if it pursues the policy that there is no news in the doings of those who are trying to advance the Kingdom of Christ. There is nothing distinctively secular. All that promotes the welfare of mankind is good, and good is from God. Thus arguing, there is nothing distinctively missionary. All effort for the uplift of man, be he a dweller in our cities or towns, or a denizen of the islands of the sea, is encouraged. All men, red or yellow, black or white, are God's creatures, and worth the saving; and it all takes the missionary spirit, for without that spirit nothing will be accomplished that is worth the doing. The editor in his chair in the secular newspaper office, no less than the man who occupies the editorial chair in a so-called religious newspaper office, is doing missionary work, and he is anxious that his pen shall be influential toward that which he believes to be the right.

The attitude of the secular press toward religious life and effort has undergone a wonderful change within the last twenty years. There was a time when the secular paper did not, would not, or could not, find room in its columns for much religious matter; but it found out in the course of time that, if it meant to cater to the reading public in the full sense, it must publish the news in the religious field. Out of this field it got much that was valuable from the selfish standpoint, if it can be so called, of commercial interest, and it found that there was revenue in it. But this is a low plane upon which to place the interest of the secular paper; for it must be said, in order that the full truth may find its place, that it principally desired to give the public what it wanted to read. Therefore missionary

interests and the work of the missionaries, at home and abroad, settlement work, movements like the one now holding its fifth Convention in this city, were, and will continue to be, encouraged by the best papers in the daily and weekly class. The average editor has very little patience with strings of adjectives giving a clergyman's own opinions of himself, but he is not at all slow in fully acknowledging the man or the movement that is doing something. The editor does not stop to see whether he can agree with what the man says, or his methods of doing his work. He tries to see results, and whatever is for betterment, of that he is willing to be a champion. He has shown it all over this land, and the secular press is quite as ready to denounce and cry out against a wrong as the speaker from the pulpit or the public platform.

From my own standpoint of observation, the secular press does more good to the masses, and will do more good in the way of reaching non-churchgoers, than a strictly religious paper, which only church people and Christians read, possibly can. The secular paper is really the only one that publishes sermons in anything like their entirety, or in any variety. To this extent it is a missionary agent, for the secular paper reaches the people in a way that a religious organ cannot.

I have long been firmly of the belief that the cause of Christ and that of religion generally, has an equal right with the circus, the theater, or any other feature of the daily life of the city or town, to use printer's ink in making its announcements. Ministers should not be too dignified or too conservative to recognize this, particularly those ministers who are doing something to move things along. A particular friend of mine, known the country and world over, a man who in a great Western city wields a powerful pulpit and religious and educational influence, at one time nearly disrupted his board of trustees by putting a large placard on the door of the main entrance of his church, announcing the theme of the coming Sunday's sermons. This placard was so large that it could be seen at a long distance up and down the important thoroughfare on which the edifice was located. In addition to this announcement he placed in two or three of the influential daily newspapers of the city a well-displayed advertisement, telling what was going to engage the thought of the minister on Sunday and in effect extending a cordial invitation to all to attend the services. The consequence of all this was that instead of talking to a rather contracted audience, he began to preach to multitudes, so that it became necessary to go early to get a seat. The trustees were won over to the side of the pastor on the publicity question, and he can now do anything he pleases in that direction, and the trustees are glad to foot the bills. I doubt if these same once terribly conservative officers would now object to a placard on the front of the pulpit. This was certainly missionary enterprise, and a literal fulfilment of the command, "Go out

into the highways and hedges, and compel them to come in, that my house may be filled."

You will pardon me if I have wandered a little from the straight line of my subject, but my aim has been to show that the press is kindly disposed toward all things that go for betterment. To so evident an enterprise for good as the foreign mission movement, the press has shown itself willing to give considerable space. It could not help but see news in the fact that under the inspiration of the Student Volunteer Movement young men all over the world were coming forward and pledging themselves to sacrifice all else in order that the Gospel might be taken to the ends of the earth. The press has no warrant, to my mind, in avoiding the publication of news concerning such a widespread Movement as that represented by the Convention now in session in this Southern city. Give the press the items in condensed but comprehensive form, and I am certain none of them will be thrown away. They may undergo some editing, which is the privilege of the men who handle them, but there will be nothing left out that will help the good cause or causes along.

All men who are working for the Kingdom of God and the uplift of men, whether here or in Kamchatka, in China, Oklahoma, Japan, or Salt Lake City, in the islands of the sea, or the cities of America, have a right to be heard, and the missionary interests everywhere form so large a part of this endeavor that they must be treated with liberal newspaper consideration.

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## HOW TO INTEREST THE SECULAR NEWSPAPERS IN MISSIONS

MR. J. A. MACDONALD, THE TORONTO GLOBE

IT WOULD be good for us and for our newspapers, if you could give us good stuff, if you secretaries could help interest the secular papers in these better things. It will be useful for us and for you to interest the secular newspapers. You can help in this, first by giving our representatives good news items when they call. The editors of religious newspapers are next to the secretaries; they get things that we secular editors cannot get. Do not save it up for a "scoop" for yourselves. The secular newspaper will certainly appreciate it. You can do that, if you will, and that would interest the secular papers. I know quite well the difficulty you have in making religious journalism go. I had five years of it, and know how secular newspapers have come in and got your news away from you.

You can do something else. You can teach the missionary boards and secretaries a little sense as to the news value of mis-

sionary items. I know these missionary boards and officials; they are altogether respectable and useful members of society, but they do regard a reporter of the secular press as a nuisance. Of course, many of them do not; there are a few here. But they usually say, "No, we have no news to-day." I have been in the office when a representative of a newspaper came in. "Anything new?" "No." And I knew that there was the best sort of a newspaper story right there; but it went into the drawer, and stayed there three weeks, until the whole matter was sent down to the monthly paper of the Church and buried. Anything that is of human interest is news. A man said to me, "I am going to quit 'The Globe,' because it is giving out all this slush of the Torrey-Alexander meetings." We gave from two to five columns a day to those meetings, and that man objected. I said to him, "Put up any sort of a meeting in that hall, and if you will fill that hall, afternoon and evening, I will give you from three to five columns." Those things that have human interest the people want and need.

I will tell you another thing. Put a secular newspaper man on the board. Get up a discussion in the meeting. It may not be the best thing, but it will turn that board meeting into good newspaper stuff. The minutes of the secretary are useless for copy. A good newspaper man on the board is worth five D.D.'s.

There is one thing more. Train these friends of missions; it is your business, as religious editors, to train them to appreciate even a little what is done for them by the secular newspapers. Dr. Robson has said, in the conference for pastors, that the secular newspapers do not understand the bearing of events on the Kingdom of God. I do not suppose we do, but we do not understand sports or anything else. We make the best face of it we can. Inform them that we are not as bad as they think we are. We want to get a good story of life as they see it.

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## DISCUSSION

DR. HERBERT LANKESTER, LONDON.—I should like to say that I am only a representative of a missionary society, but I am the radical member of that board. I think I can agree with the last speaker. Some months ago I sent an article around to "The Times," and got a letter from them saying they were glad to get it. That made me feel that we missionary secretaries do not value the power of the press. Every month we publish three columns of carefully selected news, printed in the way in which we think the press would like to have it. It is missionary news, and a large number of papers throughout the country print it. But we are feeling more and more



that we must keep in touch with the secular press. Very often we get news before the government does, sometimes before the Foreign Office. I suppose many here are editors of missionary magazines. I have been struck with the importance of keeping the missionary editor in touch with the home department. There is one difficulty, though; we may hand news to some editors and we are not quite clear what it will be like when we next see it.

THE REV. GEORGE ROBSON, D.D., EDINBURGH.—I am very sorry that I was late and did not hear the whole of this discussion. With regard to this subject, I must say that I am in hearty accord with all which has been said. With regard to my own periodical, I would like to say this: That it has a paid-for circulation of 140,000 a month, and that it is a commercial undertaking of such importance that when the contract has run out there is a keen competition to get hold of it. I wish to say that there are some missionary periodicals which are read. There is one little fact which I should like to mention, which I came across about two months ago in the paper of the Paris Missionary Society, indicating that on the Continent the readers of the secular press are recognizing the important part which missions are playing in the political affairs of the world. The fact was this, that within the course of one month, quite independently of one another and without the knowledge of the others, the representatives of four leading French journals called at the office of the Foreign Missionary Society to get information about Protestant missions. That seemed to me a most significant indication of progress. I entirely sympathize with what has been said as to the duty of the officials of the Church doing all that they can to interest the editors of the secular press and help them in their important work by supplying them with the most important news of a kind that the weekly and daily newspaper will print, and in the form in which they are most likely to insert it. I can heartily say, with Dr. Lankester, that the papers of London are all of them manifesting a greater interest in missions. I believe that all of our mission boards ought to make a point of having some one who will have access to the most recent information and will not be afraid of destroying the interest of the monthly periodical by sending its news to the weekly papers; as you cannot put into the weekly papers the longer articles that would appear in the monthly magazines.

MR. D. D. THOMPSON, NORTHWESTERN CHRISTIAN ADVOCATE, CHICAGO.—Religious papers would be better, if they could get the right kind of help from secretaries. But they are like a great many business managers of the daily press; they do not know news when they see it. I know one of these managers who saw a railroad accident in which forty people were hurt and never said a word to the editor when he got to the office. When the editor found it out for himself, he asked him why he had not told him of it. He replied that he had never thought of it. The missionary secretaries

of our Churches throughout the world receive news that the newspapers would be glad to get, but they do not know that it is news. I told Secretary Taft once that we had coming into our office more information of what was going on in different parts of the world than I believed he had. I told him of one or two things that we knew, of which he had not heard.

The secular newspapers in Chicago send reporters to the offices of religious papers, and there is scarcely a day in the week that the reporters do not get some news from us. They appreciate it, but they want news. If the secretaries would make up a lot of news out of the valuable correspondence that they get, and not hold it to send as separate articles, it would help wonderfully so far as keeping up missionary interests and increasing missionary influence is concerned. But it needs to be written in a very interesting style, and should be entertaining information. I have no doubt that every mail brings into the missionary office of the Church to which I belong something that would be of immense interest and inspiration to our Church; but it is all attended to in routine business and goes into a pigeon-hole. The secretaries ought to help us to help them in our way. I am sure that if they did that with us, the religious papers could help the secular newspapers to increase their interest; for I think a great many of them want to print a great deal, if they could only get it in the right shape.

THE REV. H. A. BRIDGMAN, THE CONGREGATIONALIST, BOSTON. —I have been thinking how little the religious papers have come in for their share of the taffy. They have been proffering us sympathy; but I am going to stand up, as has Brother Thompson, for religious journalism. I do not believe that the missionary journal is a bore. I do not believe that the religious papers have been entirely undermined, and I think there is as good hope for them now as there has been in the past. There are just two things the matter with my own paper. One is, I am not personally interested enough in the aggressive Christian movements of the time, and I came to Nashville to be enthused more than I am. I do not mean to say that I am entirely indifferent, but I want more interest. I want to have my paper filled with missionary intelligence and purpose and enthusiasm. It will not be so unless I am alive with missionary fervor. The second point is, use all your influence to get and distribute your news. We cannot get to the secretaries all the time. We should have better news connection with foreign agencies. We should bring it in more promptly. I have come down here in order to be a better newspaper man.

## CONFERENCE OF PASTORS

The Pastor a Student of Missions

Financial Possibilities of a Church

The Montclair Plan

The Pastor's Responsibility in Directing the Mission-  
ary Life of His People

Points to be Emphasized in Developing the Mission-  
ary Interests of the Congregation





## THE PASTOR A STUDENT OF MISSIONS

BISHOP E. R. HENDRIX, D.D., KANSAS CITY, MO.

THE PASTOR and the missionary have the same commission. Our Lord did not give two commissions; and you and I are not called to preach at all if we are not under the great commission, the very commission under which the missionary feels himself to be called and under which he is seeking to do the will of God. This relegating the whole question of missionary work to the men who happen to be, in the providence of God, in the field, is cowardice. Under what commission, I pray you, are you and I at work? The command is ours, "Go ye into all the world, and preach the gospel to every creature." That is our commission, not a roving commission to do as we please. Have we got our eye set on our own comfort? Is that the port for which we are steering? Are we addressing all our energies to that end? The question of our immediate and specific place God must determine. Livingstone thought it was China, and prepared himself to go there. God had work for him in Africa. The more specific part of the field God must determine in His providence; but every man, called to preach, is called under this great commission to give the Gospel to all the world. He becomes, therefore, a student of missions as he becomes a student of the commission; and upon his knees this should be a daily theme of inquiry, the reach of the commission, the nature of the commission, the promise of the Master in the fulfilment of the mission, the sense of His guidance in all the world where that commission is to find its ultimate fulfilment.

Nor can the pastor be a man of intercession, if he be not a student of missions. He cannot pray in the best sense of the word, save as his eye is on the last man in the world, save as his prayer is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This ministry of intercession, so essential to the pastor's spiritual equipment, takes him to that; and he becomes a pastor and shepherd as Christ was with other sheep not of His immediate fold, whom also He must care for. So that the very mind of Christ, as we exploit it, and as Paul exploited it, leads him to the heart of God, of that mystery hid from all eternity in the very depths of the Godhead, that God purposes the Gospel for the Gentiles also. Thus prayer, by its reach and by its marvelous sympathy transforms

the whole man and prepares him for whatever work God has for him and whatever field God may assign him. That is what makes Paul great. Paul's greatness as a thinker appears in his prayers. There is nothing comparable to it. That is where Paul's reach goes out to the wide field, to the mind of God, and exploiting the mind of God, he became a thinker. Then it was that he became a great preacher; then did he get the mental force and enthusiasm that made him the Apostle to the Gentiles. That is what will make you and me heroic.

The greatest misfortune for any pastor is a commonplace ministry in which he has no energy. We have many a Great Eastern in the mill-ponds, with not water enough to float them. What we want is to raise them up and put them out into the great sea, launch them out into the depths, that they may have field enough in which to perform the great duties of their ministry. Make them heroic. Put them to work. You know the influence work has always had on literature, stirring men's minds to their greatest. You know that the Elizabethan literature was born of that. Brethren, there is no surcease from the warfare in which we are engaged. The ministry of God should lead the minds of the world, should fill them with thoughts of God. No man can make full proof of his ministry without this. His ministry is narrow and circumscribed and amid the shadows, until he launches out on the great thoughts of God and on this mystery hidden in God from the beginning of the world. It required an apostolic mind, aided by the ministry of intercession, to discuss and proclaim this mystery. That made Paul great in thought and great in leadership.

Then, again, it becomes a pastor to be a student of missions, because as is the pastor, so is the church. The history of the pulpit is the history of the Church. Tell me who has been the pastor in a given church for a period of years, and I will tell you the history of that church. I will tell you its intellectual reach; I will tell you its sympathy with missions; I will tell you its enterprises. There are men who narrow the work of their predecessors; there are men who enlarge the work of their predecessors. Is not that true? Think who was your predecessor, think of the churches with which you are the best acquainted, and is it not true that a history of the pulpit is a history of the Church? You have broadened men, or you have narrowed them; you have led them out, or you have restrained them. You have been a man of vision, or you have failed to see the great opportunities of God for yourself and for your people. You have not led them into the work of the ministry, you have not counted them as your forces, or you have counted them as your forces, when you have the joy of your ministry fulfilled in seeing the work that has been wrought.

There is a pastor in Great Britain who has only 300 in his congregation, but out of those he has thirty-two who are student vol-

unteers. Dr. Mabie, secretary of the Baptist Missionary Union, visiting the field, found no less than twelve of his parishioners at work. Have you one of your particular flock in the field? And yet that is God's plan. You know that back of every missionary there has been some great throbbing heart; and if the missionary force has diminished, may it not be largely because the number of pleading hearts is small? I shall never forget an evening in the home of the present Bishop of Durham, when he was a professor in Cambridge University, when the first thing he did was to put me in Charles Simeon's chair and bring me Charles Simeon's Bible, showing how when Simeon was perplexed as to whether he should be a minister, he opened a page and put his finger on it and discovered that it was upside down. And he turned and read the command to Simon Peter, "Go with them, doubting nothing." Simeon said that was almost as near his name as anything found in the Bible. Then he put in my hand an autograph letter of Henry Martyn to Charles Simeon, who was the instrument of sending Henry Martyn to the mission field. Martyn was the great pioneer who led the way for 450 graduates of Cambridge University on the mission field. And I would place Charles Simeon at the very foundation of that greatest missionary society in the world, whose work in all lands has excited my admiration, the Church Missionary Society, a pastor casting a shadow into the heathen lands through one of his parishioners.

Who was back of William Carey, holding the ropes, giving to the world that great sermon on "The Gospel Worthy of All Acceptation?" Who made possible the work of Carey? Andrew Fuller. Who was back of John Williams, the apostle of the South Seas, of whom it was said that more souls were brought to God through his ministry than that of any man since the apostles? Mr. Wilkes, pastor of the Moorfields Tabernacle. He it was who made possible that great work in the South Sea Islands. That is God's work in the perfecting of saints for the work of the ministry; and as we catch that larger conception of our ministry, how it lifts us and gives us a purpose large enough to flood all our lives! God enlarge our faith and zeal and our sense of responsibility to Him and to the world. Amen.

## FINANCIAL POSSIBILITIES OF A CHURCH

THE REV. CHARLES E. BRADT, D.D., CHICAGO

ONE OF the greatest obstacles to the progress of the Kingdom of God is the failure of pastors to believe that the financial possibilities of the Church to give to God's work are practically unlimited.

I. The possibilities of a church to give to the work of preaching the Gospel are not dependent upon the material resources that the church may possess on its own account.

1. The fact is, however, the Church, as a Church, is rich and increased in goods, and has need of nothing. The Church already possesses almost unlimited material resources. Millionaires appear among the sons of God. There are 5,000 millionaires in the United States, and many of these are church members. Even poor people of Christendom are rich. While it is estimated that we have 3,000,000 officially recognized paupers in this country, we have made our "poor houses" like palaces, and even the poor reign as kings. Notwithstanding that, 4,000,000 families in the United States are obliged to live on \$400 per annum; two-thirds of the families of the United States have an income of \$1,000 per annum, and one family in every twenty of our population has an income of over \$3,000 per annum. The people of the United States have accumulated \$50,000,000,000 in the past fifty years. The farms of this country are worth \$102,000,000,000. The farm products last year sold for \$6,415,000,000. The hens laid \$500,000,000 worth of eggs last year. The farm lands of the United States are increasing in value at the rate of \$3,400,000 every day and have been increasing at that rate each day for the last five years. We are making money in this country at the rate of \$7,000,000 every twenty-four hours. It is estimated that at least one-fifth of the wealth of the United States is in the pockets of God's people. Hence I say the possibilities of the Church to give out of its abundance are practically unlimited.

2. But if the Church were poor in this world's goods, poverty would not necessarily limit its possibilities to give the Gospel to the world. The Church is God's agent in this world to feed the starving multitudes with the bread of heaven and to preach the Gospel to every creature. God is not poor; God is rich. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell



therein." "The silver is mine and the gold is mine, saith the Lord of hosts," "and the cattle upon a thousand hills." "If I were hungry, I would not tell thee." But he does ask us and command us to take of his bounty and feed the hungry world.

3. Hence I say that the financial possibilities of any Church of Jesus Christ for the evangelization of the world are practically unlimited. This is a fact all pastors need to know deep down in their souls. I used to say to my Wichita church: "Talk about a million dollars a year being a large amount for the Presbyterian Church of the United States of America to give to foreign missions! Why, the First Presbyterian Church of Wichita, Kansas, could give a million dollars a year to foreign missions, if it would place itself in a right relation to Jesus Christ, so that He could give through the church." I am very hopeful that the day will come when not only that church, but other churches, will give a million dollars a year to foreign missions. Jesus Christ said to His little band of moneyless disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations. . . . Lo, I am with you." He it is who said to those same disciples, looking out on the great hungry multitude: "They need not depart; give ye them to eat." Yet at that very time they had only five barley loaves and two small fishes. What were they among 5,000 hungry men, besides women and children! "Bring them hither to me. And He commanded the multitude to sit down." Now I can hear Thomas, just like some modern saint—elder, deacon, or trustee—who only has faith enough to take him to heaven when he dies, but who lacks faith to overcome the world and establish the Kingdom of God in the earth while he lives—I can hear Thomas whisper to Peter and the other disciples, as he beckons them aside: "This will never do. The Lord is all right when it comes to preaching and telling us about heaven and how to get there; but He does not seem to understand the practical side of life. He will give away the last crumb we have, and we will all go hungry out here in the desert. Let us go away from this crowd, over on some grassy plot, and try and get the Lord to come with us, while we divide these five barley loaves and two small fishes among ourselves." What if they had done that? (1) There would not have been enough to satisfy even the twelve disciples. (2) The multitude would have gone hungry and would have fainted in the wilderness. (3) The Lord would not have gone with them.

But they did what Jesus wanted them to do. They brought all they had to Him. He took those five barley loaves and passed the bread out to the disciples to distribute to the multitude; and as they distributed, He kept on making it and passing it out, until they had all eaten and were filled. Then what? "Gather up the fragments that remain," says Jesus. And they took up twelve baskets full—a basket full of fine bread for each disciple. They had enough and

to spare! Oh, you doubting Thomas, you grasping Judas, you figuring Phillip! Why reason among yourselves when you have but one loaf in the ship? Bring it to Jesus Christ. How many loaves had you when Christ fed the five thousand? Five. How many baskets full did you take up? Twelve. How many loaves had you when He fed the four thousand? Seven. How many baskets full did you take up? Seven. How is it that you do not understand that Christ is not dependent upon our material resources, but upon our willingness to bring what we have to Him? In other words:

II. The financial possibilities of a church to give depend upon the church's willingness to put itself and all that it has in right relation to Jesus Christ and undertake at His command to feed the starving multitudes with the bread of heaven.

Look at Peter and those other disciples out there on the lake fishing all night and catching nothing. Why? They were out of harmony with Jesus Christ. They had denied the Lord and forsook Him and fled, and had gone back to work "on their own hook."

Some time ago I was laboring with a pastor of an important church to lead his people out to make an offering for foreign missions, and he exclaimed, in apparent disgust: "The day of miracles is past. I know how much money my people have, and I know that they cannot afford to give anything to foreign missions." That pastor soon had a dyspeptic, soured, disgruntled church on his hands. He afterward sued his people for his own salary, and the Presbytery had to appoint a committee to adjust the financial difficulties of the situation. All pastors ought to know the financial ability of their people. Too few of them have any accurate knowledge of such ability. "How many loaves have ye?" "Children, have ye any meat?" Do not guess about it. Know what your resources are. That is important. But whenever anybody tells us that our church, or our people, or ourselves, cannot afford to give to feed the starving millions of heathen lands, we ought to know that such a statement is false. Neither we, nor our church, can afford not to do it. It does not make any difference either, how poor we find ourselves, or our people. Even though we have only a little meal in the barrel and a little oil in the cruse, and are going out to get two sticks to bake a little cake and eat thereof and die, we should take that first and give to feed the starving heathen multitude. We have already tasted and seen that the Lord is good. Better that we should die than that they should not live. They have never yet had a crumb of the bread of life.

If I were a home missionary on the Bad Lands of Nebraska, or in "the short grass country of Kansas," or in the slums of a great city, the first thing I would teach the people that professed to believe in Jesus Christ would be to consecrate themselves with their all to preach the Gospel to every creature. For if we take what we have—much or little—and bring it to Jesus for the feeding of the

world, there is absolutely no limit to the possibilities of what we shall be able to give. There is a great law here that has a great God of love back of it.

"Is thy cruse of comfort failing?  
 Rise and share it with another,  
 And through all the years of famine  
 It shall serve thee and thy brother.  
 For the heart grows rich with giving,  
 All its wealth is living grain.  
 Seeds which mildew in the garner,  
 Scattered, fill with gold the plain.  
 God Himself shall fill thy storehouse,  
 Or thy handful still renew.  
 Scanty fare for one will often  
 Make a royal feast for two.

"Is thy burden hard and heavy?  
 Do thy steps drag wearily?  
 Help to share thy brother's burden;  
 God will bear both it and thee.  
 Numb and cold upon the mountain,  
 Wouldst thou sleep amidst the snow?  
 Chafe that frozen form beside thee,  
 And together both will glow.  
 Art thou smitten in life's battle?  
 Many 'round thee, wounded, moan?  
 Lavish on their wounds thy balsam,  
 And that balm will heal thine own.

"Is thy heart a well left empty?  
 None but God the void can fill;  
 Nothing but a ceaseless fountain  
 Can thy ceaseless longing still.  
 Is thy heart a living power?  
 Self-enthroned, its strength sinks low.  
 It can only live by loving;  
 And by giving, love will grow."

## THE MONTCLAIR PLAN

THE REV. ABNER H. LUCAS, D.D., MONTCLAIR, N. J.

THE ADDRESSES this afternoon have been appeals to ministers and testimony as to what pastors can accomplish. I am here to bear testimony to what a church may accomplish, no matter who its minister may be. I happen to be in the honorable relation of pastor and minister to this church. I do not claim any distinguished part in its success; but I want to tell its story, so simply that any man may feel that he can go back home and accomplish as much, or more, than has been accomplished by the Montclair plan. This plan aims to secure an intelligent, prayerful, generous response to the appeals of our Lord for the extension of His Kingdom on the earth. The



aim is to accomplish that object by an appeal that shall come to the individual as, first of all, he is made intelligent concerning the Kingdom of God in some great field; and as, secondly, he understands through the study of God's Word the great purpose of His Redeemer and Master concerning the world; and thirdly, as out of his own consecration to the Master there shall come any service and money that he can give as a response.

Twenty-five years ago this little church of less than 250 members concluded that it had not caught the genius of the missionary work. It had feared the coming of any appeals for the missionary cause, and had attempted to close its doors against every secretary, bishop, or pastor, who might come to present anything in that line. Certain consecrated laymen, notably one man and his wife, prayed together as to the work committed to them, saw the light, and then turned the whole tide of thought in that little church. They conceived the idea that if they could bring into their church some distinguished man who would talk to them about missions and give them an insight into the great work, and then go away without making any appeal for a contribution, the whole congregation would be surprised by not being asked for money. They secured Dr. William Butler, the famous Indian missionary, who came and tarried in that congregation for five days and nights, telling them all that his heart could pour out on that people, and they began to inquire when the collection would be taken. No plate was passed, and no offering was asked. The good man came and went, and not even the expenses of his journey or entertainment were suggested to the congregation. They were eager to know the meaning of this strange visit, and thus instruction began. They inquired of the officers of the church why this man had come and why something had not come of it. The inner circle waited and prayed; and when the voluntary offerings of the congregation were counted that year they were more than double what they were before.

Fifteen years ago, under the leadership of Bishop Thoburn, the congregation caught another view. They then got the idea that if they were to have an intelligent understanding, it was necessary that they should hear directly from the field; and they accepted something that is commonly known as the living-link idea, and with great enthusiasm they sent out their own missionary and his wife, fully equipped with a naphtha launch and every kind of luxury to make them know that a church at home was backing them. They adopted twenty-five missionaries in the mountain missions as their special field, and instructed the superintendent, in case he found need in any one of those missionary churches or parsonages, to draw at once upon that church at home, and his request would be honored. They found so great joy as month after month there came letters full of information concerning the work, as pictures were sent and by the aid of the stereopticon thrown upon the screen, that the con-



gregation and the Sunday-school became enthusiastic about the work in which they were sharers. So that to this day, although they have added greatly to their territory, every man who is in the mountain missions feels that his home church is the foundation and source of supply of anything that is needful for the advancement of the work in that missionary territory. So strong has the spirit become that it has taken possession of them, and they have applied it to everything else, to the Tract Society and the American Bible Society and Church Extension. Two or three years ago they found the congregation was only giving \$40 a year for the American Bible Society. They argued that they should give more than that. They did not know much about it, and wanted to find out; and so they sent for Dr. Haven, that he might tell them all about it. He came and poured out his knowledge until the congregation was set on fire, and that night \$100 was put in his hands that there might be given to one of the Japanese hospitals a Bible reader to read the Bible to the soldiers regaining health. So through the year the congregation has needed no persuasion that they had a great obligation to the American Bible Society.

Now I am going to tell you something that will greatly surprise every minister here, namely, that in all the literature provided by the Church, not one single tract has been provided for the millions of immigrants who come to our shores year after year. Our attention was called to it by a Scotch Presbyterian woman of Paterson, who said that she was willing to give \$100 for every tract, book, or treatise of any kind that would give instructions to the immigrants who came to the ports of entry of the United States, but that there was not one man in all the Church, or in the ranks of business life, who would accept \$100 under that condition. The Tract Society said, "Here is a place where there is an opening for work, and the Church ought to provide something to help toward the making of Christian citizenship among the immigrants to this country." The outcome of it was that literature has been provided, the first tract that has ever been produced in America for the enlightenment of the poor immigrants who come to these shores.

Let me now tell you how the church has organized this year for missions. It has fifty-five living-links to the missionary field, who are pouring in information upon the congregation by direct correspondence and by printed literature. Perhaps twenty of them are in the home land and thirty-five in the foreign field. The missionary work of the Methodist Episcopal Church is one great organization, as we have but one society covering both the home and the foreign field. Instead of an average official board or quarterly conference committee, consisting of three or four people who are nominally appointed as a missionary committee, this church has a quarterly conference missionary committee of seventy-five members. We believe the cause requires the best thought that can be had. They

meet during the winter season once a month. Their meetings form a great event in the church life. They bring to these meetings such distinguished missionaries as have returned from the field.

The Bible School does not provide for its own expenses. The official board pays all its bills, and the collection every Sabbath from the Bible School is turned toward benevolence. The young people are educated as to special fields contributed to by the congregation. They are taught that what they are giving is not to enrich themselves; it is for the Church, and the thing uppermost before every one in this congregation is mission fields and the accomplishment of the benevolent work of the Kingdom of God.

No prayer meetings are so fully attended as those known as the missionary prayer meetings. Any night on which we have a missionary gathering the church is crowded. The Bible School never rises to its highest point of enthusiasm except at the session in which foreign missions are presented especially to them. They have already two foreign missionaries for whose entire support they are responsible through the Board of the Methodist Episcopal Church. They have missionaries in the home field for whose support they are also responsible. I commend it as a plan by which the latent energy and ability of your congregation, suffering from the lack of something definite to do, may be fully enlisted.

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## THE PASTOR'S RESPONSIBILITY IN DIRECTING THE MISSIONARY PRAYER LIFE OF HIS PEOPLE

THE REV. R. J. WILLINGHAM, D.D., RICHMOND

THE GREATEST fact in theology for man is that God loves a lost world and that He has given His Son to save men. God's great work in the world is the saving of men and developing them into noble, Christian characters. It is for this that He sent His Son from heaven. This is the answer to Calvary. No other answer can be given to the dying cry of the Son of God, as in agony He suffered on the cross. When Christ arose from the grave, as He met His disciples on the evening of the resurrection day, He showed them His pierced hands and side and gave them the great commission, "As my Father hath sent me, even so send I you." In this commission He made His people His partners in the work of saving the world. He calls those who love Him into united service with Himself; and thus while God's great work in the world is the saving of men, it is also the great work of those who love Him.

The Lord has arranged that His people should be united into bands, which we call churches. This is not only for the edification

of the saints, but for their greater efficiency in service. These bands are to carry on God's work, and their great work is soul-saving. Let us notice that God has placed over these churches pastors who are their God-ordained teachers and leaders. If these pastors are faithful they will not only feed the flock of God, but they will lead the Lord's host as a mighty army for the world's conquest. This is in accordance with God's plan and purpose, that His people should go forward for world-wide conquest. The pastor is not doing his full duty who does not teach and lead his people to take part in this great enterprise of God.

While there are different ways in which we can help forward the Kingdom, there is no more powerful way than through prayer. The privilege of talking with God and of taking hold of His conquering arm to help us in the struggle is given to His people. Alas! that we do not realize as we should this privilege which would give us greater power. Wise is the pastor who will train his people in their prayer life to use the strength of Almighty God. While many fail, numerous instances can be given where success has come through importunate prayer on the part of God's people. I remember a young pastor whose church was giving \$44 a year for foreign missions. He taught them to look to God and press forward, and they contributed over \$500. He wrote and asked me to plead with God, and at the same time he was teaching His people to look to the source of all strength. They quietly made their gift as they waited in prayer, and the same church gave over \$800 to foreign missions. This church was not strong, and it was building a house of worship; but the pastor taught them to look to God and press forward in His service. Christ looked on the multitudes with compassion, and urged His disciples to pray to God for workers. In the prayer which He gave His disciples, their petitions were to go up for the coming of His Kingdom and that His will might be done in earth as it is done in heaven.

God initiated world-wide missions. He gave His Son, He gives His Spirit, He calls His people, and He wishes us to look to Him. He organized His people into churches, He gave us pastors as leaders, and surely the pastor is wise who by precept and example will teach and inspire his people to look to God constantly while they press forward in His service. Without this we can do nothing at all. When our pastors lead us close to God, then they can lead us far afield for God. When in our weakness we look at a lost world and hear the Macedonian cry of weakness calling for help, then we can take hold of Almighty God and go forward to bring the world to his feet.



## POINTS TO BE EMPHASIZED IN DEVELOPING THE MISSIONARY INTERESTS OF THE CONGREGATION

THE REV. GEORGE ROBSON, D.D., EDINBURGH

WHEN Mr. Mott invited me to take part in this meeting I felt very uncertain as to the propriety of my doing so, because I am ignorant of the condition of congregational life in America in relation to the support of missions. Since I have been in this meeting I have felt that everything that I had to say has been said. Still there is some advantage in repetition, and there is advantage sometimes when a message comes in different tones and forms and from a different country.

Speaking of points to be emphasized in developing the missionary interests of a congregation, I leave out of view such matters as the organization of a missionary society and the circulation of missionary periodicals, not because they are unimportant, but because I have been especially asked to base my remarks on my own experience, and this request seems to indicate a desire that I should confine myself within the personal work of the pastor more particularly as the teacher of the congregation.

There are two fundamental principles which we, as pastors, ought ever to be emphasizing for the guidance of our own actions. The first is the connection which has been referred to already in this Convention between a warm spiritual life and a fruitful missionary spirit. It is in part the connection of a common root. The secret of both is a right attitude to Christ. It is simply hopeless to create a genuine missionary interest among those whose religion is formal. I remember one gentleman—this is not an exceptional incident but a typical one—who was wholly indifferent to missions, being moved by a thrilling address from Dr. Paton to give a large donation to missions, but it was only a gift of ammunition to an admired soldier. There was no personal enlistment in the home wing of the missionary army. The first and constantly the foremost thing is to exalt our adorable Lord, to enforce His claims for surrender and service of a life lived in union with Him, in sympathy with His purposes and in furtherance of His teaching. The connection between the warm spiritual life and the fruitful missionary spirit is also in part the connection of reciprocal stimulus. On the one hand true communion with Christ impels service, and on the other, the out-



going of loving service strengthens the spirit of personal devotion to the Savior. I have never yet seen a congregation throbbing with an enlarged spirit of life which did not straightway begin to tingle with missionary impulses, and I have never seen a congregation distinguished by a missionary spirit which was not also marked by spiritual health and prosperity.

Many years ago my father was called to be the first pastor in a new church. For two or three years they had an incessant struggle to meet their liabilities. I would say in passing that when my father was licensed, he promised the leaders in his own congregation to go out as a missionary to any part of the foreign field, provided the church as such would undertake the mission; but he would not go out under the Scottish Society, his view being that the individual church should undertake the work of missions. But the leaders of the church did not think they were able to undertake the support of a foreign missionary, so he stayed at home; but that incident indicates the spirit of his ministry. With great difficulty he persuaded his office bearers to allow him to organize the congregation into a foreign missionary society, their objection being that they had not gotten money enough for their own needs; but the first year of missionary contribution was the first year of an actual surplus in the congregational fund, and a growing missionary interest coincided with a growing congregational prosperity. That experience indicated the keynote of my sainted father's ministry, and it is now increasingly recognized as the law of church life and well-being. I desire to emphasize the connection between a spiritual life and a missionary spirit also for another reason, namely, in order to warn against the church merely making a hobby of missions, as I have known a minister to do, and worry a congregation with the special interests of an expert, when the foundation to be laid in the hearts of the people is really that of a personal enthusiasm for the purposes of Christ.

The second principle which we ought to firmly impress upon our own minds is the connection between the spirit of the pastor and the spirit of the people. That has been dwelt upon already. The pastor must seek to be himself what he would have his people become. He must be an example as well as a teacher, in order to be their leader. I have found it not uncommon in Scotland for a minister who desired to awaken missionary interest in his congregation to ask a stranger to occupy his pulpit and preach a missionary sermon, or to invite a missionary to give an account of his work. Although such a visit may serve of passing interest, or quicken some to larger actions, yet for the masses the very fact that the pastor delegates this particular task to a stranger, induces them to look upon missions as a side work lying apart from the direct responsibility of the pastor and from the main life of the congregation, and to shun any concern about a charge which the pastor does not seek

personally to enforce. In short, the pastor holds the key of the situation, and I do not know of any missionary-hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes and whose missionary zeal is always revealing itself in his pulpit intercession, who has not gradually drawn his people into full sympathy with his missionary aim. In this connection may I quote a sentence that I heard spoken at the London Conference of 1900 and which impressed itself upon my memory. "By what road," asked Canon Ellison, "shall we proceed to this task of justifying Christ to our people?" He was referring to the task of vindicating the reasonableness as well as the authority of Christ's missionary commands. "Clearly by the road of love, . . . that love which, when it finds itself face to face with indifference and neglect, instead of merely blaming the indifference, rather blames itself for not having put the matter in such a way as to make indifference impossible."

Passing from these two principles which we must recognize as truths lying at the basis of all attempts to develop a missionary spirit, I proceed to enumerate certain points that should be emphasized in our pastoral teachings. And may I preface the enumeration by the remark that in some congregations in Scotland there are expedients employed for procuring pecuniary support for missions which leave the donors not one whit better informed about missions, nor more convinced of their duty, nor more eager to favor missionary purposes. The money raised by such methods does not represent the direct fruits of missionary principle, the loving outcome of the living missionary spirit. What we should seek to develop in our congregations is a well-founded, enlightened, stable, progressive, and fruitful interest in missions.

In endeavoring to develop a missionary spirit, there are five points to be emphasized especially in our teaching. The first is the magnificent reasonableness of the enterprise. The command of Christ places beyond question the warrant and the obligation of the missionary enterprise. It silences every objection to the Church participating in this work, and it condemns every follower of Christ who wilfully dissociates himself from it. But enthusiasm is the fruit of sympathy with a great purpose and obedience to the command of love lifted through intelligence to a state of enthusiasm which makes obedience, liberty, and joy only when the missionary enterprise is seen in the glory of its divine reasonableness. And this reasonableness allows of manifold and convicting illustrations. The basis of the enterprise, God's love to mankind, the true relation of Christ to the whole human race, the nature and design of the Church as the organ of the Holy Spirit among mankind, the results that are to be, and are being, effected: all these may manifest this holy reasonableness, and it is by the positive presentation of the wonderful wisdom of God in the order of this enterprise that the skeptical attitude as

to the propriety of missions is to be indirectly and most effectively overcome or forestalled.

A second point to be emphasized in our teaching is the actual achievements of missions. These need not be dwelt upon in boastful phrases, but rather exhibited in the way of a reverential telling of the wonderful works of God. What we need to do in the pulpit is to open the eyes of our people to the present-day working of the Holy Spirit by the new chapters of the book of the Acts of the Apostles, which are being written by the finger of God in living facts all over the face of the world. It is in this way that we can best dissipate the delusion and refute the falsehood that missions are not doing any good.

A third point to be emphasized in our teaching is the unparalleled opportunity of the present time. It is simply not understood by the bulk of our people. Their view of the present times is derived mainly from the comments of the secular press, and the secular press does not aim at appreciating or publishing events on the progress of the Kingdom of God; and so men and women are willing to think that they are living in an unheroic and commonplace age, distinguished only by the marvelous inventions of science. It stirs them to discover that they are living in an age which is really by far the richest in opportunity and promise since the world began. The ever expanding progress of Christian missions makes it so, and it is good to let our people realize that they have to play their part in what is really a momentous and pregnant time.

The fourth point in our teaching should be the emphasizing of the spiritual side of our missionary duties with a view of making vivid to our people the privilege and grace and joy of working for Christ, each one in his own place in the ranks of service. In this connection, I may specially refer to the matter of eliciting contributions which has been touched upon most effectively already. In visiting congregations and in listening to missionary addresses at congregational meetings, I have often been struck with the painful appeals to the people to increase their missionary contributions, painful because they were so made as to suggest the idea that the one thing wanted was more money and if only the treasury could be filled a little fuller, the congregations would have every reason for self-congratulation.

In attempting to increase the stream of missionary liberality, everything that is analogous to the use of a force-pump should be avoided. The true method is to seek to deepen the springs of missionary zeal, so that the free and natural yield may be greater. The greatest and most permanent advance in congregational giving which I ever witnessed took place in a congregation which was already looked up to as an example of missionary interest by all the other congregations in the district. It was the result of a week of special services in the interest of foreign missions conducted entirely



by the pastor himself in which carefully prepared presentations of different aspects of the foreign mission work were made and much prayer was offered. From beginning to end not a single appeal was made for larger contributions. All appeals hinting at such a thing were avoided, but at the end of the year the monthly contributions were found to have risen fifty per cent. all over the congregation, and within that year no fewer than seven young people in the congregation declared their desire to go out to the foreign field, of whom in course of time four actually went, two of them being my own children. Behind that effort there was much prayer. There is nothing more beautiful in the life of a congregation than a marked growth in liberality and fruitfulness of service which comes under the secret constraining influences of holy consecration quietly taking a deeper hold of the heart and conscience. I quite recognize the frequent fitness and possibleness and the necessity even of direct appeal for increased contributions for the support of missions, but yet it is chiefly along the line I have indicated that we ought to labor patiently and prayerfully and in faith for a permanent continuous growth in missionary contributions. May I add, that stated meetings should be held of missionary directors, treasurer, and collectors for instruction respecting their own opportunity in forwarding the foreign missionary spirit of a congregation, as well as for quickening the zeal in the congregation for the coming of the Kingdom. Every month before sending out my foreign mission collectors, I meet with them for prayer; and in visiting other congregations in the interest of missions, I found that this simple action, when I had the opportunity, almost startled the collectors into a new vision of the privileges and responsibilities of the duty which they had undertaken. What we need to teach our missionary workers is to regard every duty as a direct personal service to Christ and a direct contribution toward the coming of His Kingdom.

The fifth and last point that I shall mention is the desirability of keeping constantly before our people the world-wide relation of congregational life. Where missionaries have gone forth from a congregation to a foreign field, or where a congregation supports one or more missionaries in that field, this is comparatively easy; but even where there is no personal connection, it is always possible to so educate the congregation in the grace and opportunity and duty and power of intercession, as Sabbath by Sabbath in the sanctuary to make them feel that a great world-work in its manifold needs and perils and crises and attemptings is calling for their unceasing, intelligent, and loyal support on the ground of communion with God. When along with this, there is an enrolment of members of the congregation who will engage to help together in the work by private intercession for particular fields and workers, or for particular needs, or occasions as these are brought before them from time to time, then the congregation may become leavened with the



inspiring consciousness of personal and helpful participation in an enterprise which is touching all nations and all classes.

I close by saying that personally I consider the greatest need of the home Church at this moment, in respect to the missionary enterprise, is the awakening of its members to an understanding and a faithful use of the power of secret, individual, and congregational prayer, deliberately prepared for, solemnly undertaken; persistent and unquenchable prayer on behalf of missions, prayer that shall be a daily, fervid pleading for workers and for the work of our Lord Jesus Christ that our Father may give to Him to see of the travail of His soul and be satisfied.



## THE LAYMAN'S PART IN THE MISSIONARY ENTERPRISE

Missions from a Business Man's Point of View

The Effect of Missions Upon International Relations

The Layman's Place in the Development of Foreign  
Missions in the Church at Large

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How the Congregational Laymen are Being Enlisted

What Northern Presbyterian Laymen are Doing





## MISSIONS FROM A BUSINESS MAN'S POINT OF VIEW

MR. EDWARD B. STURGES, SCRANTON

SOON after I landed in this captured city yesterday morning a young man met me and asked, "In what capacity do you come here?" He knew I was not a college student, nor professor, nor a member of a missionary board. I might have told him that I came here as a student, a student of the grandest problem that this world has ever seen, the conversion of this world to the Lord Jesus Christ.

The two agencies that are transforming this world to-day are the quest for dollars, or their equivalent, on the one side, and the quest for souls on the other. Great as have been the sacrifices made by those who were hunting gold, too often for self-aggrandizement, the privations of the missionaries for the last fifty years have far exceeded theirs. Livingstone plodding through the jungles of Central Africa, tired, weary, worn, sick, and feverish, and dying with a prayer on his lips, was the precursor of many another follower of the Apostle Paul. He was not the precursor alone of the ivory hunter, or the rubber hunter, or the gold hunter, but he was the precursor of the messengers of our Savior and of Stanley. Even Stanley, part explorer, part newspaper correspondent, and partly, thank God, missionary, made the preliminary survey of the road that leads from the ocean to that great country of Uganda, where thousands to-day are followers of our Gospel. I have read many a petition on monuments and tombstones, but there is none that appeals to me half as much as that one in Westminster Abbey, all but half effaced, which appeals and begs for the sending of missionaries, white, black, any color, men of any race, to rescue the native Africans. I have heard many touching prayers, but I think the one that I shall remember longest was one that I heard away off from the railway lines in India one night in a forsaken spot—not God-forsaken, for He forsakes no place where there are souls to be saved—a place where there seemed to be nothing to draw and attract man. The one who offered it was a cultured, magnetic man, such as would make a place and position in any business and in any line. When he knelt down that night, the burden of his prayer was to thank God that He had given to him and to his wife the privilege of spending their lives in that far-away land. Heroes are not on the field of battle, even in the Japanese army, alone. The

true heroes are in the army of our Lord, and they are on the outposts, often far beyond the reach of any commerce or business.

I am not thoroughly in love with my topic; it is too great. I am not in love with it, because I often doubt about this forerunner, this precursor, business. I have sometimes thought that if you changed that phrase and cut off the pre- and called it commerce, the curser of nations, you would be more nearly right. I have been a great deal in the so-called treaty ports, and I have made up my mind that the last spots that will be evangelized will be these ports. Many years ago in Kyoto, Japan, the question was asked me, "Are there many Christians in America?" You can imagine how pathetic it was. I said, "Why do you ask that question?" My questioner was a fine, handsome, educated man, one of the finest of the Japanese type. He said: "Some years ago I became a Christian. I kept the finest store in Kyoto, as the tourists thought. I had gathered a great quantity of old relics from the temples and the homes that are so scarce now in Japan. I always used to keep my store closed on Sunday, but many Americans and Englishmen and Germans came through here and said, 'If you cannot open your store for us on Sunday, we will not trade with you, as we have to leave on Monday.' By and by I had to keep my store open." He has kept it open ever since, and he added, "My neighbor, the shoemaker, is a Christian, and he keeps his store shut all the time on Sunday." I suppose the reason was, that there was not a large demand for Japanese shoes on the part of American and English travelers. That is a genuine touch of human nature.

The missionaries did not take and fortify Hong Kong, nor Shanghai. They did not force opium at the point of the bayonet upon China. They did not pass the Chinese Exclusion Act. Exclude the Chinese? Why, we are letting the festering outcasts from all other countries come in. You do not find the missionaries making trouble. Nor do you find the Chinese making trouble here, nor do they get into our poorhouses. The missionaries have had to pay the penalty for all the injustices of others. One hundred and thirty-five missionaries in China alone, gave up their lives, not for their offenses. Every once in a while we read a statement that it is the missionaries who are doing this or that; just forty-eight out of every four dozen of these reports are lies. The missionaries are on good terms with the rulers, and most of the foreign nations among whom I have been understand the situation; but the missionaries, being in remote places, pay the penalty.

I am nearly at my limit, and I have not touched my subject. But I must say one word about the reflex influence of mission work. The greatest effect of missions, I believe, will be on our own so-called Christian countries. When you convert young men and young women; when you convert the Buddhists, the Brahmans, the Confucians; or rather I should say, when we build upon the foundation

which they have laid the perfect structure of Christianity; and when you wipe away all these absurd idolatries that have so long held in sway so much of this earth, then from China and Japan and India will come the reflex wave that will convert this land to Christ. When will this world be converted? In less than a generation after the churches at home awake to the importance of this cause. You who cannot go to the mission field, go back home and try to awaken your churches, your Sunday-schools; for the grandest work will be, not the destruction of foreign idolatry, but the destruction of the greatest idol of all, Mammon in our own and in other lands. These reflex actions will come, sanctifying our commerce, glorifying our ambitions, awakening our churches, raising this whole world to a higher standard of Christianity.

Just one word and then I am done. This church building in which we are gathered has seemed to me somewhat prophetic. Just as they have brought here from old Egypt the attractive yet peculiar decorations that make us feel as if this temple of God had become the Temple of Isis, so backward will come this wave of purifying, purer Christianity. Let me give one example. The church to which I belong and its Sunday-school for a period of five or six years have been supporting over 200 of the famine-stricken orphans of India. It was my privilege when in that Empire to talk to 185 of these children; half of them were already Christians, and true Christians, I believe. I asked how large a proportion of them were Christians. My friend said, "I believe three-fourths, but I will guarantee the Christianity of at least half of them." Well, last week, I received a letter from a grand man up in Northern India, a converted Brahman, saying that he had bad news; that one of our girls had run away, a girl about eighteen years old. They could not hold her, and apparently she had gone back into heathenism. Run away! That young woman can never run away from God. The arm of that church and school will follow her, and I believe she is as safe as the ones in the fold. Two of them died glorious Christian deaths, the letter said. It seemed a loss of money. For five years and more we had been sending money for their education, and now they had died before they could do anything. That was a mistake. Last Sunday our superintendent read our Sunday-school that letter, and there was hardly a dry eye in that school. What did they do? Immediately they arose and offered a resolution that we send money to Japan, and that we take new boys and girls in Japan, or in India.

## THE EFFECT OF MISSIONS UPON INTERNATIONAL RELATIONS

THE HONORABLE JOHN W. FOSTER, LL.D., WASHINGTON

OUR brother who has just spoken did not appear very well satisfied with his subject, and I am in the same condition. I am going to confine myself pretty closely to my text and point out some of the relations between diplomacy and foreign missions.

In the first place this is a layman's meeting. When we talk about calling on the young men to dedicate themselves to foreign missions it implies that they prepare themselves by a theological course, receive ordination as clergymen, and go out as preachers and ministers of the Gospel. But that is not all the work, and not even largely the work of the missionary societies to-day. The laymen are taking a very prominent part in the foreign field. The medical missionaries whom we are sending out are most of them laymen, and the same is true of the teachers.

Let me say to you that the man who has done probably the best work, who was the most noted man in China in the mission work, was a layman, Dr. S. Wells Williams, a name known to all who have read of missions. He went out to China as a missionary printer, to take charge of the printing press at Canton. A great field is open in China and all other countries, for the layman.

I want to reverse the topic a little this afternoon, and talk of the influence of foreign relations on missions, that is to say, missions in China. The condition in which affairs are there to-day brought about by the action of the nations, how did it begin? I am not going fully into the history, but simply make a few suggestions. It began with force and cruelty on the part of the foreigners, dating back 300 years and coming down to these modern times with which we are familiar. We go back to the opium war of 1840, when Great Britain went to war with China, and for what purpose? To force upon that country a drug which was enervating and sapping the life of the nation, when the Emperor was begging and beseeching the nations not to bring the drug among them. Though he used all his influence and power to prevent it, the great English nation went to war and forced opium upon that people, and the war was repeated in 1859 and 1860 for much the same cause. England and France then united their armies to march to Peking and dictated the rela-



tions there. The same is true of the relations that have arisen since the seizure of the port of Kiao-chou by Germany under one pretext, that of Port Arthur by Russia on another. England has taken her share of the territory on the South and France a large section of the same territory. Then came the establishment of treaty ports, where Chinese law can have no influence, no authority in trying her people. All these things have brought about a state of feeling which is alarming the nations to-day, and they say the Chinese hate the foreigners. Have not they some cause to hate foreigners? How would we feel toward a nation that should treat us as the Chinese have been treated by these Christian powers of the world?

Only a few weeks ago, the whole of Christendom was disturbed by a riot at Shanghai. Let me illustrate this condition by Shanghai. Shanghai is a treaty port; that is, power has been given to the foreign nations to settle on a part of the river adjoining the old city of Shanghai, which has a population of about 620,000 people. Outside of the walled city on the river, they have given to the foreigners a concession, and here the foreign consuls have the authority, and are not subject to Chinese law, but to a system of laws, that has been made by the foreign consuls. We had these legal rights in the foreign city of Shanghai, and that was the cause of that riot. Probably 2,000 Chinese have come into that foreign settlement and are carrying on their trades and business, and the Chinese judge is allowed to try those people, but not alone. A foreign judge sits on the same bench to try foreigners. The case of a woman was brought forward; she was found guilty and condemned to imprisonment. The British judge insisted that she should be sent to a British prison, guarded by a police force that had been imported from India, large, tall, black, rough looking men. The Chinese judge said: "No; it is an outrage and a shame; it is contrary to all our sense of propriety that our Chinese women should be put under the charge of these ferocious and hated men." That was the occasion of that riot, and our navy and the British navy went there, and we unloaded our troops on the shore to carry out that system.

I could go on and detail these instances at greater length. I could refer to the fact that whenever China is discussed, you will hear about the bad faith of our government in this Exclusion Act. I am not going to discuss that in detail, but that is one of the causes of the present condition in China. And here we are complaining of the Chinese for treating the foreigners so badly and threatening our missionaries!

Now as to the missionaries. The Chinese people are not intolerant in their views. The fact is that the Chinese in his normal state does not care much about religion. He has some queer ideas about spirits and very many superstitions, but he does not care much about the foreign missionaries, nor object to them seriously. The Chinese people have changed their religion very materially during

the Christian era. Buddhism was introduced by missionaries, and the people were led to embrace that religion. They are not seriously opposed to the preaching of Christianity, but they are opposed to foreigners; they hate them for the reasons I have given, and these are some of the causes which have brought about the present condition of things.

Let me say something of the present conditions. China is undergoing a transformation, a political transformation. You know that we have had in this country recently a Chinese Commission, sent over here from that great and ancient people, to study our institutions with a view of learning what is good in them, so as to report them back to China and adopt such of them as may be adapted to their conditions. It has been announced that in time it is the intention of the Emperor to give the Chinese a constitution. They are going through a period of transformation, and that of itself would cause great unrest and would put our missionaries, as well as all other foreigners, in some peril.

I want to appeal to these young men and women to use their influence in our country for creating a sentiment of patience and tolerance with China in her present condition. She is undergoing a transformation, and we expect in forty days, or in a year, or in two or three years at most, to transform this whole Chinese system that runs back for thousands of years. I would remind these young men, who are students and who know something of the history of our American institutions, that we drew our principles of government from Great Britain. Away back in the reign of King John our forefathers began to form our constitution at Runnimeade; and our forefathers went on trying to build up the principles of a constitutional government through various reigns and periods. Now that took, not a year, or two years, or ten years. It took centuries for us to bring about this change. Take the experience of Japan. About forty years ago Japan began the great transformation that has been a marvel to the world, and finally the Emperor announced that he would give them a constitution. Then they adopted a code of laws, adopted an educational and a post-office system, an organization of the treasury, and all of that. But what was their experience? They had three dangerous revolutions in Japan in that period before they finally came out into their present condition.

Consider the experience that Russia is having in going through this transformation. We need some patience and forbearance in China's great work of transforming herself. It may create trouble and revolutions in the country. There may be a conservative party that says the Emperor is going too fast, or the reform party may say that he is going too slow and should go more rapidly. There will be trouble, and our missionaries will experience some of it. But it is something that we cannot complain of; China must be transformed. I merely wanted to explain in this miscellaneous sort of a

way the present condition of China, and its relation to the foreign missionary movement. The salvation of China, like the salvation of all nations, depends upon the acceptance of Christianity. That is going to save the Empire, and it is going to be saved through our mission work, if at all. And it is to study the best means of carrying it on that you have come together.

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## THE LAYMAN'S PLACE IN THE DEVELOPMENT OF FOREIGN MISSIONS IN THE CHURCH AT LARGE

MR. C. A. ROWLAND, JR., ATHENS, GEORGIA

I REMEMBER hearing a speaker at the Ecumenical Conference in New York say that an opportunity is a claim. In these days when we assemble in our conferences, we hear a great deal about the opportunities of the foreign field, and I am sure that this opportunity is constantly increasing as the world moves forward in its marvelous material and commercial development. And along with this increasing obligation, a corresponding obligation is laid upon our leaders to develop and interest the non-interested church members and especially the laymen.

It appears to me that the missionary enterprise has brought the Church to its support, in the following order: First, the pastors, then the women, then the students, then the young people, and last of all the men. That is not because the men are opposed to foreign missions, but it is because the great facts and needs of the mission fields have not been laid before them in a business-like way. It is because this responsibility has not been laid upon them that they have relegated it to the pastors and the women; so that the missionary cause to-day is suffering, because this work is looked upon as a work of the women. Not that the women are not doing their part, but this very fact is keeping the men from doing all that they should.

Just a bit of experience. My connection with the Forward Movement in the Southern Presbyterian Church has led me to the conviction that men are willing and ready to do their full part when the responsibility is laid upon them. This work in our Church had its birth in the Toronto Convention of the Student Volunteer Movement in 1902. Three young men who were largely instrumental in inaugurating it had faith that God could use them; and that if they presented to the Church a definite work, first emphasizing the work of the Church as a whole, then laying the burden upon the individual church, and lastly, laying it upon the individual member, they would meet with a response. The result was that in the past four years the contributions of this Church have increased from \$160,000 to \$236,-



ooo, and that the missionaries abroad have been increased from 171 to 203. In nearly every local church the increase has come largely from the men, clearly demonstrating that when this missionary enterprise is placed before them in a business-like way, they are ready to respond. This but suggests the opportunity that is before us, when your laymen are thoroughly awakened to the great opportunity of this enterprise.

As the Church does not seem to fully realize the great value of the movement looking toward the development of this work at home, there come to me this afternoon two or three thoughts in this connection. It seems to me that each local church should have a committee of laymen, whose duty it should be to see that their church was kept alive to this great work through the distribution of the literature and the development of missionary study in the denominational sense, though it is no denominational work. They should also see that a missionary gift is secured from every member. And then, in presbyteries, synods, and conferences, I believe that the laymen have not been used and developed as much as they should have been. In the Macon Presbytery of the Southern Presbyterian Church, they have been using their fall meetings for the past two years as a missionary conference. The first day and evening has been devoted to the consideration of missions. Special efforts have been made to secure the attendance of church officers and the teachers, and the good effects of this were seen in awakening and building up a lay membership interested in the great work of the evangelization of the world.

I have time to express one other thought in connection with the development of the layman. I would like to suggest that if a book, "The Pastor and Modern Missions," written by Mr. Mott, could at this time be placed in the hands of the laymen, I believe that we would see them rally in a very marked manner to this great work and make Jesus Christ known to all men.

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## THE LAYMAN'S PART IN FURTHERING THE FINANCIAL SUPPORT OF MISSIONS

A. J. A. ALEXANDER, M.D., SPRING STATION, KENTUCKY

I HAVE been asked to speak of the financial support of missions by laymen. It strikes me that the first thing needed is to get into close touch with the worker on the field. There are a number of ways in which we can do this, and one which may not appeal to all at first is to go out and find a worker yourself. We are liable to think that the Student Volunteer Movement has this in charge, that



there are already more workers prepared to go than there are places to receive them. This is not a fact. There are a number of places for which no workers have applied, and yet there are thousands of men and women prepared to carry the work into foreign fields who have not had it presented to them. To do this adequately, we must familiarize ourselves with the needs of the field. Pick out some field that interests you above all others; study that field, its needs and its conditions; correspond with the mission on the field and ascertain just what their needs are; go to the mission boards and find out what men will be sent out, what women are needed; and then go out and find the workers. If your board wants in the field in Syria a man to teach in the Beirut College, go to some institution where there are a number of men about to graduate, who are looking for some place to carry on the work of Christ. Find some consecrated man and present the case to him. Two years ago our Board was looking for a medical man. In the first college I went to, there were ninety in the class and nine applied to me to be sent out. Of course a great many of these men did not know what missionary work was; but nevertheless we got a good man out of that class, and I think we could have gotten two or three.

If we cannot approach men to go out, we can at least take some man that some one else has gotten to go out and undertake his support. But to do this to the best advantage, we must come in close touch with him. Meet him, learn to sympathize with him, know his temperament, know his plans, and be able to back him up when he goes out.

When the man is in the field, you should correspond with him. I know a great deal of what that means in many cases. It means that once or twice a quarter the missionary will write a very impersonal letter home, telling the news of the work, what is going on, etc. But that does not do much good, because the man at home never thinks of writing to the missionary. Enter yourself into a personal, friendly correspondence. Write what you know would interest him in this country; tell him of things that would interest you out there; make it a personal matter with him. If you do that, you cannot help but get strength yourself and also give strength to that man. If it is possible, go and visit him on the field. That seems to be an unheard of thing for most of us. A great many of us have been to Europe. I have been there myself and also to some of the fields, and if I had a choice, I would not hesitate which I would choose for the mere personal pleasure alone. If there, we could see the needs of the field as they exist; we could see things that do not appeal to people when they are written about thousands of miles away. You would see some little necessity that the Board would not think of meeting even though the missionaries need it. You would see it yourself and would take measures to supply that need.

When you come into close touch with the missionaries in this

way, you cannot help but offer a prayer for them every day, those in whom you are most deeply interested, and that is one of the most valuable features of this work. I was two months on the Korean field, and I know personally that I could feel the results in my everyday life, of the prayers that I knew were ascending for me from those whom I had left in this country. It was the most helpful thing that I experienced out there, and this relation will necessarily be mutual. We at home often feel the need of prayer, and yet our friends do not always remember us in prayer. I believe that there is no one who has this personal, close relation to the field but will be remembered in the prayers of that missionary; and men who are thrown upon themselves, without any human crutch to lean upon and who consequently lean alone upon God, become men of prayer. They seem to prevail more with God than we do in this country, and we will in our turn be the objects of the earnest prayer of these missionaries.

If we have come into this close personal relation, if we remember them in prayer, there is one other step to take, and that is their financial support. We cannot have a deep interest in a man out there and know that he needs something, without wanting to have a share in his work in a financial way. It is far better, if we can take the salary of a missionary, to give the whole of it. We seem to think that little indulgences that in the end amount to a great deal, are not an extravagance at all. And yet we often find, that if we deny ourselves luxuries, it will amount to enough in a year's time to support a missionary. The salaries run all the way from \$300 up to \$700. This is not a very large sum per month. Many a man smokes up that in a year; and yet by that \$300 you may be able to put a man in the field, who will win hundreds to Christ in that one year. If you cannot assume the entire support of a missionary, go in with two or three friends. Get them to join with you; pray with that man before he goes out; study his work, and between you then pay his salary. I know of more than one missionary who is supported in that way.

If you cannot do that, there is another plan in use by some boards, which will enable a person who cannot give the whole amount to have some personal, definite share in this work. In the Church to which I belong, we have a share system. The work, outside of the missionary salary, is divided into shares of \$50 each. Say one station's work cost \$2,000; that would be divided into forty shares of \$50 each, and a person could give \$50 and take one share. That might support a native worker, or it might support a bed in a hospital. Take some definite, personal object, which puts you in close touch with the work. It will have the same effect upon you that assisting a personal friend has.

I have only one more word to say, and that is, that when we wake up to the privilege we have of being in close touch and rela-

tion with the workers in the field, it will make a great difference in the money received by the boards and in the prayers offered by the people at home for the people in the field.

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## STUDY AND PRAYER AS RELATED TO THE MAINTENANCE OF MISSIONARY INTEREST

MR. JOHN W. WOOD, NEW YORK

WE HARDLY feel within the Protestant Episcopal Church that the work of study and prayer for missions is receiving the attention from our laymen that it deserves. It is true that a number of us men are gradually waking up to the splendid possibilities in the study of the missionary campaign. I know, for instance, of a young lawyer of Hartford, Ct., who became interested with a number of other professional men in the study of missions in different parts of the world; and as a result he has pushed his investigations until to-day I suppose he is one of the best informed laymen on missionary work and methods in our own denomination. He is a man who has taken time from professional duties to qualify himself to be a teacher of other men. And here and there throughout our denomination we find other men, who, when they once wake up to what missions have in store for them, are more than glad to give themselves to mission study. It is perfectly natural; for no one can claim to be an educated man now, who is not posted about the work of missions. That work covers the whole line of human interest and knowledge. Think what the missionary has done in the translation of old and strange languages and dialects. Think how the Word of God has been put into those strange forms. We look at a printed page in some peculiar language, and we see those characters that mean nothing to us, but they mean that the Word of God has been set free among a strange and new people. Think, too, how missions help to teach us a splendid heroism, how they open to us new lands and customs. No layman can claim to be an educated man who is not doing something along the line of mission study.

And closely associated with that, comes the privilege and the call to prayer. When a man has studied, he has a basis for his prayers that he never had before. There are a great many men to-day who are praying, "Thy kingdom come." It is the best prayer that they know, and it is a good prayer to pray; but I believe it is much better to be able to pray because of a definite knowledge, to be able to bear up before God the needs of particular places and particular missionaries. We find that there are some of our men who are undoubtedly coming to be able to do that. They are going



to be so well acquainted with facts, that they will know how to direct their prayers where they are most needed. We need intelligence and definiteness in prayer, and we shall get it on the basis and as the result of our missionary study. There can be no doubt in the mind of any earnest man who desires to see the coming of the Kingdom of God, that these two lines open before him opportunities which are simply limitless in their extent and influence. Any one who will put himself in touch with the missionary enterprise will get into company with some of the great heroes; his whole life will be stimulated and invigorated. His own hopes he will see realized very often in the work of some man in a distant land. His own wildest dreams of what may some day come true, he will find gradually being worked out in some far corner of the earth, as gradually he comes to know what our friends abroad are doing. And when, in the strength of that knowledge and with the heroism that this knowledge gives to him, he gets upon his knees and bears up his friends in prayer, you may be sure that man has become a power. He has laid his hands upon some of the levers that are moving the world, some of the levers that are determining the world's destiny. And so, though he may be a man in an obscure place, far out of the world's view, still he is having a share in forwarding the coming of the Christ.

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## HOW THE LAYMEN ARE BEING ENLISTED IN THE UNITED PRESBYTERIAN CHURCH

MR. J. CAMPBELL WHITE, M.A., ALLEGHENY

THE GREATEST undeveloped resources in the Christian Church to-day are the unused activities and powers of the laymen. There are about eight millions of them in the Protestant churches of America. Only a very small fraction of them are actively engaged in the work of propagating the Gospel throughout America and the world. I have had some years' experience in connection with the Young Men's Christian Association, one of the mightiest of modern movements and in the hands of laymen. I suppose there are considerably less than 50,000 active workers in connection with the Association movement on this continent. That is only one out of 160 of the male Protestant membership of the churches in this country. If by any possibility we could awaken the whole 8,000,000 men of our churches to active operations in the work of God, we would have solved the problem of evangelizing the world.

I have come from a great layman's conference in Pittsburg, which our Church called three months ago. It was in the nature of an experiment, because we were not at all sure what would happen



when we asked them to come together. But 1,000 laymen came and remained for three days. We believe that we are entering upon a movement which is to gather all the men of our denomination into a closely knit organization for the propagation of Christianity in America and throughout the world. For a year before that, we had been trying to organize men's missionary societies. The thing simply would not go, and I do not expect to see it go in any denomination. But as soon as we began to subdivide the entire operations of the church in which men may engage, as a railroad would divide its work into a number of departments, or as a department store would divide its work, and when we assigned every man to some department, taking it for granted that he united with the church with the idea of not only putting his money into it, but his personality as well, we found a marvelous response on the part of the men.

This organization, while it has grown distinctly out of a missionary purpose and thought and the wide missionary objective, has subdivided the whole work that men can do into local departments, with the idea of setting every man in the church at work. When we have done that, the men who give themselves, give their money with themselves. It is not primarily a financial problem; it is one of getting a man to put his personality into the work of the Kingdom of God. We have been acting as if all we wanted was money. It is the least of what we want. Paul said, "I seek not yours, but you." And in a great many of our missionary appeals, we have been saying, "We do not care anything about you, but we want yours." You can never appeal to men on that basis. I ask you whether it is not true that the men in this country who are active, personal workers in the church are not the men who are giving almost all of the money to the promotion of the work of God? And when we shall have set them all at work, we shall have solved the financial problem.

A committee of twenty-one has been assigned as a Supervisory Association. An organization is to be formed in every congregation. Three thousand men have gone all over the country as preliminary heralders of this movement. We already have two men who give their entire time to traveling and supervising and organizing, and we are persuaded beyond all question that we have at least the beginning of the solution of the problem of enlisting the men. I have been in connection with other great movements for years—in connection with the Young Men's Christian Association, and the Student Volunteer Movement—and I say to you that I believe the greatest movement is just now starting which has ever thrilled the Church of God; the movement for the organization and enlistment of all of the men of the Church as active personal factors in promoting the work of the Kingdom of God all over the world. And I expect to see a movement sweep through all our churches with that in view. I believe the first cardinal principles of this work must be to set every man at some active work.

I have here some copies of the constitution under which this men's organization is going to operate. If I had time, I would read you eleven different departments of service which these men are going to take up. One is the department of promoting religious intelligence. How much there is that all our men need to know. If you will pick out ten or fifteen men in the congregation and set them at making all the congregation intelligent, those men will begin to study in a way that you never knew before. They will be on fire, and they will bring intelligence among the others that will set them on fire. There ought to be another department, enlisting about ten per cent. of the Association, the department of finance, which shall lead every member to give to God every week a proportionate amount to carry to the world the Gospel of God. You heard the other day what was possible by the regular offering of a single penny a week. That would bring \$10,000,000 a year into the foreign missionary treasury. A postage stamp a week would put twenty millions in the treasury. A street car fare a week would put fifty millions into the treasury. An ice cream a week would put a hundred millions in the treasury. An hour's work of a Hungarian on the railroad—the cheapest unskilled labor on this continent, worth fifteen cents an hour—would put a hundred and fifty millions into the treasury. What we want is some sound business sense and management in calling together the men of a congregation and in enlisting them all in giving a weekly offering and it can be done. You cannot get together a sensible group anywhere and explain this matter without convincing them it can be done, and you can lead them to decide that they will do their share.

But you will never organize men actively merely in a foreign missionary propaganda, although that deals with the great unoccupied field where our burden of responsibility is, since there are two-thirds of the many races unreached and unsaved to-day. These men of our churches cannot serve abroad in any personal way, and you must enlist their personality in the service, and then you will have all the possessions which they can command. Let us not take hold of this as a financial problem, but as showing men how they may come to themselves and to their own. We must show them what He has assigned them to do, and encourage them until they become strong, well-developed servants of God who are putting their possessions and powers at His disposal for the redemption of the world.

## HOW THE CONGREGATIONAL LAYMEN ARE BEING ENLISTED

THE HONORABLE S. B. CAPEN, LL.D., BOSTON

I AM here merely as a reporter to tell exactly what the American Board is trying to do along the line which you are discussing this afternoon.

In the first place, let me say that there is a special necessity for this work in our Congregational churches. We are proud of what our women are doing. They have been for years splendid organizers, and they have state and county organizations. In the vicinity of Boston they have six or eight churches grouped together, and they study and work and canvass for money with absolute thoroughness, so that we begin to feel as did a certain man who said that all he had was in his wife's name. We are now trying to bring about a better state of things. We are trying to enlist the men. As it is the hundredth anniversary of the meeting out of which our American Board grew, we think this is the fitting year to try to increase our gifts from three-quarters of a million dollars, to a million. We are trying to get 10,000 men to add an extra gift themselves, paying it before the close of our fiscal year on August 31.

We have blocked out a campaign on that line, very much as the political parties do every four years. We have blocked out the country and are canvassing by meetings five days in a week, going from place to place just as the leaders of our political parties go, and trying to have one day in a place to stir up the men in that region for this great work. We have chosen in the first place, fifty of the great cities of the country and we have now made up a second group of churches in smaller cities and are running the two campaigns side by side.

The plan is at the morning session to bring together the pastors and the men, as far as we can get them together, and make it a deeply religious meeting. In the afternoon we have our missionaries give two, three, or four addresses, in order to present to those who are gathered there the different phases of our work—giving them the facts of the case, so that they may be intelligent as to what we are doing. Then at the close of the day, usually we get the men together around the dinner table, in number anywhere from 100 to 150, the women being excluded. After the dinner as a rule we have

two addresses. We sent for Dr. Arthur Smith, our great missionary statesman in China, and wherever it is possible, we use him and then a second speaker, to bring the direct message home. We then pass around the cards, and we urge those present to come into fellowship with us on this new basis. It works well so far, though there are some cases where the pastor is timid. In one place the pastor got frightened by two or three men who thought that we were going to emphasize the money side too strongly; and he said that nothing of the kind should be done. But it worked out for the furtherance of the Gospel; for his laymen found it out and became indignant and wanted to know why they could not have a hand in this great work. So a lawyer and another gentleman said, "We will canvass this region, for if our pastor is afraid, we are not."

That is the simple plan on which we are working. We are trying to get the 10,000 men to make these gifts, and in "The Congregationalist" you will see that we have two thermometers marked from one to a thousand, one representing men and the other the money. The campaign is working well, and we are stirring up interest, as it is a great campaign of education.

## WHAT NORTHERN PRESBYTERIAN LAYMEN ARE DOING

MR. DAVID MCCONAUGHY, NEW YORK

IN THE annals of the Scotch-Irish in North America it is told that at the Battle of Kings Mountain, in which every officer was a Presbyterian elder and every man in the ranks a Presbyterian member, it was actually necessary to draft men to stay by the stuff. I wonder if we are coming to the time when in this great conflict with the powers of evil it is going to become necessary to draft men to stay at home. At any rate it is going to be necessary to draft men at home to aid the missionary enterprise.

When William Carey went to India he said that he was going into a gold mine, but that those who stayed at home must hold the ropes. We are looking for men to hold the ropes to-day, while these brave representatives go to the front and down into the gold mines all over the wide world. And the men are taking hold of the ropes as they never have done before. If it is asserted that "the best men in the Christian churches are the women," we will not deny it. But if it is said that our men are so materialistic that they care for nothing but making money, we will give them a direct denial of that statement by what will be seen in the years that are lying just before us.



Let me give you a concrete instance as to how our men are actually responding. In the Union Station at Pittsburg a few weeks ago, as I came back from the West, I met an official of the Pennsylvania lines west of Pittsburg, and he wanted to know where I had come from. I said, "Cincinnati;" and he asked what I had been doing. I told him that on the previous Thursday night, 175 men, representing some thirty churches, had sat down together around a supper table where each man had paid for his own plate and had not come on the basis of that arch-travesty on manhood, "that the way to a man's heart is through his stomach." They had come to that supper, because it was most convenient to come straight from the office with their working clothes on; and they sat down and for four hours had faced this proposition of their relation to the great undertaking of giving the Gospel to the nations. And at five minutes to ten by the clock, it was announced, after a cross fire of questions for more than an hour had followed the addresses given by the representatives from the fields and the business proposition that had been laid before them, that there would be no time for any more questions that night. It was added that in the parlor conferences that would follow the next night and the night following they would have an opportunity, each in his group, to ask questions and have them answered. And in those little group conferences, numbering from forty to sixty-five each, there were gathered supporters and followers of those twenty-five churches. Then when the proposition was presented, it was presented as a concrete one, that a parish here should be responsible for the support of another parish abroad. One little mission down in the country, that had given \$2 to the cause of foreign missions, raised it to over \$200; another church that had given \$288, raised that to \$1,700 and over, payable as an act of worship week by week.

I told my railroad friend a little of this, and he asked me when it would be possible to come out to Zanesville Presbytery. I fixed a date, and that man made an itinerary just as a railroad man would make a schedule, and at five o'clock, just before daylight, as I came out of the forward end of one sleeper, he stepped out of the rear door of another and we met. I have no time to tell you how he personally conducted me through that Presbytery for the next three days, meeting the groups of men in five different sections. I remember that once we got in early in the morning, and he said, "You have an hour and twenty minutes here." There was a committee of laymen and they quickly conducted me to the church where I found a room full of business men at ten o'clock on Monday morning. All the deacons and elders from five churches around about were there, who had come on short notice to consider this business proposition. That railroad official is to-day the chairman of the Presbyterial Committee of that Presbytery, and he is pushing the work just exactly as he rushed the train that brought us there that morning on

the minute. He said once to me, "If the railroad companies were to run on the same basis as the churches, I am afraid that we would not have met here just at this minute." But, thank God, the time is coming when the brains and brawn of the manhood of our churches will be put into this wonderful work.

Before I close, I want to name two or three ways in which our laymen can go back to our churches and do something about this matter. I believe that in every church there ought to be appointed a committee. It may take the simplest form possible, consisting of a representative of the governing body of the church and of the young people and the women's organizations, that committee to be the clearing-house for all missionary interests of that church. This committee should take up the various lines of work that have been suggested, one to be responsible for the literature, another for the correspondence with the field, and another to look after the meetings. Thus instead of letting the whole burden rest upon the pastor, the committee can take that mid-week prayer meeting once a month and make it alive with interest by having brief talks and prayer. We had a wholesale bag man who thought he could not pray in prayer meeting, or speak there. He has now undertaken to keep his eye on Korea and Japan. I said to him, "If you were called into court, you could state facts, couldn't you?" He replied, "Why, certainly." I said, "Then why can't you come into the prayer meeting and state at least one fact." Now you cannot meet that man without his talking to you about Korea or Japan; he is overflowing on that subject.

## CONFERENCE OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

Co-operation Between Students and the Young People  
of the Churches

The Need for Student Leadership Among Church  
Young People

Mission Study and Other Forms of Missionary In-  
struction of the Young

Text-books for Young People's Classes Used by the  
Women's Boards

Summer Conferences of the Committee for the United  
Study of Missions

Summer Conferences of the Young People's Mission-  
ary Movement

The Normal Mission Study Movement





## CO-OPERATION BETWEEN STUDENTS AND THE YOUNG PEOPLE OF THE CHURCHES

MR. HARRY WADE HICKS, BOSTON

THE SUBJECT that is before us is one of the very greatest significance to the kingdom of God on the earth. Not long ago Mr. Harlan P. Beach of the Student Volunteer Movement made a statement to the effect that if the student movements of the United States and Canada could be correlated in their work with the Young People's Movement of our country, the greatest impulse to the onward sweep of the Christian Church would be imparted thereby. His statement will stand scrutiny. It is not a difficult matter to imagine that if the great army of trained students, who are guiding the young men and young women of the colleges in the student Associations, could be brought into a vital relationship immediately after their graduation with the organized religious work among the young people of the churches of the various denominations, we should have added great inspiration to the young people's organization and would have found a plan whereby the spiritual life of many college students would be safeguarded. Moreover, we should have provided the greatest force of trained leaders for the young people of the churches, so far as missions are concerned, that is available at the present time. We rejoice that there are so many students here to-day, because it shows an interest in this problem of the correlation of these two great bodies of young people; and in the discussions the speakers will have due regard for this question as to how the student leaders may be brought into vital relationship with the leaders of the young people of the Church, and as to how, harnessed together, they may lead the great army of young people of our churches forward in the missionary enterprises.

May I give you several reasons why the great field of the young people of the churches is an important field for students to be interested in? Recall, if you will, that practically the only place where college students may work after they graduate is in the churches. Recall, again, this fact that a great many young men and women drop practically all religious activity during the first three or four years after graduation. Have in mind, thirdly, this additional fact, that the magnitude of the field among young people in itself emphasizes the importance of this class of persons in the churches of Jesus

Christ. Mr. Vickrey is accustomed to say that this field comprises approximately at the present time 18,000,000 young people of the churches of Christ that are to be reached by the missionary messages from the Church of Christ in Canada and the United States. Recall this fact, fourthly, that at present among those young people in the Sunday-schools and the various young people's organizations of the churches, including also those young men and women who are not in the organizations, there are few prospective ministers of the Gospel and few missionaries to evangelize and Christianize these two nations of ours and the non-Christian world. If we were to mention no other fact than that in the churches are those who within twelve or fourteen years are to be responsible for the administration of the home and foreign mission boards of our country and of Canada, we should have found a sufficient cause for the discussion that is about to follow. I therefore invite both the officers of the Student Volunteer Movement and those of other religious bodies that are interested in the work of missions among young people, as also the students here present, to take under careful consideration how these two great forces of young people may be brought together more effectively in spreading the Gospel of Jesus Christ in our own two lands and in the uttermost parts of the earth.

Will you recall for just a moment that there are in the field several important agencies that work for the young people? I mention first the Student Volunteer Movement; secondly, the efficiently managed Women's Boards of our country that for many decades have been giving their attention to the training of the children in the churches. Thirdly, the great national and international young people's organizations, including the Epworth League, the Baptist Young People's Union, the Christian Endeavor Society, and several other national and international organizations. Then more notably, perhaps, because more specifically devoted to the work, the Young People's Missionary Movement, which has entered the field during the last four years and taken firm hold of this problem of the missionary education of the young in all denominations. This Movement means that there is a concerted effort among many home and foreign mission boards to so organize these boards that they shall give attention and instruction to the young people and to the preparation of such literature as shall be necessary to forward this great work of missionary instruction. On this subject let me speak more in detail.

Soon after this work was outlined two young men interested in religious work among young people's societies conceived the idea of bringing out a series of text-books especially prepared for young people. The idea was that for each large mission field like China there should be two books, one dealing with the country as a field for missionary operations, and the other dealing with biographies of some of the most prominent missionaries in that field, and in gen-

eral this outline has been followed by our Movement, the thought being that for the smaller mission fields one book would suffice. The first book was entitled "The Price of Africa," by Mr. S. Earl Taylor. The second volume was entitled "Into All the World," a general survey of mission fields, written by Amos R. Wells, of the United Society of Christian Endeavor. Simultaneously with the last named book was a volume of Chinese biographies, written by Mr. Harlan P. Beach and entitled, "Princely Men of the Heavenly Kingdom." The fourth book was "Sunrise in the Sunrise Kingdom," by Dr. J. H. DeForest. The fifth was "Heroes of the Cross in America," by Don O. Shelton. The sixth one was entitled, "Daybreak in the Dark Continent," by Professor Naylor. Then the next was "Child Life in Many Lands," by Mr. R. E. Diffendorfer. These books sell for fifty cents in cloth and thirty-five cents in paper, and any of you students desiring to promote mission study among the churches can do so by encouraging the use of these books among the young people. This series will be continued next year in the study of India.

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## THE NEED FOR STUDENT LEADERSHIP AMONG CHURCH YOUNG PEOPLE

THE HONORABLE S. B. CAPEN, LL.D., BOSTON

I BELIEVE that the college young men and women face the greatest problem that confronts us in our Protestant churches to-day. I certainly feel that this is true of our Congregational churches, for the point of greatest neglect with us for years has been that we have forgotten too largely the force and power and capacity of our young people, and we have allowed all our interests to suffer because of that neglect. We have been running our missions on the momentum of the past, on the achievements of great men and great women that were the founders of our missionary organization, and somehow or other we have not kept up to the standard in the present generation.

We need, first of all, what Mr. Hicks has suggested, namely, leadership, and where shall we get that leadership except from the young men and young women trained in our colleges? It seems part of God's plan that certain persons, by their enthusiasm, their training, their consecration, shall have power over their fellows to lead them to higher and better things. We cannot think of Hampton without thinking of General Armstrong, and I might give any number of illustrations of what I mean. We may say that the natural leaders of this missionary work in the churches ought to be the pastors, and in many cases they are leading. But I am sorry to say that in our denomination it is often true that they are not. They are not



sufficiently interested. They treat you courteously, but you are conscious that they have very little of the missionary spirit. They do not sacrifice much and do not train others to sacrifice much. They are a broken reed for us to lean upon; hence the necessity of training young men and young women to be the leaders. We must look to you young men and young women for that leadership, and that is one of the important features of the conferences at Silver Bay, Asheville, and Lake Geneva.

The second thing that we need in our Congregational churches, and I think it is true everywhere else, is a campaign of education. We need to instruct the people in missionary work. The reason why so many people are indifferent concerning missions is that they are not informed. It is not mere exhortation that is needed now, but more information, and this means regular courses of study in our Sunday-schools. There are people who believe that only the Acts of the Apostles is needed and nothing else. When the inspired author of the Hebrews wrote his eleventh chapter, the story of heroes of the faith did not end. There have been great missionaries since, and we should make provision for the study of such lives in the Sunday-school. I am persuaded that unless we take up the study of missions in the Sunday-school and push it where we have more young people than in any other place, our missionary cause is lost. Here we have the boys and girls from our homes and here we can instil into their mind the missionary idea and missionary enthusiasm. It is by teaching missions in the Sunday-school that we can hold those boys that are so difficult to interest. They will be held by the missionary story. There is something virile in it. It is all right for us to teach which Pharaoh was on the throne when Moses went out of Egypt, how wide the walls of Babylon were, etc.; but it is far more important that our young men and young women should know about the slums of Chicago and New York, about the home missionary work going on in the Dakotas and the Southwest. And when you young men and women go to your homes, you can aid in this work. I have seen it done in my home church and in other churches. You can be the leaders and can set the pace for others.

The result will be a larger giving that will help to sustain our mission boards as never before, so that the Kingdom of God may come more rapidly. Interest will be awakened, mission fires will be kindled; and then to have no opportunity for expression is to make the human heart callous, until finally it has no power to be touched at all. And so, young men and women, be leaders and help in the campaign. Thus by stirring up interest you will awaken a new giving power in our churches, and you will hasten the coming of the Kingdom of God.



## MISSION STUDY AND OTHER FORMS OF MISSIONARY INSTRUCTION OF THE YOUNG

MR. S. EARL TAYLOR, M.A., NEW YORK

IT IS surely more than a coincidence that at this time the great movements which Mr. Hicks has mentioned as having so much to do with missions are giving their time and thought and to so large a place in their program to the development of mission study. I refer to the Student Volunteer Movement, the Young People's Missionary Movement, and the leaders of the women's home and foreign missionary societies. If you speak with the leaders of these organizations and seek to discover the signs of the times, you will find that mission study is considered by their leaders as fundamental to the missionary problem as it presents itself to-day.

What is that problem? As I understand it, the missionary problem, in the first place, is that of open doors of providential opportunity everywhere. As a prominent leader recently said, the great danger of the Church to-day is that it may stand still in its tracks. Go forward and we will find an open door. That is the first thing in connection with the missionary problem. The second fundamental factor is that the churches of Great Britain and her colonies and of America and other Protestant countries have men, money, and power enough to carry forward the work of world-wide evangelization. There is no doubt about that if one studies the question. And, thirdly, the churches, through their missionary agencies, are practically at a standstill and are unable to enter the open doors of providential opportunity, because, by reason of ignorance and consequent prejudice and indifference on the part of the churches, funds and men are not provided. There is no doubt about the power of Almighty God. We possess that, but the other two things are not forthcoming to carry forward the work.

Now, what is the solution of this problem? I had an opportunity last summer to ask a missionary of the Southland, who attended our summer conference at Asheville, what he considered to be the one great obstacle to the speedy evangelization of the world. This man had been over the whole field and had traveled widely in it. He said, "That is a broad question, and I must think." He thought awhile and then said clearly and firmly, "I have no hesitancy in saying that the greatest single obstacle to the evangelization of the world is to

be found in the home Church and in the heart of the individual Christian." It made my blood run cold. I had read the life of David Livingstone and had been stirred to the depths and I had known something of the perils of Africa, but that was not the greatest obstacle. I had known something of the bigotry and filth of Mohammedanism, and that was not the greatest obstacle. The greatest obstacle is in your heart and mine, if we are average Christians. Why? Because we are so indifferent and are so cold. Since hearing the remark of that missionary, I have been asking other missionaries the same question and with practically the same answer. One man said, "If only the Church at home would do its part, the single greatest obstacle to the speedy evangelization of the world would be overcome."

Now, how can we stir the Church? How can we overcome the prejudice and indifference? What is being done to remove these obstacles? I had what I regard as one of the greatest opportunities of my life of speaking to 100 presiding elders in my Church. A presiding elder in the Methodist Episcopal Church is a sort of sub-bishop. He has fifty or sixty churches under his supervision. Four times a year he is supposed to visit these churches. He meets the boards and asks specific questions. It is his business to know thoroughly what each church is. I had before me 100 of those men representing 1,000,000 members of my Church, the most representative body that could be gathered from the standpoint of church conditions. They asked me to speak on mission study. They expected me to talk to them. So I told them a few things about the problem and then added: "My observation is that the majority of young people are indifferent to the cause of evangelization. The majority of young people, judged by their acts, are comparatively untrue. Suppose we had before us a young person twenty-one years of age, a Christian who is interested in the cause of Jesus Christ and in marching under His banner, but who is indifferent to the great world-movements. How shall that person be transformed from a life of inactivity to a life of missionary activity? Do not tell me what you think ought to be done, but kindly tell me what you know of having been done in the churches you represent to stir these young people and transform them from inactivity to zeal." They responded quickly. One presiding elder said, "Sermon;" another said, "Circulation of our paper;" another, "Tracts;" another, "Books." I said: "Let us analyze these sources of information and inspiration, having still in mind this indifferent individual. How often are missionary sermons preached among the churches you represent?" "Monthly." One elder found that some of his pastors were doing it twice a year, but once a year was the rule. "What is the object of that missionary sermon?" "Financial aid." "Is it always devoted to missionary work alone?" "No; we have a habit of omnibusing everything." "Do you honestly think that that one missionary sermon, often omni-

busing the funds, was enough to stir the young people to zeal?" They said that it was not. Then I mentioned "World-Wide Missions," our missionary periodical, and asked, "Is that paper being generally read by these indifferent young people?" They replied that it was not. I continued: "I know something about our missionary literature. It is attractive and increasing in quantity and improving in quality all the time; but are the leaflets read generally by the young people?" "No, they are not." Again I asked, "Are missionary books found generally in the homes of the people whom you represent?" "No." "Are they generally in the pastor's library?" "No." "Are missionary books being read by these indifferent young people?" "No." "Is anything being done to stir these young people to a study of missions?" Some of them said that groups of young people were coming together and studying missions. Eight or ten would come at the beginning, but in some way the study got a grip on them as they began to know more about the work. The leaven began to work and the churches were being transformed by that agency. Do not misunderstand me. Of course, I believe that we ought to have more missionary sermons; I believe to the bottom of my soul in missionary books and in leaflets, and we must do more in that line. But judging by the experience of those 100 presiding elders, the only thing that gripped the young people was mission study. That is the reason why all these prominent missionary organizations are coming to consider it fundamental in their work.

I shall not attempt to give you the reasons why our young people should study missions. I think it would be an insult to the intelligence of an audience where we have so many students. If Dr. Sailer were speaking, I have no doubt but that he would say that he believes in mission study because it is the greatest thing in the world and nearest to the heart of God. I might produce many arguments; but I only want to call your attention to the fact that that is the one thing that seems to be gripping the people profoundly, and that churches are being profoundly stirred by mission study. I believe that we must enter the Sunday-school field and furnish something that will make possible an adequate consideration of the subject of missions there. Not many people feel wise enough to give a direct answer as to how this shall be done, but in the providence of God it must and shall be done. Until the young people who are to be the leaders know about missions, I see no hope for the speedy evangelization of the world.

As to mission study in the young people's societies, I am going to tell you an experience of my own. I have been preaching to other people about the importance of organizing mission study classes so much that I have not had time to try it myself. It occurred to me that it would be a good plan to organize a mission class in my own church and try an experiment. I decided to give up journeying and stay at home for eight weeks in order to teach a class. It was a



church where they had tried to have a mission study class and had had only one or two members. They had been trying from September to December to get a class together the year when I came upon the scene and they had failed. They could not get a leader, and one night in December at prayer meeting a young lady came to me and said that if I would teach it, they would get some one to study. I said that I would do so on condition that the class was limited to ten. You know how that works; it was exclusive and not everybody could get in. By and by more than ten wanted to come, and we made out a waiting list. God in some way got hold of that young people's first class, and they established a second and then a third, three classes in one year in that church, and the missionary spirit began to burn all through its membership. They used to have a missionary committee who once a year submitted a report. Now they have a missionary committee of seventy-five. The pastor tells me that there are this year eight mission study clubs in the church enrolling 100 people from seventy-five years of age down to boys and girls of ten and twelve. It has become the prominent feature of the church during the months of January and February. It is a "town topic" in the best sense. The ladies when they go to market talk mission study while they are waiting for the groceryman and butcher to fill their order. It has so affected the life of that church and sister churches that the whole town has been affected.

I want to close by saying that I have been tremendously stirred by this Convention for many reasons, but for one in particular. It was at the Cleveland Convention eight years ago that I received my first impulse toward missions. I see a good many college students here. I came to that Convention as a young student. I had to fight out the great fight as to my personal relation to this missionary problem, and I decided then that, God permitting, I would be a foreign missionary. He has not permitted it, but He has given me other work to do. I wonder what cannot be accomplished by this body, many of whom cannot go abroad? How much we do need your initiative. You can go back to your home churches and stir them. Some district needs missionary organization or some Sunday-school, and some of you may become national leaders. We want your help. The Student Volunteer Movement linked to the Young People's Missionary Movement must go forward as one body, and without student leadership that will be impossible.



## TEXT-BOOKS FOR YOUNG PEOPLE'S CLASSES USED BY THE WOMEN'S BOARDS

MRS. N. M. WATERBURY, BOSTON

IN THE year 1900 there was formed "The Central Committee on the United Study of Missions." In our women's boards we have thousands of young women gathered in the auxiliaries, and in addition we wanted to plan something whereby there should be studies for the older women of the churches. This task was entrusted to the Committee that I have just mentioned. The Committee met in that same year to plan a course. They began with a history of missions from Apostolic times down to the nineteenth century, and the book in which this history was embodied was "Via Christi," by Miss Hodgkins. The next year we took up an outline study of India and that opened the eyes of the women as nothing else had ever done as to the condition of Indian womanhood. The book on that topic was "Lux Christi," written by Mrs. Mason. The next year we turned to China, and Dr. Arthur Smith prepared an outline study of China under the name of "Rex Christus." Just at that time the eyes of the world were turned toward China, and all over the country women and girls were studying that Empire. Next year came Japan, and our book was "Dux Christus," an outline study of the Empire by one of the early American educators there, Dr. W. E. Griffis. This last year we have been studying the great dark continent of Africa, and our text-book has been "Christus Liberator," by Miss Parsons. Next year we separate from some of our good friends of the Young People's Movement, as we had taken India for our second course, so that next year we will go on to the island world and shall study the groups of islands in the Pacific. The last of the seven years will be devoted to the book, "Christus Victor," when we shall take up a survey of missions the world over, especially studying the elevation of women through the coming of the Gospel.

We have been criticised for our Latin titles. We did not really mean to take them continuously, but the first book had a Latin title, and so we followed that up, and all of these will be issued under the name of Christus Missionary Books. We have distributed some 250,000 of these. There has also been some criticism that our books are somewhat heavy, and the question has been raised whether our books could not be made easier. But then the question arises, Why

should they be made easier? Geometry is not easy and there is no mental training equal to it; so we have thought that it was not necessary to make our books easier.

We have used the libraries published for the Young People's Missionary Movement and were very much gratified, when we were on China, at the results attained. During the last three years the young people and the women's boards have worked together. We are sorry to leave them, and we hope that we shall come together later.

## SUMMER CONFERENCES OF THE COMMITTEE FOR THE UNITED STUDY OF MISSIONS

MRS. ALONZO PETTIT, ELIZABETH, N. J.

IN 1904 the Committee for the Interdenominational Conferences of the Women's Boards of Missions met and considered questions for discussion at the Conference. Nearly every one proposed the same questions. There are really only two questions that are commonly asked. One is, How shall we train the leaders among the young women? The other is, How shall we interest the uninterested? That Committee made up their minds that they were going to try to solve these problems, especially the one relating to leaders.

There are training schools for the pulpit; there are training schools for the public schools; there are training schools for every thing else almost except for missionary leaders. Here come a lot of college girls and college boys. They are full of the idea of work, but they do not know how to begin. So we thought that we would begin with a summer school. We discussed that subject at the Conference, and within two months the first school of this character for the training of young women through practical work was established. When we planned this summer school for Northfield, we were only sure of twenty delegates, as we had that number of instructors. When we came together at the first meeting, the registration was 250. At the next meeting there were fifty per cent. more. Then one was started in the West, and now this week we have planned for conferences in the West, South, and North, and some women will go into Canada and on the Pacific Coast. There are even people in England who are asking if they cannot have a summer school.

What are we doing at these summer schools? The first hour is a Bible conference. Then the next hour is given to united study of missions. Another hour we give to methods of furthering missionary work, beginning at the cradle and going up through the Sunday-schools. We want young women to come from the colleges and

be trained for practical work in one of the summer schools. There will be one in Winona, one at Northfield, and one at Chautauqua, as well as in other centers.

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## SUMMER CONFERENCES OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

MR. C. V. VICKREY, NEW YORK

IT HELPS me not a little in my grasp of the young people's situation to think of the young people of America as a great unorganized army of somewhere in the neighborhood of eighteen or twenty millions of people, for the most part eager to help in the evangelization of the world, but also for the most part unorganized and lacking in training. The Young People's Missionary Movement has addressed itself reverently to the task of so organizing and training and developing the almost immeasurable latent power of that army that fifteen or twenty years hence it may be equal to the task of telling the world of Christ. One of the most strategic moves in the organization of such an army is that of the preparation of leaders. The regiments and brigades are lacking leaders, and so the very first thing that the Young People's Missionary Movement did was to establish a school for the training of leaders. We now assemble every summer at Silver Bay, on Lake George, 600 of the strongest young men and women of the Eastern States, persons who are in positions of leadership in their respective cities and churches, who come for ten days of conference and training.

The first of these summer schools was held there in 1902, and one has been held each year since that time. This year there will be five of these training camps. One will be held at Lake Geneva, Wis. It will be the first conference held in that section and will reach the leaders of the Mississippi Valley. The second will be held at Asheville, N. C., where the leaders of the Southern States will come together, as they have done for the past two or three years, for ten days' conference. The third will be held this year for the first time in Canada, at Whitby, Ontario. The fourth of these meetings will be unique; the world has never known anything like it. It will be held in Silver Bay, but it will be for leaders in Sunday-school work and will be limited to persons whose official positions will enable them to lead their respective denominational forces in such plans as may be deemed most effective in reaching the thirteen or fourteen millions of Sunday-school members with missionary instruction. The fifth and last will be a general conference for the leaders at Silver Bay. I might say that last year at Silver Bay the demand for admission to the conference was such that it was necessary actu-

ally to turn back the registration fees of more than 200 of those delegates who had sent their money to reserve accommodations. We could have 1,200 delegates at the meeting at Silver Bay this year, but we have to keep the number down to 600.

Now as to the purposes of these conventions or training conferences. They are about as far removed from the average young people's conventions as this one is from a political convention. They are conferences for training leaders. They are full of spiritual power, but that is not the main purpose. They are not an end in themselves, but are a means to an end. They are merely the council of war, outlining the campaign which is to reach ultimately every state and city and church and Sunday-school of Protestant Christendom, and through these churches and Sunday-schools to reach the remotest bounds of the earth.

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## THE NORMAL MISSION STUDY MOVEMENT

T. H. P. SAILER, PH.D., NEW YORK

IN MY experience, most of the college students are not qualified to lead mission study classes. Every now and then we have leaders coming from among college students who are willing to undertake the work, but I never trust them to do it if I can help it, because I think it is a poor policy. I have visited the colleges and talked to those who are leading the classes, and I believe that we need to be pretty careful about the quality of study class work. It is not that I do not appreciate students, but I think as a raw product the college student is not ready to lead. He has immense potentiality, but he has yet to learn. We shall need to the end of the chapter to keep up a vigorous campaign of expansion, but we must at the same time maintain quite as vigorous a campaign for quality. If we take care of the quality, the quantity will take care of itself.

Mission study has no special precedence as Bible study has. Every one of us has been engaged after a sort in Bible study from our very earliest youth. We have been in the Sunday-schools. We have been under teachers who have given us ideas. Most of us, as we advanced to maturity, were put in charge of such classes, and what we did was to follow the methods of those who taught us. Very few of us have been in mission study classes and so have no methods to go by, and what I am very much afraid of is that we will start out on such a low standard that the whole scheme will receive a set-back. I am thankful that we can have a fresh start and avoid some of the evil conditions of the Sunday-school. You know what a caricature of teaching much of the so-called Bible study teaching



is. We want to get away from that, and to do so, we must have trained and experienced teachers.

How can we get trained teachers? The normal class system proposes to deal with this very thing. In one city where I have had a certain amount of experience in connection with the mission study campaign, they did not encourage any one to teach a study class who had not been in a normal school. They have arrived at a point where they plan ten or twelve normal classes during the months of October and November. They have delegates come to the classes, and those delegates go back and teach in their respective churches; but no one is encouraged to teach unless he can present unusual credentials, unless he has been through one of these normal classes. We need seasoned leaders. What we need is college students who will go into this work and make it a specialty. The fact that gives me the most satisfaction is the number of study classes that have been established in Philadelphia. Four years ago there was a lady there who had never read a missionary book. She wrote me the other day that she was taking up her thirty-ninth course of teaching, and all in four years. That girl did not have as good a preparation as many of you, but she had a great deal of earnestness and of willingness to give herself to the work. She has qualified herself. What we need is college students who recognize that they do not know everything, who will study the methods of teaching and stick to it, and then they will be astonished to find the way in which they can improve themselves.

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## QUESTIONS

Q. How did they find leaders for classes in the church of which Mr. Taylor spoke? A. The first leader came from the Silver Bay Conference of last summer. Then a normal class was established in the town, limited in its number and representing all the churches. It was taught by a gentleman of the Presbyterian Board who gave them training and preparation for the work, beginning in January and continuing for two months. Of course, the pastor and everybody else who was willing went into the ranks.

Q. Do you have different sorts of people in the classes? A. The classes are grouped rather by preference and age than by any fixed rule. There is a class of middle-aged and old people which has enrolled nineteen members. There is a class of twenty-two young married folks, a class of school teachers, a class of men, a class of girls working in the factories and stores, a class of boys from sixteen to twenty, and a class of boys and girls still younger.

Q. How many in the Methodist Church are studying missions? A. Approximately 17,000 are studying missions thus far this year.

There will probably be more than 20,000 enrolled by the end of the year. Four years ago it was 2,000.

Q. To what extent is this study supposed to supplant Bible study in the Sunday-schools? A. There is an increasing number who believe that mission study should be introduced in such a way as will entirely supplant for a short period the teaching of the Bible—for instance once a month, or once a quarter, to have missionary lessons. Another proposition is to insert in a periodical a page of missionary information which could be used by teachers in connection with their Bible lessons. Still another method is to organize mission classes in the Sunday-schools, but this method is simply to use outlines for fifteen or twenty minutes once a month.

Q. If we wanted to start next week where could we get this literature? A. Go or send to the office of your denominational missionary board.

## APPENDIXES

- A The Exhibit
- B Organization of the Convention
- C Statistics of the Convention





## APPENDIX A

### THE EXHIBIT

DURING THE Convention, with the exception of Sunday, the two floors of Watkins Hall were crowded with delegates and other visitors, who examined, with great interest, the various collections there displayed. Their object was to make real the varied forms of effort undertaken by the missionary societies at home and abroad by a concrete exhibition of the methods employed in America to create and maintain missionary interest, to raise money for the cause, to secure and educate an adequate force of workers; also to give the delegates some conception of the environment, obstacles, and successes of the workers abroad. This was accomplished through the generous co-operation of the missionary societies, especially the Methodist Episcopal Board and the Church Missionary Society, and with the assistance of the Young People's Missionary Movement.

The scope and arrangement of the Exhibit is shown in the outline given below. The display of selected missionary literature was somewhat fuller than is the Bibliography printed in this Appendix. A number of volumes recommended for the use of the missionary on the field were included, which do not appear here.

## OUTLINE OF THE EXHIBIT SCHEME

### OPERATIONS ON THE MISSION FIELDS

#### I. Conditions Demanding the Presence of the Missionaries

1. Map of the world's religions.
2. Gods of the non-Christian world.
3. Curios illustrative of deplorable conditions.
4. Pictures suggesting heathenish conditions.

#### II. The Outfit of the Missionary

1. General missionary outfit. (Furnished almost entirely by Montgomery, Ward & Co., Missionary Exporters.)
  - (1) Sun Typewriter.
  - (2) Tents and itinerating outfits.
  - (3) Musical instruments for missionary use.
  - (4) Stereopticons and outfits. (Furnished by the Christian Lantern Slide Bureau, Ludington, Mich.)
  - (5) Other means of attracting audiences and entertaining guests.
  - (6) Tools for carpentry, cobbling, soldering, watch repairing.

2. Technical outfit for missionaries.
  - (1) Medical illustration—manikins, American-Thermo-Ware Co.
  - (2) For simple dentistry.
  - (3) Charts for illustrating the sciences.
  - (4) Select library for missionary educators.
  - (5) Kindergarten material.
  - (6) Astronomical models.
3. The missionary's recreation and avocations.
  - (1) Gymnastic apparatus for home exercise.
  - (2) Photographic outfits.
  - (3) Meteorological apparatus for observations.
  - (4) Aids to the study of anthropology.
    - a. "Hints to Travelers," Royal Geographical Society.
    - b. Keller's "Queries in Ethnography."
  - (5) Natural history work.

### III. How the Missionary Does His Work

1. Work of evangelization illustrated.
2. Medical work illustrated.
3. Literature and publication work.
4. Educational missionary effort.
5. Woman's work for woman.
6. Industrial missionary effort.

### IV. The Missionary Plant

1. Some missionary churches.
2. Typical educational institutions.
3. Missionary hospitals.
4. Illustrations of industrial work.
5. Presses and publishing houses.

### V. Special Work of a Few Missionaries

1. Notable journeys.
2. List of missionary members of the Royal Geographical Society.
3. List of books, etc., translated by or under William Carey.
4. A List of the volumes in English written by missionaries of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

## HOME OPERATIONS

### I. Work of Missionary Societies

1. Administration.
  - (1) Missionary headquarters—photographs.
  - (2) Administration of money.
    - a. Receipts for contributions.
    - b. Forms for estimates from the field.
    - c. Making of appropriations based on estimates.
    - d. Approval of distribution by the Board.
    - e. Expenditure of money on the field.
    - f. Drafts and forms for dispatching them.
  - (3) Missionary candidates.
    - a. Securing candidates.
    - b. Examination forms for the same.
    - c. Appointment of candidates.
    - d. Training—hand-books for candidates, etc.
  - (4) Transportation of missionaries, supplies, etc.
2. Cultivation of the home constituency.
  - (1) Field secretarial work, conventions, etc.
  - (2) Publications used.
  - (3) Forward movements, special objects, station plan, etc.
  - (4) Young people's work.
    - a. In Young People's Societies.
    - b. Through Sunday-schools.
  - (5) Women's work.
  - (6) Mission study.

## II. Student Volunteer Movements

1. Student Volunteer Movement of the United States and Canada.
  - (1) Literature produced by the Movement.
  - (2) Map of North America showing location of institutions entered.
  - (3) Map showing distribution by countries of sailed volunteers.
2. British Student Volunteer Missionary Union.
  - (1) Literature used by the Union.
  - (2) Chart showing growth.
  - (3) Map showing distribution by countries of sailed volunteers.
  - (4) Other charts.
3. Exhibit of other Volunteer Movements of the world.

## III. The Young People's Missionary Movement

1. Organization and growth of the Movement.
2. Publications of the Movement.
  - (1) Forward Mission Study Courses.
  - (2) Missionary libraries, general and reference.
  - (3) Helps for Mission Study Classes.
  - (4) Study Class accessories.
  - (5) Maps and charts.
  - (6) Pamphlets unclassified.
  - (7) Sunday-school material. (See below.)
3. The Sunday-school Department.
  - (1) Primary grade.
  - (2) Intermediate grade.
  - (3) Senior grade.
  - (4) Pamphlets used.
4. Summer Conferences of the Movement.
5. Institutes—Metropolitan, District, etc.
6. Material used for promoting prayer for missions.

## IV. Exhibit of the Largest Protestant Missionary Society—The Church Missionary Society of London

## V. Missionary Libraries for Use in Homeland

1. Library of select missionary literature.
2. Illustrations of cards, indexes, etc., to make literature usable.

## VI. The Mission Study Propagandas of the World

1. American Student Volunteer Movement's text-books, helps, etc.
2. British Movement's text-books, helps, etc.
3. Continental and Indian Unions' text-books.
4. Young People's Missionary Movement's text-books, helps, etc.
5. North American Women's United Study text-books, helps, etc.

## VII. The Evolution of a Missionary.

1. Home and Sunday-school helps.
2. Aids from study courses and the active work of student Associations.
3. Aids to preparation through Volunteer and Young People's text-books.
4. Preparation derivable from courses in colleges and seminaries.
5. Typical training institutions of the Church Missionary Society.

## VIII. Material Bearing Upon Prayer and Missions

## IX. Material Aiding in the Missionary Giving Propaganda

## BIBLIOGRAPHY OF RECENT MISSIONARY LITERATURE

### GENERAL WORKS

Asterisks indicate works specially valuable.

- \*BARNES, LEMUEL CALL. Two Thousand Years of Missions Before Carey. Illustrations, map,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. xvii, 504. 1900. Christian Culture Press. \$1.50, net.

Deals with the genesis, distribution, and continuity of missions from apostolic times to Carey; a book of reference and study rather than of easy reading; primary sources used to a large degree, and hence authoritative.

- \*BEACH, HARLAN P. A Geography and Atlas of Protestant Missions. Vol. I,  $5\frac{3}{4} \times 8\frac{3}{4}$ , pp. ix, 571, 1901; vol. II,  $10 \times 14\frac{1}{2}$ , pp. 54, and 18 double-page maps. 1903. Student Volunteer Movement. \$4.00.

Best general account of the environment, forces, distribution, methods, problems, results, and prospects of Protestant missions at the beginning of the twentieth century; colored maps, statistics, and station index with forces at each, are distinctive features of great value.

- \*BRAIN, BELLE M. Holding the Ropes.  $5 \times 7\frac{1}{2}$ , pp. xi, 224. 1904. Funk & Wagnalls Co. \$1.00.

Best book of popular methods of carrying on the foreign missionary propaganda in church and young peoples' societies, with added general matter.

- CANTON, WILLIAM. The Story of the Bible Society. Illustrations,  $5\frac{1}{4} \times 8$ , pp. x, 362. 1904. Dutton. \$2.00.

Story of the first hundred years of the greatest Bible Society, the British and Foreign; glimpses of the work at home and in the many lands where its Bibles are sold.

- \*CLARKE, WILLIAM NEWTON. A Study of Christian Missions.  $5 \times 7\frac{3}{4}$ , pp. 268. 1900. Scribner. \$1.25.

One of the most thoughtful and suggestive volumes on missions and mission theory, written from the modern point of view.

- COLQUHOUN, ARCHIBALD R. The Mastery of the Pacific. Illustrated,  $6 \times 8\frac{1}{2}$ , pp. xvi, 440. 1902. Macmillan. \$3.00, net.

Though commercial interests are prominent, the main object of this work is to present a vivid impression of the various countries—their peoples, scenery, social and political life, and the parts they will play in the Pacific's future; an aid to missionary statesmanship.

- Counsel to New Missionaries.  $5 \times 7$ , pp. 145. 1905. Board of Foreign Missions Presbyterian Church, New York. 20 cents.

Eleven missionaries from six fields give informal advice of value to all prospective missionaries; excellent.

- \*DENNIS, JAMES S. Centennial Survey of Foreign Missions. Illustrations, maps, statistical tables,  $9\frac{3}{4} \times 11$ , pp. xxii, 401. 1902. Revell. \$4.00.

By far the most elaborate and valuable series of missionary statistics ever published; gives the status at the close of the twentieth century; supplement to "Christian Missions and Social Progress."

- \*DENNIS, JAMES S. Christian Missions and Social Progress. Two vols. thus far published. Illustrated,  $6\frac{1}{2} \times 9$ , vol. I, pp. xvi, 468, 1897; vol. II, pp. xxvi, 486, 1899. Revell. \$2.50 per vol.

A monumental work superior to anything ever published on the social problems confronting missions and the Christian solutions proposed by missionaries, with a most remarkable exhibit of the success attending the work. Vol. III will appear within a month or two.



- \*DWIGHT, HENRY OTIS, H. Allen Tupper, Edwin Munsell Bliss, editors. The Encyclopedia of Missions. Second edition. 8x11, pp. xiv, 851. 1904. Funk & Wagnalls Co. \$6.00.

A most useful volume covering almost every phase of missions, being descriptive, historical, biographical, and statistical; best volume of the sort in the English language.

- \*Ecumenical Missionary Conference. New York, 1900. Two vols. 6x9¼, pp. 558, 484. 1900. American Tract Society. \$1.50.

Addresses delivered at the Ecumenical Conference of 1900; valuable bibliography of missionary literature; excellent book of missionary reference.

- GORDON, A. J. The Holy Spirit in Missions. 5x7¾, pp. 241. 1893. Revell. \$1.25.

The best volume on the place of the Spirit in the program, preparation, administration, and fruitage of missionary effort, together with Bible prophecies concerning missions and the Spirit's present help.

- GRANT, WILLIAM D., editor. Christendom Anno Domini MDCCCCI. Two vols. in one. Illustrations, 5¼x9¼, pp. 582, 471. 1902. Eaton & Mains. \$1.50.

Presentation of Christian work and conditions at the beginning of this century by more than sixty contributors. Vol. I has to do with the various countries of the world; vol. II with Christian thought and movements.

- LAWRENCE, EDWARD A. Introduction to the Study of Foreign Missions. 5x7½, pp. 143. 1901. Student Volunteer Movement. 40 cents.

Constitutes the permanently valuable portions of the following volume, being a reprint for study class use of Chapters I, II, VII, VIII, IX.

- \*LAWRENCE, EDWARD A. Modern Missions in the East. Illustrated, 5¼x7¾, pp. xviii, 340. 1901. Revell. \$1.50.

Though the chapters giving the author's observations on a mission tour of the world are now out of date, his deductions therefrom are a valuable contribution to the science of missions.

- MACLEAR, G. F. The Celts. Maps, 4½x6¾, pp. 189. 1893. The English. Maps, 4½x6¾, pp. 186. 1893. The Northmen. Map, 4½x6¾, pp. 202. n. d. The Slavs. Map, 4½x6¾, pp. 202. 1879.

- MERIVALE, CHARLES. The Continental Teutons. Map, 4½x6¾, pp. 180. n. d. The five foregoing sold by E. S. Gorham at 60 cents each.

Very valuable handbooks of the history of the planting of Christianity in the countries of Europe.

- \*Missionary Review of the World. Funk & Wagnalls Co. \$2.50 per annum. The best missionary periodical for general use; interdenominational.

- \*MOTT, JOHN R. The Evangelization of the World in This Generation. 5x7¼, pp. 245. 1900. Student Volunteer Movement. \$1.00.

One of the strongest pieces of missionary argumentation in English; has to do with the meaning, obligation, difficulties, possibilities, and essentials of world-wide evangelization; largely used as a text-book also.

- \*RATZEL, FRIEDRICH. The History of Mankind. 3 vols. Illustrated, maps, 7x9¾, pp. xxiv, 486; xiv, 562; xiii, 599. 1898. Macmillan. \$4.00 each.

States the principles of ethnography and then gives a detailed, but often confusing, account of the various race groups with their culture history. Its multitudinous and excellent illustrations, some in color, and its full index make the volumes invaluable for reference.

- REICH, EMIL. Success Among Nations. 5¾x8½, pp. xi, 293. 1904. Harper. \$2.00, net.

Dissent will be expressed by many from some of the positions taken by this book; yet a candid reader will acknowledge the value of these studies to the student of history and to the missionary who aims to transform nations.

- \*Report of the Centenary Conference on the Protestant Missions of the World, London, 1888. 2 vols. 5¾x8¾, pp. xlvii, 560; iv, 624. Revell. \$2.00.

Though conditions abroad and missionary methods have changed somewhat since 1888, this is a full discussion of almost every phase of missions and is made valuable for reference by full indexes.

- \*SPEER, ROBERT E. *Missions and Modern History*. 2 vols.  $5\frac{1}{2} \times 8\frac{1}{2}$ , pp. 714. 1904. Revell. \$4.00.

The strongest work on missions of a strong missionary writer; discusses twelve important movements of the last sixty years affecting missions; closes with "Missions and the World Movement."

- STRÜMPFEL, EMIL. *Was jedermann heute von der Mission wissen muss*. Illustrations, map,  $5\frac{3}{4} \times 8\frac{1}{2}$ , pp. 191. 1902. M. Warneck, 1.50 M.

Excellent summary of the ground, the fields, methods, results, and obligations of missions; valuable for German-speaking study classes.

- \*The East and the West. Society for the Propagation of the Gospel. 4s. per annum.

This quarterly review for the study of missions is the best one in English devoted to a discussion of mission problems; viewpoint is naturally that of the Society publishing it.

- TYLOR, EDWARD B. *Anthropology*. Illustrated,  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xv, 448. 1881. Appleton. \$2.00.

Comprehensive presentation of the races, languages, writing, arts, sciences, religions, mythologies, and society of various parts of the world, written by one of the foremost English authorities.

- \*WELSH, R. E. *The Challenge to Christian Missions*.  $5 \times 7\frac{1}{4}$ , pp. 188. 1902. H. R. Allenson. 60 cents, cloth; paper, 15 cents.

Pointed, and for the most part, convincing, replies to critics of foreign missions, answering the challenge that the work is politically objectionable, superfluous religiously, and in its outcome morally and socially unsatisfactory.

- \*WARNECK, GUSTAV. *Die Mission in der Schule*.  $5\frac{1}{2} \times 8\frac{1}{2}$ , pp. xii, 198. 1896. Bertelsmann. 3.20 M.

A masterful setting forth in briefest form of the basis, biblical warrant, history, catechetical teachings concerning, and distribution of missions; valuable for German student classes.

- \*WARNECK, GUSTAV. *Outline of a History of Protestant Missions*. Seventh edition. Portrait, maps,  $6 \times 9$ , pp. xiv, 364. 1901. Revell. \$2.00.

By far the best outline history of missions from the Reformation to the beginning of this century; written by Germany's greatest missionary authority and professor.

## RELIGIONS

- \*ATKINSON, JOHN L. *Prince Siddartha, the Japanese Buddha*. Illustrated,  $5 \times 7\frac{1}{2}$ , pp. 309. 1893. Congregational Publishing Society. \$1.25.

Paraphrase of the Japanese account of the life and teachings of Buddha.

- BEAL, S. *Buddhism in China*. Map,  $4\frac{1}{2} \times 6\frac{3}{4}$ , pp. viii, 263. 1884. E. S. Gorham. 75 cents.

Account of Buddhism's introduction into China, agreement between Northern and Southern Buddhist books, history of the religion in China, and the Northern view of Buddha and his teaching.

- \*CARUS, PAUL. *Lao-tze's Tao-teh-king*. Frontispiece,  $5\frac{1}{2} \times 8\frac{1}{4}$ , pp. xxxiii, 345. 1898. The Open Court Publishing Co. \$3.00.

- The Canon of Reason and Virtue*. Pages 95-138 of foregoing, being a translation of the Tao-teh-king only. Paper, 25 cents.

The full work contains the Chinese text, a transliteration of the same, notes and introduction, vocabulary index, and an improved translation.

- \*DAVIDS, T. W. RHYS. *Buddhism: Being a Sketch of the Life and Teachings of Gautama, the Buddha*. Map,  $4\frac{1}{2} \times 6\frac{3}{4}$ , pp. viii, 252. 1894. E. S. Gorham. 75 cents.

Interesting summary of Buddhism by the foremost British authority; full enough for all but specialists.

- DAVIDS, T. W. RHYS. *Buddhist India*. Illustrations, map,  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xv, 332. 1903. G. P. Putnam's Sons. \$1.50, postpaid.

First attempt to portray India during the Buddhist era from the side of the common life rather than of religion and priesthood; most interesting as a bit of important history; by the foremost English authority.

DAVIDS, T. W. RHYS. Lectures on the Origin and Growth of Religion as Illustrated by Some Points in the History of Buddhism.  $5\frac{1}{4} \times 8\frac{3}{4}$ , pp. xi, 262. 1897. Williams & Norgate (Scribner). \$1.50.

The Hibbert Lectures of 1881 give a view of Buddhism in brief form; appendixes especially good.

DOUGLAS, ROBERT K. Confucianism and Taoism. Map,  $4\frac{1}{4} \times 6\frac{3}{4}$ , pp. 287. 1889. E. S. Gorham. 75 cents.

Prof. Douglas gives the fullest and most satisfactory account of China's two indigenous religions to be found within so brief a compass; full enough for all but specialists.

\*GRIFFIS, WILLIAM ELLIOT. The Religions of Japan.  $5 \times 7\frac{1}{2}$ , pp. xxi, 457. 1895. Scribner. \$2.00.

The best work treating of the main religions of Japan in a single volume; written by a specialist on Japan and its religions.

HALL, CHARLES CUTHBERT. Christian Belief Interpreted by Christian Experience. 6x9, pp. xli, 255. 1905. University of Chicago Press. \$1.50, net.

These Barrows Lectures are reprinted precisely as they were delivered in India; addressed mainly to graduates and undergraduates there and also in Japan; full syllabus; suggestive to young missionaries and to all who emphasize experiential arguments.

\*HOPKINS, EDWARD WASHBURN. The Religions of India. Map,  $6 \times 8\frac{1}{4}$ , pp. xvi, 612. 1895. Ginn & Co. \$2.00.

Prof. Washburn writes as a specialist who has studied in India the various religions included herein; in many respects the best comprehensive work on the subject.

Islam and Christianity: or The Quran and the Bible. By a Missionary.  $5\frac{1}{2} \times 7\frac{1}{2}$ , pp. 225. 1901. American Tract Society. \$1.00.

Written in the form of a letter to a Moslem friend with the aim of winning him to Christianity. Mainly argumentative and of value to those expecting to work in Moslem lands.

KELLOGG, S. H. A Handbook of Comparative Religion.  $5 \times 7\frac{1}{2}$ , pp. x, 185. 1899. Student Volunteer Movement. 75 cents.

A brief comparative study of the various great religions in their main teachings; written by one who had had years of contact with some of these faiths on the mission field.

\*KELLOGG, S. H. The Light of Asia and the Light of the World.  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. xx, 390. 1885. Macmillan. \$2.00.

The fullest comparative study of Buddhism and Christianity by one who is an authority on both and who had labored for years in Buddhism's natal land.

KNOX, GEORGE WILLIAM. The Direct and Fundamental Proofs of the Christian Religion.  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. ix, 196. 1903. Scribner. \$1.20.

This "essay in comparative apologetics" is written by a seminary professor, whose experience as a missionary in Japan makes his treatment of the subject suggestive and helpful to prospective missionaries.

LEGGE, JAMES. The Religions of China.  $5\frac{1}{4} \times 7\frac{1}{2}$ , pp. xi, 308. 1881. Scribner. \$1.50.

Four lectures, by the foremost English authority, on Confucianism and Taoism and the comparison of both with Christianity.

LEGGE, JAMES. The Sacred Books of China. The Texts of Taoism. Being vols. xxxix, xl of "The Sacred Books of the East Series." Part I, 6x9, pp. xxii, 396, contains The Tao Teh King, and The Writings of Kwang-Tze. Part II, 6x9, pp. viii, 340, contains remainder of The Writings of Kwang-Tze, The Thai-Shang Tractate of Actions and Their Retributions, and Appendixes. 1891. Clarendon Press. \$5.25 for the two vols.

A free rendering of Taoism's canonical works by a most distinguished Sinologue; has helpful introductions, notes, and appendixes.

MACDONALD, DUNCAN B. Development of Muslim Theology, Jurisprudence, and Constitutional Theory.  $5\frac{1}{4} \times 7\frac{1}{8}$ , pp. xiv, 386. 1903. Scribner. \$1.25.

Admirable illustration of the application of Scotch-American scholarship to subjects of great importance to specialists; missionaries to Moslems should find this volume very useful.



\*MARGOLIOUTH, D. S. Mohammed and the Rise of Islam. Illustrations, maps,  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xxvi, 481. 1905. G. P. Putnam's Sons. \$1.50, postpaid.

An Oxford professor of Arabic gives the results of prolonged study in an appreciation of the founder of Islam, whose main aim was the solution of an exceedingly difficult political problem. He is pictured as a hero rather than as a prophet.

MENZIES, ALLAN. History of Religion.  $5 \times 7$ , pp. xiii, 438. 1895. Scribner. \$1.50.

A compendious view of ancient and present-day religions from the modern standpoint; intended for text-book use in colleges, etc.

MITCHELL, J. MURRAY. The Great Religions of India. Portrait, map,  $5\frac{1}{4} \times 8$ , pp. 287. n. d. Revell. \$1.50.

The Duff Lectures, written by a veteran who, in India and at home, was a student and authority on Hinduism, Zoroastrianism, Buddhism, and native religions of India.

\*MONIER-WILLIAMS, MONIER. Brahmanism and Hinduism. Frontispiece,  $6\frac{1}{4} \times 9$ , pp. xxviii, 603. 1891. Macmillan.

Exceedingly valuable and readable account of the rise and present status of these great religions by one of the foremost authorities; many quotations from sacred books.

MONIER-WILLIAMS, MONIER. Hinduism. Map,  $4\frac{1}{2} \times 6\frac{3}{4}$ , pp. 238. 1894. E. S. Gorham. \$1.00.

Very largely a condensation of the foregoing; less readable but equally authoritative.

\*PARKER, EDWARD HARPER. China and Religion. Illustrations,  $6 \times 8\frac{3}{4}$ , pp. xxvii, 317. 1905. E. P. Dutton & Co. \$2.50.

The best, perhaps, of this well-known author's works on things Chinese, though he holds some views that are not commonly accepted; includes primitive religion, Taoism, Confucianism, Buddhism, fire worship and Manicheism, Nestorianism, Islam, the Jews, Romanism, Protestantism, Greek Church, Shintoism.

PHELPS, MYRON H. Life and Teachings of Abbas Effendi.  $5\frac{3}{4} \times 8\frac{1}{2}$ , pp. xliii, 259. 1903. G. P. Putnam's Sons. \$1.40.

One of the very few works in English giving an account of Babism and of Abbas Effendi's teachings and that of other leaders of Babism; valuable for Persian missionaries.

\*Religions of Mission Fields as Viewed by Protestant Missionaries.  $5 \times 7\frac{1}{8}$ , pp. x, 300. 1905. Student Volunteer Movement. 50 cents.

Discussion from the viewpoint of the mission field of nine of the most important religions, written by men most of whom have had more than twenty years' experience with these who hold these faiths.

\*Religious Systems of the World.  $6 \times 8\frac{3}{4}$ , pp. viii, 824. 1902. E. P. Dutton & Co. \$2.50.

Sketches by more than fifty writers, most of them specialists, of pre-Christian, non-Christian, Christian, theistic, and philosophic religions; very comprehensive and valuable, especially Part I, dealing with pre-Christian and non-Christian faiths.

ROBSON, JOHN. Hinduism and Christianity.  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xv, 211. 1905. Oliphant, Anderson & Ferrier.

New edition of an old book, almost wholly rewritten, by a former missionary to India; very comprehensive; valuable in its contrasts.

\*Sacred Books of the East Described and Examined. 3 vols.  $5\frac{3}{4} \times 8\frac{1}{2}$ , pp. 1357 in all. Various dates. Christian Literature Society for India. Rupees 1  $\frac{1}{4}$ , net, each.

Summaries of translations of most important Hindu sacred books, with introductions, etc.; most valuable for missionaries to India and to others wishing the gist of Hindu teachings. Vol. I contains the Rig-Veda, Atharva-Veda, the Brahmanas of the Vedas; vol. II contains selections from the Upanishads, the Bhagavad Gita, Vedanta Sara, Yoga Sastra, Laws of Manu; vol. III has the Ramayana, Mahabharata, Vishnu Purana.

\*SALE, GEORGE. The Koran.  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xv, 615. n. d. Warne. \$2.00.

An old but good translation, with its most valuable Preliminary Discourse and many helpful footnotes; advised for ordinary use.

SCOTT, ARCHIBALD. Buddhism and Christianity.  $5\frac{3}{4} \times 9$ , pp. xiv, 391. 1890. David Douglas, Edinburgh. 7s. 6d.

Results of studies by a busy pastor of these two religions, with as much emphasis of parallels as of contrasts; likely to be helpful to pastors who cannot read fuller works on the subject.



SHEDD, WILLIAM AMBROSE. *Islam and The Oriental Churches*. Map, 5½x8, pp. vii, 253. 1904. Presbyterian Board of Publication, Philadelphia. \$1.25, net.

Treats of the influence of the Oriental Christian Churches upon the beginnings of Islam and its theology, Islam's governmental relation to these Churches, the expansion of the faiths, the downfall of Oriental Christianity in the common ruin, and lessons for the future; valuable for missionaries to the Levant.

TISDALL, W. ST. CLAIR. *The Original Sources of the Qur'an*. Frontispiece, 5x6¾, pp. 287. 1905. E. S. Gorham. \$2.50.

First-hand studies made by one of the foremost authorities on Islam; many Arabic quotations; valuable for missionaries to Moslem lands.

TISDALL, W. ST. CLAIR. *The Religion of the Crescent*. 4¾x7, pp. xvi, 251. 1895. E. S. Gorham. 75 cents.

An exposition of the strength, weakness, origin, and influence of Islam, written out of an experience of many years among Mohammedans by an authority on Islam; considerable use of Arabic quotations.

\*ZWEMER, SAMUEL M. *The Moslem Doctrine of God*. Frontispiece, 5¼x7½, pp. 120. 1905. American Tract Society. 45 cents.

Valuable monograph on a vital doctrine of Mohammedanism; written by a high missionary authority on Islam.

### MEDICAL MISSIONS

\*BARNES, IRENE H. *Between Life and Death*. Illustrations, 5¾x8¼, pp. 307. 1901. Church of England Zenana Missionary Society. 3s. 6d., net.

Account of the need, methods, incidents, and opportunities of woman's medical work, especially in India and China.

*Medical Missions at Home and Abroad*. J. F. Shaw & Co. 1s. per annum.

Monthly of the Medical Missionary Association, and gives news from various lands.

*Medical Missions in India*. A. Campbell, D.D., Pokhuria, Gobindpur, Manbhum, India. 1s. 8d. per annum.

This quarterly journal of the Indian Medical Missionary Association gives information concerning the medical work in one of the greatest medical missionary fields.

*Mercy and Truth*. Church Missionary Society. 1s. 6d. per annum.

Gives information concerning medical work of the C. M. S. mainly, but this Society has work in many lands; a very valuable periodical.

VINES, CHARLOTTE S. *In and Out of Hospital*. Illustrated, 5¼x8, pp. 192. 1905. Church of England Zenana Missionary Society. 2s., net.

In this sketch of medical work in a Panjab village, Dr. Vines has also given the reader a telling picture of the life of Indian women that is "most graphic and absolutely true to life."

WANLESS, W. J. *The Medical Mission*. 4½x6¾, pp. 96. 1898. Student Volunteer Movement. Paper, 10 cents.

Valuable summary of many phases of the subject, written by a medical missionary.

\*WILLIAMSON, J. RUTTER. *The Healing of the Nations*. 5x7½, pp. 98. 1899. Student Volunteer Movement. Cloth, 40 cents.

Successfully used as a text-book by study classes.

### COLLECTED BIOGRAPHIES

*Empire Builders*. Illustrated, 5x7½, pp. 219. 1905. Church Missionary Society. 1s. 6d., net.

Eighteen short chapters by "Empire Builders"—foreign missionaries—concerning most interesting experiences in Africa, Persia, India, China, Japan, and Northwest Canada. Thrilling stories and noble men make it excellent reading for boys.

GOOD, JAMES I. *Famous Missionaries of the Reformed Church*. Illustrated, 5½x7¾, pp. viii, 414. 1903. Sunday School Board of the Reformed Church in the United States. \$1.25, postpaid.

Through brief sketches of some thirty missionaries, many of them of world-wide fame, Prof. Good gives a comprehensive view of missions of various branches of the Reformed Church from the first Protestant missionaries sent out to the present day.

GRACEY, MRS. J. T. *Eminent Missionary Women*. Illustrated, 5x7¼, pp. xv, 215. 1898. Eaton & Mains. 85 cents.

Twenty-eight brief biographies of women workers in various foreign fields make this the fullest collection of the kind.

\*SMITH, GEORGE. *Twelve Pioneer Missionaries*. Illustrated, 5½x8½, pp. 304. 1900. Nelson. \$3.50.

These lives were lived in various lands from the thirteenth century down to the present century, and include two natives of India, but no Americans; a very valuable collection of biographies.

\*YONGE, C. M. *Pioneers and Founders*. Frontispiece, 5¼x7½, pp. xvi, 316. 1890. Macmillan. \$1.25.

The lives of seventeen early workers in different lands during the past two centuries—all of British and American blood save one—set forth quite fully by a well-known British novelist.

## MISSION FIELDS AND WORKERS

### AFRICA

\*BENTLEY, W. HOLMAN. *Pioneering on the Congo*. 2 vols. Illustrations, map, 5¾x8¾, pp. 478, 448. 1900. Revell. \$5.00.

The best missionary account of the history and life of the Congo tribes by a high authority; missionary work and travels also prominent.

\*BLAIKIE, W. GARDEN. *The Personal Life of David Livingstone, LL.D., D.C.L.* Frontispiece, map, 5½x8, pp. 508. n. d. Revell. \$1.50.

Standard life of Africa's greatest missionary explorer. Large use of extracts from Livingstone's pen.

\*COILLARD, FRANÇOIS. *On the Threshold of Central Africa*. Illustrations, map, 6¼x8¾, pp. xxxiv, 663. 1903. American Tract Society. \$2.50.

A record of twenty years' pioneering among the tribes of the Upper Zambezi, written by France's most famous African missionary. Though exceedingly full, it is very interesting and is beautifully illustrated.

DRUMMOND, HENRY. *Tropical Africa*. Illustrations, map, 5x7½, pp. xiv, 228. 1896. Scribner. \$1.00.

Drummond's charming style and vivid word pictures make this one of the most fascinating books of travel and observation in the Lake Nyassa region; only indirectly missionary.

ELMSLIE, W. A. *Among the Wild Ngoni*. Illustrations, map, 5½x7¾, pp. 320. 1899. Revell. \$1.25.

A doctor's account of the perils of pioneering in British Central Africa and of the transformation of warriors into marching companies proceeding to communion service.

\*FISHER, RUTH B. *On the Borders of Pigmy Land*. Illustrations, 5¾x8¾, pp. 215. 1905. Revell. \$1.25.

An inimitable story, at once humorous and deeply earnest, of the marvelous progress of Christianity in Western Uganda; sure to interest.

GIFFEN, J. KELLY. *The Egyptian Sudan*. Illustrations, maps, 5¼x7¾, pp. 252. Revell. 1905. \$1.50.

Report of first three years of the Protestant pioneers in this section; first account of the land from actual residents there.

\*HARFORD-BATTERSBY, CHARLES F. *Pilkington of Uganda*. Illustrations, maps, 5¾x8, pp. 321. 1899. Revell. \$1.50.

Story of the brief, but fruitful, life of a British scholar, whose seven years in Africa revealed his power as a translator and as a spiritual father to the blacks; interesting account of Cambridge student life at beginning.

\*[HARRISON, MRS. J. W.] *Mackay of Uganda*. Portrait, map, 5½x7¾, pp. 488. [1900.] Armstrong. \$1.50.

Remarkable work of a civil engineer missionary told by his sister; Mackay was a maker of Central Africa.

HUGHES, THOMAS. David Livingstone. Frontispiece, map,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 208. 1897. Macmillan. 75 cents.

Perhaps the best brief life of Livingstone; written in the interesting style that attracted the readers of the author's "Tom Brown" books.

\*JACK, JAMES W. Daybreak in Livingstonia. Illustrations, map,  $5\frac{3}{4} \times 8$ , pp. 371. [1900.] Revell. \$1.50.

Best discussion of Africa's missionary methods within a single volume; also gives the evolution of a most important mission.

JOHNSON, H. Night and Morning in Dark Africa. Illustrated, n. d. pp. 222. London Missionary Society. 2s. 6d.

Describes the life, religions, mission work, and travel of South Tanganyika; for young people.

\*JOHNSTON, HARRY H. A History of the Colonization of Africa by Alien Races. Maps,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. xiii, 349. 1905. The University Press. Henry Frowde, agent.

Sir Harry Johnston writes from a long experience in Africa, as well as from much study of the subject; not missionary in character, but very important nevertheless.

LYALL, C. H. Twenty Years in Khama's Country. Illustrations,  $5\frac{3}{4} \times 8\frac{1}{4}$ , pp. xiii, 397. 1896. Hodder & Stoughton.

Account of the twenty years' work of a deeply spiritual man among the Batauana of Lake Ngami; contains the story of the great chief, Khama.

\*MACKENZIE, W. DOUGLAS. John Mackenzie. Portrait,  $6\frac{1}{4} \times 8\frac{3}{4}$ , pp. xii, 564. n. d. Armstrong. \$2.00.

The long and versatile life of South Africa's missionary and statesman told by his son in great detail. Mackenzie ranks second to Livingstone in his wider influence on South Africa.

\*MATTHEWS, T. T. Thirty Years in Madagascar. Illustrated, map,  $5\frac{3}{4} \times 8\frac{1}{2}$ , pp. 384. 1904. Armstrong. \$1.75.

Out of thirty years' experience as a missionary and after reading the records of earlier days in Madagascar, Mr. Matthews has been able to give a most authoritative and comprehensive account of a marvelous field and of the evolution of an interesting people.

MULLINS, J. D. The Wonderful Story of Uganda. Illustrations, maps,  $5\frac{1}{4} \times 7\frac{1}{2}$ , pp. xii, 224. n. d. Church Missionary Society. 1s. 6d.

Most remarkable work in Africa described from Mackay's beginnings to 1902. In twenty-five years 30,000 intelligent Christians are made out of Central African savages.

\*NASSAU, ROBERT HAMILL. Fetichism in West Africa. Illustrations, map,  $6 \times 8\frac{1}{2}$ , pp. xvii, 389. 1904. Scribner. \$2.50.

Forty years' observation of native customs and superstitions have enabled the missionary author to present a vast amount of material relating to every phase of the religious and social life of West Africa.

NAYLOR, WILSON S. Daybreak in the Dark Continent. Illustrations, maps,  $5\frac{1}{4} \times 7\frac{1}{2}$ , pp. xii, 315. 1905. Young People's Missionary Movement. 50 cents.

Text-book written for young people's classes after prolonged study of Africa and extensive journeys there; best brief and comprehensive survey.

\*NOBLE, FREDERIC PERRY. The Redemption of Africa. 2 vols. Illustrations, maps,  $5\frac{3}{4} \times 8\frac{1}{4}$ , pp. xxv, 856. 1899. Revell. \$4.00.

Though published six years ago, it is by far the best work on Africa viewed from the missionary standpoint; scholarly, of high literary merit, and intensely interesting, as well as being encyclopedic.

PARSONS, ELLEN C. A Life for Africa: Rev. Adolphus Clemens Good, Ph.D. Illustrations, maps,  $5\frac{1}{4} \times 7\frac{1}{2}$ , pp. 316. Revell. \$1.25.

Fully pictures the life and character of a strong missionary of Equatorial West Africa; largely made up of informal letters describing the evolution of a mission station.

PARSONS, ELLEN C. Christus Liberator. Map,  $5 \times 7\frac{1}{2}$ , pp. viii, 309. 1905. Macmillan. 50 cents.

Text-book for women's study classes, written by a missionary editor after long study of Africa; especially valuable for the skillful interweaving of a multitude of illustrations of actual work and for the large place given to strictly missionary material.

RUSHER, E. A. *Sunshine and Shadow in the Southwest*. Illustrations, map, 6x9¼, pp. 62. 1903. H. R. Allenson. Limp cloth, 1s., net.

Record of a visitation of Young Men's Christian Associations and missions in Spain and Morocco; vivid description of little-known fields.

\*STEWART, JAMES. *Dawn in the Dark Continent*. Maps, 6¼x8¾, pp. 400. 1903. Revell. \$2.00.

The late Dr. Stewart was the greatest educator in South Africa and one of the best authorities on the continent; a briefer and less valuable contribution than Dr. Noble's work, but of great merit.

VERNER, SAMUEL P. *Pioneering in Central Africa*. Illustrations, maps, 6x8½, pp. ix, 500. 1903. Presbyterian Committee of Publication. Richmond.

Record of six years' journeying and work in the Kongo State by one who aimed to give a rounded view of native life; contains material that is picturesque, ludicrous, and imaginative.

#### AMERICA, NORTH AND SOUTH

\*BEACH, HARLAN P., AND OTHERS. *Protestant Missions in South America*. Map, 5x7¼, pp. 239. 1900. Student Volunteer Movement. 50 cents.

The only volume treating of missions in detail throughout the continent. Intended primarily for student mission study classes.

\*BROWN, HUBERT W. *Latin America*. Illustrated, 5¼x7¾, pp. 308. 1901. Revell. \$1.20.

General account of religious conditions in the republics south of the United States. Papists, patriots, Protestants, and mission problems are discussed, as well as the pagan background.

CASWELL, MRS. HARRIETT S. *Our Life Among the Iroquois*. Illustrations, 5x7½, pp. xiii, 321. 1892. Congregational Pub. Soc. \$1.50.

Story of more than half a century's work done by Mr. and Mrs. Wright among the Seneca Indians on a New York State reservation. As Scripture translators and as workers, they were most faithful.

\*CLARK, JOSEPH B. *Leavening the Nation*. Illustrations, 5x7½, pp. 376. 1903. Baker & Taylor Co. \$1.25.

This story of American home missions by a prominent home missionary secretary is perhaps the best survey of the work in its variety from pre-colonial days to date of publication; thoughtful, not popular.

DOYLE, SHERMAN H. *Presbyterian Home Missions*. Illustrations, maps, 5¼x7¾, pp. xiv, 318. 1902. Presbyterian Board of Publication, Philadelphia. 75 cents.

Though avowedly denominational in its scope, it gives a very clear and interesting account of work among various classes ministered to by home missions.

\*DUNCAN, NORMAN. *Dr. Grenfell's Parish*. Illustrations, 5½x7¾, pp. 155. 1905. Revell. \$1.00.

A novelist's vivid, though brief, portrayal of the personality and self-denying labors of the famous physician to deep-sea fishermen and the Eskimos of the Labrador Coast.

\*GRUBB, W. BARBROOKE. *Among the Indians of the Paraguayan Chaco*. Illustrations, map, 5½x8¾, pp. xiv, 176. 1904. South American Missionary Society. 1s. 6d., net.

The author and his fellow-workers describe interestingly the environment, habits, and character, and the language and arts of the Chaco Indians, as also the missionary work done for them.

\*JACKSON, SHELDON. *Alaska and Missions on the North Pacific Coast*. Illustrations, map, 5¼x7½, pp. 400. 1880. Dodd, Mead & Co. \$1.50.

Old book by a pioneer in Alaska giving an account of the country, its people, and the work of early missions, especially of Presbyterians.

JANVRIN, ALICE J., editor. *Snapshots from the North Pacific*. Illustrated, 5½x7½, pp. viii, 192. 1903. Church Missionary Society. 1s. 6d., net.

Mainly brightly written letters of Bishop Ridley, describing work among the British Columbia Indians. Full of adventure and abounding in details of a very broad missionary work.

JOHNSTON, JULIA H. *Indian and Spanish Neighbors*. 5¼x7¾, pp. 194. 1905. Revell. 50 cents.

Text-book for women's classes for interdenominational use; excellent.



KEANE, A. H. Central and South America. Vol. I. Illustrations, maps, 5¼x7¾, pp. xxii, 611. 1901. Edward Stanford. Lippincott, agents. \$5.50.  
Volume I deals with the ten republics of South America, and in the main is geographical and ethnographical. Prof. Keane is one of the best authorities on the subject.

\*LEWIS, ARTHUR. The Life and Work of the Rev. E. J. Peck Among the Eskimos. Illustrated, 5½x8, pp. xvi, 350. [1904.] Armstrong. \$1.75.

An interesting picture of a work done by one of the foremost living missionaries to the Eskimos; intimate account of Arctic life and of Christian object lessons and teachings.

\*MORRIS, S. L. At Our Own Door. 5½x8, pp. 258. 1904. Revell. \$1.00.

A study of Home Missions with special reference to the South and West, by the Home Missions Secretary of the Southern Presbyterian Church; includes the mountaineers, Mexicans, Indians, city work, that of women, and home mission problems.

PAGE, JESSE. Amid Greenland Snows. Illustrations, map, 5x7½, pp. 160. n. d. Revell. 75 cents.

Popular and most interesting account of the perils and privations of early mission work among the Greenland Eskimos.

PAGE, JESSE. David Brainerd. Illustrations, 5x7½, pp. 160. n. d. Revell. 75 cents.

Narrative of a life that has had wide influence in promoting spirituality and in inciting men to missionary effort; America's pioneer missionary to the Indians.

SHELTON, DON O. Heroes of the Cross in America. Illustrations, 5x7½, pp. viii, 298. 1904. Young People's Missionary Movement. 50 cents.

Home missionary work set forth attractively through biographies; an added chapter, general in character; widely used as a study text-book.

TUCKER, HUGH C. The Bible in Brazil. Illustrated, 5½x8, pp. 293. 1902. Revell. \$1.25.

Though written by a Bible Society representative, the scope of the book is far wider, including the story of extensive journeys in the various states of Brazil and giving glimpses of social and religious life and of mission work.

\*WINTON, G. B. A New Era in Old Mexico. Illustrated, 5x7½, pp. 203. 1905. Publishing House Methodist Episcopal Church, South. \$1.00.

The latest and most comprehensive book on Mexico; gives a sketch of history, ancient and modern; the political situation; missionary conditions and outlook; written by a former missionary there, now a prominent editor.

\*YOUNG, EGERTON RYERSON. By Canoe and Dog-train. Illustrated, 5¼x8, pp. xvi, 267. [1890.] Eaton & Mains. \$1.25.

In many respects the best volume by the well-known ex-missionary to the Indians of British America; full of stirring scenes of life and work among these people.

YOUNG, EGERTON R. The Apostle of the North, Rev. James Evans. Illustrated, 5x7¾, pp. 262. 1899. Revell. \$1.25.

A vivid, sometimes unduly circumstantial, account of one of the greatest missionaries to the British American Indians, inventor of the Cree syllabic alphabet.

YOUNG, ROBERT. From Cape Horn to Panama. Illustrations, maps, 5¼x8½, pp. xii, 202. 1900. South American Missionary Society.

Narrative of missionary enterprises among the neglected races of South America. While in the interests of a single society, it is the best picture of work among the Indians of the Southern Hemisphere.

WILLARD, MRS. EUGENE S. Kin-da-shon's Wife. Illustrations, 5¼x7¾, pp. 281. 1900. Revell. \$1.00.

An Alaskan story true to life and mainly based on actual experiences of years not long gone by, told by a missionary to awaken Christians to their duty.

#### MORE THAN ONE ASIATIC COUNTRY

CURTIS, WILLIAM ELEROY. Egypt, Burma, and British Malaysia. Illustrations, map, 6x9, pp. 399. 1905. Revell. \$2.00.

A well-known traveler and journalist gives the results of his observations in the countries named and in Hong Kong; Egypt and Burma especially good, though only a limited number of themes are discussed.

- \*LEWIS, ROBERT E. *The Educational Conquest of the Far East.* Illustrations, 5¼x7¾, pp. 248. 1903. Revell. \$1.00.

Though educational conditions are changing rapidly, especially in China, this is still the best English account of education in Japan and China in their relation to Christian movements and responsibilities.

- LITTLE, ARCHIBALD. *The Far East.* Illustrated, many excellent maps, 6½x9¼, pp. viii, 334. Clarendon Press. 1905. \$2.00.

Deals mainly with the geographical and geological aspects of China, though Japan, Korea, and Siam are briefly described. Best recent volume by one who has lived long in China and traveled widely.

#### CHINESE EMPIRE AND TIBET

- \*BALL, J. DYER. *Things Chinese.* 5½x8¾, pp. xii, 816. 1904. Scribner. \$4.00.

Thesaurus of information on Chinese affairs, arranged in alphabetical order; written by one who has spent forty years in China, in a style that is readable and not encyclopedic; very valuable.

- BEACH, HARLAN P. *Dawn on the Hills of T'ang.* Illustrated, mission map, 5x7½, pp. xvi, 209. 1905. Student Volunteer Movement. 50 cents.

Concise summary of China and mission work there. A new and valuable feature is its pronouncing vocabulary of Chinese names and stations, with the societies laboring in them and the force employed.

- \*BROWN, ARTHUR J. *New Forces in Old China.* Illustrated, map, 6x8½, pp. 382. 1904. Revell. \$1.50, net.

Unusually accurate and valuable account of Old China, its people, the commercial, economic, political, and missionary forces that are aiding in its transformation, and the future of the Empire.

- BROWN, O. E. AND ANNA M. *Life and Letters of Laura Askew Haygood.* Illustrated, 6x8¾, pp. xv, 522. 1904. Publishing House of the M. E. Church, South. \$1.00.

A full account, written by two friends, of one of the strongest women missionaries in China, who was prominent in educational work.

- BRYSON, MRS. JOHN KENNETH MACKENZIE, *Medical Missionary to China.* Illustrated, 5¾x8, pp. xv, 404. n. d. Revell. \$1.50.

Strongly told story, written by an associate, of a most spiritually minded doctor, whose providential relation to China's most famous viceroy gave Western medicine wide recognition.

- CAREY, WILLIAM. *Adventures in Tibet.* Illustrations, map, 6¼x8½, pp. 285. 1901. United Society of Christian Endeavor. \$1.50.

Bright, readable account of Tibet, and the Tibetans, with the diary of Miss Annie Taylor's perilous journey given in detail.

- \*CARL, KATHARINE A. *With the Empress Dowager.* Illustrated, 5¾x8¼, pp. xxv, 306. 1905. Century Co. \$2.00.

The first account of the inner life of China's Imperial rulers that has been written from so long and intimate an acquaintance with the Imperial family; most interesting and sympathetic toward the misunderstood Empress Dowager.

- CHANG CHIH-TUNG. *China's Only Hope.* (Translated by S. I. Woodbridge.) Portrait, 5x7½, pp. 151. 1900. Revell. 75 cents.

Though written before the Boxer Uprising, this is the most widely known exposition by a leading Chinese statesman of political and intellectual conditions of that Empire.

- China. *Oliphant, Anderson & Ferrier.* 3d. per number. A quarterly periodical relating to matters religious, philanthropic, and educational.

- DARLEY, MARY E. *The Light of the Morning.* Illustrations, map, 5½x8¾, pp. 251. 1903. Church of England Zenana Missionary Society. 1s. 8d.

Devout and circumstantial account of the lights and shadows of work, mainly women's, in Southeastern China.

- \*FORSYTH, ROBERT COVENTRY. *The China Martyrs of 1900.* Illustrated, 5¾x8½, pp. xii, 516. n. d. Revell. \$2.00.

Complete roll of Protestant missionary martyrs of the Boxer Uprising, with an account of their death; also narratives of survivors; fully illustrated with portraits, etc.

- \*GIBSON, J. CAMPBELL. *Mission Problems and Mission Methods in South China*. Illustrated, map,  $5\frac{1}{4} \times 8$ , pp. 334. 1901. Revell. \$1.50.

Best volume by a single individual on the subject treated. Takes the reader into the heart of the missionary's problems, beginning with the religious and literary background and proceeding to the full-fledged church and its external relations.

- GILES, HERBERT A. *A History of Chinese Literature*,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. viii, 448. 1901. Appleton. \$1.50.

Brief but wide appreciation of the literature of the oldest literary nation of the world. Contains sketches of the various periods, as well as numerous illustrative translations; by the foremost Sinologue of Great Britain to-day.

- \*GILMOUR, JAMES. *Among the Mongols*. Illustrated, map,  $5 \times 7\frac{1}{2}$ , pp. xviii, 383. n. d. Revell. \$1.25.

A Robinson Crusoe style of book, which is unequalled for vividness and warmth of Christian interest. The reader lives in Mongol tents, rides Mongol horses, watches the canny Scot as he tirelessly lives and preaches Christ.

- GRAHAM, J. MILLER. *East of the Barrier*. Illustrated, map,  $5\frac{1}{2} \times 8$ , pp. 235. 1902. Revell. \$1.00, net.

Though based on limited personal experience, the author tells vividly the story of Manchurian missions at a fruitful period; mainly deals with missionary life and methods.

- \*GUINNESS, GERALDINE [MRS. F. H. TAYLOR]. *In the Far East*. Illustrated,  $7\frac{1}{2} \times 10$ . *China Inland Mission*. \$1.50.

Highly colored, intensely interesting and moving account mainly of the author's early experiences as a missionary in China. Almost unrivaled in spiritual effectiveness.

- \*HARDY, E. J. *John Chinaman at Home*. Illustrated,  $6 \times 9$ , pp. 335. 1905. Scribner. \$2.50, net.

Author was for years chaplain of British forces in Hong Kong and describes most interestingly the Chinese from a full study of the race and from a number of journeys made; a most readable repertory of things Chinese; only indirectly missionary.

- HUNT, WM. REMFRY. *A Chinese Story Teller*. Illustrated,  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. 167. 1903. Christian Publishing Co. \$2.00, postpaid.

A unique theme treated from the viewpoint of an actual story-teller, whose life before and after conversion is vividly set forth. Incidentally one learns something of China's history and heroes.

- \*LANDON, PERCEVAL. *The Opening of Tibet*. Illustrated,  $7\frac{1}{4} \times 10\frac{1}{4}$ , pp. xv, 484. 1905. Doubleday, Page & Co. \$3.80, net.

A work of Tibetan reference, written by a prominent member of the Tibet Mission, and dealing with history, folk-lore, manners and customs, political relations and religion of this hermit nation; a sumptuous work, magnificently illustrated.

- LEGGE, MISS. James Legge, *Missionary and Scholar*. Religious Tract Society. 3s. 6d.

Account of China's greatest English-speaking Sinologue and also an earnest missionary; illustrates the value of literary work.

- LOVETT, RICHARD. *James Gilmour and His Boys*. Illustrated, map,  $5\frac{1}{2} \times 7\frac{1}{2}$ , pp. 288. n. d. Revell. \$1.25.

Account of a father's life and daily employments as a missionary to the Mongols, mainly set forth in letters to his sons in Britain; simple, stirring, moving; one of the very best missionary books for boys.

- LOVETT, RICHARD. *James Gilmour of Mongolia*. Illustrations, map,  $6 \times 8$ , pp. 336. n. d. Revell. \$1.75.

An intimate friend's account of the apostle to the Mongols, his unusual character, unique labors, and pathetic loneliness and lack of perceptible results.

- \*MARTIN, W. A. P. *The Lore of Cathay, or the Intellect of China*. Illustrated,  $6 \times 9$ , pp. 480. 1901. Revell. \$2.50.

Republication of former volumes of the author—with revisions and additions—dealing with arts and sciences in China, her literature, religion, education, and history. More than fifty years of diligent study of China and her recondite lore give the volume unique value.

- \*MINER, LUELLA. *China's Book of Martyrs*. Illustrations,  $5\frac{1}{4} \times 8$ , pp. 512. 1903. Westminster Press. \$1.50.

Fulltest work on the Chinese martyrs of the Boxer Uprising of 1900; largely in the words of witnesses and friends of the slain; deeply moving and often horrible.



- \*MINER, LUELLA. Two Heroes of Cathay. Illustrations,  $5\frac{1}{4} \times 8$ , pp. 238. 1903. Revell. \$1.00.

The thrilling story, told by the heroes themselves, of their experiences and escape during the Boxer Uprising; the first valuable as an autobiography also, while the second hero is a direct descendant of the great Confucius.

- NEVIUS, HELEN S. COAN. The Life of John Livingstone Nevius. Illustrated, map,  $6 \times 8\frac{1}{4}$ , pp. 476. 1895. Revell. \$2.00.

One of China's most famous missionaries and his work and views as to mission policy described by his wife.

- NEVIUS, JOHN L. China and the Chinese. Illustrated,  $5\frac{1}{2} \times 7\frac{1}{2}$ , pp. 452. 1882. Presbyterian Board of Publication. 75 cents.

Despite its age, a most useful account of China and mission work quarter of a century ago; especially valuable from its encyclopedic character and for young missionaries.

- \*PARKER, E. H. China: Her History, Diplomacy, and Commerce. Illustrations, maps,  $5\frac{1}{2} \times 8\frac{1}{4}$ , pp. xx, 332. 1901. E. P. Dutton & Co. \$2.50.

Based mainly upon Chinese records and a quarter century's personal acquaintance with China, this volume is of the greatest value; scope is broader than title suggests, including geography, population, army, rebellions, religion, national characteristics, and calendar.

- \*RIJNHART, SUSIE CARSON. With the Tibetans in Tent and Temple. Illustrations, map,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 400. 1901. Revell. \$1.50.

Story of four years' residence on the Tibetan border and a journey into the interior, where Dr. Rijnhart lost her husband and baby; thrilling in some sections.

- ROSS, JOHN. Mission Methods in Manchuria. Illustrations, map,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 251. 1903. Revell. \$1.00.

Almost wholly a discussion of methods by the apostle of Manchuria and one of China's foremost missionaries; very suggestive.

- \*SMITH, ARTHUR H. China in Convulsion. 2 vols. Illustrated, maps,  $6 \times 9$ , pp. xvi, 770. 1901. Revell. \$5.00.

The standard work on the Boxer Uprising and massacres of 1900, by one who was himself in the siege at Peking.

- \*SMITH, ARTHUR H. Chinese Characteristics. Illustrated,  $6 \times 8\frac{1}{4}$ , pp. 342. 1894. Revell. \$2.00.

Best work on this subject by the foremost authority, though somewhat pessimistic and inclined to ridicule the Chinese; full of humor.

- \*SMITH, ARTHUR H. Village Life in China. Illustrated,  $6 \times 8\frac{1}{4}$ , pp. 360. 1899. Revell. \$2.00.

Informal sociological studies of the North China village, its institutions, usages, public characters, and family life, with chapter on Christianity's task in its regeneration.

- SPEER, ROBERT E. A Memorial of Horace Tracy Pitkin. Portrait,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 310. 1903. Revell. \$1.00.

Story of a prominent student volunteer's work at home, with account of his brief life in China and his martyrdom in 1900.

- TAYLOR, CHARLES E. The Story of Yates, the Missionary. Illustrations, maps,  $5\frac{1}{2} \times 7\frac{1}{2}$ , pp. 304. 1898. Sunday School Board, Southern Baptist Convention. 50 cents, prepaid.

President Taylor tells through letters and by reminiscences the life-story of one of the four or five strongest American missionaries to China.

- TAYLOR, MRS. HOWARD. Pastor Hsi, One of China's Christians. Illustrated, maps,  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. xxii, 398. 1903. Revell. \$1.00, net.

Perhaps the most remarkable of Chinese Protestant Christians is here pictured with the utmost vividness. A supplement to this volume is the same author's "One of China's Scholars," describing Mr. Hsi before conversion.

- TOWNSEND, WILLIAM JOHN. Robert Morrison. Illustrated,  $5\frac{1}{4} \times 7\frac{1}{2}$ , pp. 160. n. d. Revell. 75 cents.

Useful sketch of a great pioneer, the centennial of whose arrival will be celebrated in China in 1907.

- \*WILLIAMS, S. WELLS. The Middle Kingdom. 2 vols. Illustrated, map,  $6\frac{1}{2} \times 9$ , pp. xxv, 836; xii, 775. 1883. Scribner. \$9.00.

Still remains by far the most valuable general work on China; written by America's foremost Sinologue; encyclopedic, though not so in form.



## INDIAN EMPIRE AND CEYLON

- \*BADEN-POWELL, B. H. *The Origin and Growth of Village Communities in India.* 5x7 $\frac{3}{4}$ , pp. vii, 155. 1899. Scribner. \$1.00.

Technical study of the subject by a very high authority; recommended to Indian missionaries who wish to understand the village system and who cannot get the author's full work on the same theme.

- BARNES, IRENE H. *Behind the Pardah.* Illustrated, 5 $\frac{3}{4}$ x8, pp. 264. 1897. Marshall Brothers. 2s. 6d.

Though the story of the Church of England Zenana Mission's work, it is of interest to those desiring to know the life experiences of India's girls and women and the exact methods used to evangelize and train them.

- BEACH, HARLAN P. *India and Christian Opportunity.* Illustrated, map, 5x7 $\frac{1}{2}$ , pp. viii, 308. 1904. Student Volunteer Movement. 50 cents.

"No small book can be named which will give the information supplied here; and there is no book, large or small, that attempts to cover the whole of India as this does." An unusually full study class text-book; valuable statistics.

- \*BUNKER, ALONZO, Soo Thah. *Illustrations*, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 280. 1902. Revell. \$1.00.

True story by a veteran missionary of Soo Yah, giving a graphic view of the daily life of heathen Hillmen, the entrance of the Gospel, and its transforming results.

- \*CARMICHAEL, AMY WILSON. *Things as They Are: Mission Work in Southern India.* Illustrated, 5 $\frac{1}{2}$ x8, pp. xvi, 303. n. d. Revell. \$1.00.

The strongest piece of realistic writing in Indian missionary literature; illustrations and subscripts most unusual; depressing because only the darkest side is portrayed.

- CHAMBERLAIN, JACOB. *In the Tiger Jungle.* Illustrated, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 218. 1896. Revell. \$1.00.

*The Cobra's Den.* Illustrated, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 270. 1900. Revell. \$1.00.

Both of the foregoing are well-told, interesting stories of mission work, in the earlier days for the most part; valuable for stimulating interest in missions at home, particularly among the young.

- COCHRANE, HENRY PARK. *Among the Burmans.* Illustrated, 5 $\frac{1}{2}$ x8, pp. 281. 1904. Revell. \$1.25.

Gives a true picture of Burmese religions, superstitions, and customs as seen in the common life. Missionary work is clearly and encouragingly described also.

- CURTIS, WILLIAM ELEROY. *Modern India.* Illustrations, map, 6x9, pp. 513. 1905. Revell. \$2.00.

A keen journalist's letters describing his travels; gives a general knowledge of the Empire; little said about missions, though the author is sympathetic.

- DENNING, MARGARET B. *Mosaics from India.* Illustrated, 5 $\frac{3}{4}$ x8 $\frac{1}{4}$ , pp. 296. 1902. Revell. \$1.25.

Familiar talks about India, its peoples, customs, calamities, religions; written by a missionary to "inspire pity, sympathy, admiration, love."

- DYER, HELEN S. *Pandita Ramabai.* Illustrated, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 170. 1900. Revell. \$1.25.

Story of the best-known Indian woman from her childhood to 1900; intended as a record of answered prayers and fulfilled promises in connection with child widow rescue work and famine relief.

- FULLER, MRS. MARCUS B. *The Wrongs of Indian Womanhood.* Illustrated, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 301. 1900. Revell. \$1.25.

Description and discussion of these wrongs in the desire to find a missionary remedy; fuller than ordinary in its scope.

- GUINNESS, LUCY E. *Across India at the Dawn of the 20th Century.* Illustrated, 7 $\frac{1}{2}$ x9 $\frac{1}{2}$ , pp. 260. 1898. Revell. \$1.50.

Impressionistic account of a brief journey by one deeply touched by India's need; unique in its illustrations, many diagrams, and sketch maps.

- HARRAND, BEATRICE M. *Daughters of Darkness in Sunny India.* Frontispiece, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ , pp. 302. 1903. Revell. \$1.00.

In story and conversation the true record of some of the sufferings of India's women are effectively set forth in order to awaken Christian sympathy; lacks an account of changes wrought in these same lives by Christianity.

- \*HOLCOMB, HELEN H. *Men of Might in India Missions*. Illustrated, 5¼x8, pp. 352. 1901. Revell. \$1.25.

Lives of thirteen famous missionaries of various nationalities and ranging from the first Protestant missionary to Dr. Kellogg, who died in 1899; selection is good, emphasis satisfactory, and treatment fairly full.

- HOPKINS, S. ARMSTRONG. *Within the Purdah*. Illustrated, 5¼x8, pp. 248. 1898. Eaton & Mains. \$1.25.

Mrs. Hopkins describes her medical work among high-class Hindus with clearness, as well as with some egotism; much material other than medical; of interest to Methodists especially.

- \*HUME, ROBERT A. *Missions from the Modern View*, 5¼x7¾, pp. 292. 1905. Revell. \$1.25.

Views of a famous missionary born in India as to God and the world, the relation of missions to psychology and sociology, what Christianity and Hinduism can gain from each other, and as to how the Gospel should be presented to Hindus.

- \*HUNTER, WILLIAM WILSON. *A Brief History of the Indian Peoples*. Map, 5¼x7¾, pp. 256. 1897. Clarendon Press. 90 cents.

The late Sir William Hunter is the highest authority on India, and this volume is a condensation of fuller works by the same author, notably the following one; used in civil service examinations by British Government.

- \*HUNTER, WILLIAM WILSON. *The Indian Empire: Its Peoples, History, and Products*. Map, tables, 6½x9, pp. 852. 1893. Smith, Elder & Co. 21s.

Encyclopedic account of historical and present-day India from the standpoint of a civilian; most authoritative single volume on the Empire, considering its scope.

- \*JONES, JOHN P. *India's Problem, Krishna or Christ*. Illustrated, 5¼x8¼, pp. 381. 1903. Revell. \$1.50.

Except for the first chapter, the book is wholly devoted to the Indian religions, womanhood of India, and a full discussion of missions in their methods and problems; extremely valuable.

- JUDSON, EDWARD. *Adoniram Judson*. Illustrated, 5¼x7½, pp. 188. 1894. American Baptist Publication Society. 90 cents.

A concise picture by his son of the life and work of one of America's most famous missionaries, the apostle to Burma.

- KARNEY, EVELYN S., AND WINIFREDE W. S. MALDEN. *The Shining Land*. Illustrations, 5x7¼, pp. 96. n. d. Church of England Zenana Missionary Society. 6d., net.

Gives brief accounts of a village mission and of school work in beautiful Kandy, Ceylon.

- LEITCH, MARY AND MARGARET W. *Seven Years in Ceylon*. Illustrated, 7½x8½, pp. vi, 170. 1890. American Tract Society. \$1.25.

One of the very few volumes on Ceylon written from a missionary viewpoint; vivid, effective, but discursive.

- \*MACDONEL, ARTHUR A. *A History of Sanskrit Literature*, 5¼x7¾, pp. 472. 1900. Appleton. \$1.50.

First history of Sanskrit literature as a whole; necessarily brief in its treatment, which is supplemented by the Bibliographical Notes appended to the book; indispensable to an understanding of India.

- \*MAXWELL, ELLEN BLACKMAR. *The Bishop's Conversion*. Illustrated, 5¼x7¾, pp. 384. 1892. Eaton & Mains. \$1.50.

Under the guise of fiction this former missionary gives an intimate and true account of the real missionary life, with the object of furnishing an answer to critics of Indian missions; not strong as a novel.

- MESSMORE, J. H. *The Life of Edwin Wallace Parker, D.D.* Illustrated, 5¼x8, pp. 333. 1903. Eaton & Mains. \$1.00.

Life of the Methodist bishop of Southern Asia, told from the Vermont farm through his preparation and early work in India down through his final labors as bishop; written with the Epworth League in mind.

- RUSSELL, NORMAN. *Village Work in India*. Illustrated, 5¼x7¾, pp. 251. 1902. Revell. \$1.00.

Pen-pictures from a young Canadian missionary's experience in Central India. Despite fanciful titles and wearisome interweaving of native words and phrases, it is very forceful.

- \*SMITH, GEORGE. Henry Martyn, Saint and Scholar. Illustrations, 6x8½, pp. xii, 580. n. d. Revell. \$1.50.

Standard life of the most spiritual of early Indian missionaries, one whose life has inspired multitudes, despite its occasional morbidity; gives interesting facts concerning early work in Persia.

- \*SMITH, GEORGE. The Conversion of India. 5½x8, pp. xviii, 258. 1893. Revell. \$1.50.

Account of missions in India from 193 A.D. to 1893, by an authority on India; condensed, but picturesque and emphatic on main points; last chapter and appendix hardly relevant.

- \*SMITH, GEORGE. The Life of William Carey, D.D. Illustrated, 5½x8¼, pp. 389. 1887. John Murray. 7s. 6d.

- \*The Life of Alexander Duff, D.D., LL.D. Portrait, 5½x8¼, pp. 383. 1900. Hodder & Stoughton.

These two lives—one of the English pioneer, the other of Scotland's most famous educational missionary and secretary—are classics, notwithstanding their length. Dr. Duff's life is condensed from an earlier two-volume edition.

- THOBURN, J. M. India and Malaysia. Illustrated, 6¼x9, pp. 566. 1896. Eaton & Mains. \$1.50.

Very inclusive in its range, and on its missionary side quite full as to Methodist work; arrangement lacks in logic; valuable for intending missionaries.

- THOBURN, J. M. Life of Isabella Thoburn. Illustrated, 5x7½, pp. 373. 1903. Eaton & Mains. \$1.25.

Intimate account by her brother of the pioneer in woman's higher education in India, founder of its first Christian College for Women.

- TUTING, CONSTANCE E. E. A Christian Home in the Panjab. Illustrations, 5x7½, pp. 60. 1905. Church of England Zenana Missionary Society. 6d. net.

Story of a Sikh's conversion and of the transformed home and useful life which resulted.

- WILDER, ROBERT P. Among India's Students. 4x7, pp. 81. 1899. Revell. 30 cents.

Vivid portrayal of the conditions—especially the temptations and difficulties besetting the Indian student—under which personal work is done for the student class.

- WILSON, MRS. ASHLEY CARUS. A Woman's Life for Kashmir: Irene Petrie. Illustrated, 5½x8¼, pp. xxii, 343. 1901. Revell. \$1.50.

Story of a richly gifted English girl, won to the missionary idea and gladly giving her brief life in beautiful ministry to the girls and women of the Himalayas.

#### JAPAN (INCLUDING FORMOSA)

- ASTON, W. G. A History of Japanese Literature. 5½x7¾, pp. xi, 408. 1899. Appleton. \$1.50.

Best summary of twelve centuries of Japanese literature by one of the highest English authorities; invaluable for missionaries to Japan.

- \*BACON, ALICE MABEL. Japanese Girls and Women. 4½x6¾, pp. 333. 1891. Houghton, Mifflin & Co. \$1.25.

Written by one who for years had the best opportunities of studying her subjects on the ground; gives an excellent view of all phases of the subject, especially the life of higher class women.

- \*BATCHELOR, JOHN. The Ainu of Japan. Illustrated, 5¾x8, pp. 336. n. d. Revell. \$1.50.

The best book on the interesting aborigines of Northern Japan by the best-known missionary among them.

- BATCHELOR, J. Sea Girt Yezo: Glimpses at Missionary Work in North Japan. Illustrated, 6½x7½, pp. viii, 120. 1902. Church Missionary Society. 2s.

Japanese and Ainu missionary work vividly described by the foremost authority on the Ainu. Print, pictures, and binding make it most attractive, as do its circumstantial accounts of daily life.

- CARY, OTIS. Japan and Its Regeneration. Illustrated, map, 5x7¼, pp. iv, 150. 1904. Student Volunteer Movement. 50 cents.

Brief text-book for study classes; well arranged for student use; statistics.



- \*CHAMBERLAIN, BASIL HALL. *Things Japanese*. Fourth Edition. Map, 6x8½, pp. 545. 1902. John Murray. \$4.00.  
Prof. Chamberlain is the foremost English authority on Japan. The book is arranged in alphabetical order with full index of less important items.
- \*CLEMENT, ERNEST W. *A Handbook of Modern Japan*. Illustrated, maps, 5¼x7½, pp. xv, 395. 1903. McClurg. \$1.40.  
Just what its title indicates, and written by a missionary educator of Tokyo; later than Prof. Chamberlain's work and fuller on missions.
- \*CLEMENT, ERNEST W. *Christianity in Modern Japan*. Illustrations, map, 5¼x7¾, pp. xv, 205. 1905. American Baptist Publishing Society. \$1.00.  
Gives a bird's-eye view of the work of Christianity, especially since 1853-54; includes Roman and Greek Catholic work and that of the various Protestant societies, the work of auxiliary agencies, etc., thus bringing Ritter's work down to date and improving upon it.
- \*DEFOREST, JOHN H. *Sunrise in the Sunrise Kingdom*. Illustrated, map, 5x7, pp. 233. 1904. Young People's Missionary Movement. 50 cents.  
Brief and interesting text-book, intended primarily for young people's classes; statistics.
- GRIFFIS, WILLIAM ELLIOT. *Dux Christus*. Map, 5x7½, pp. xiii, 296. 1904. Macmillan. 50 cents, net.  
Text-book intended for women's classes, written by the foremost American authority on Japan.
- \*GRIFFIS, WILLIAM ELLIOT. *The Mikado's Empire*. 2 vols. Illustrated, 5½x8¼, pp. 677. 1898. Harper. \$4.00.  
The standard American work on Japan and one of the best published; encyclopedic in its range; brought up to date from 1876 by appended chapters.
- \*GRIFFIS, WILLIAM ELLIOTT. *Verbeck of Japan*. Illustrated, 5¼x8, pp. 376. 1900. Revell. \$1.50.  
Life and work of the most influential missionary and publicist that Japan has had; described by one who knew him and his work very well.
- \*GULICK, SIDNEY L. *Evolution of the Japanese*. 5½x8½, pp. xx, 463. 1905 (4th edition). Revell. \$2.00.  
Incomparably the best exposition of Japan's evolution and national character, as well as of its people, that has been published in any Western tongue.
- \*HARDY, ARTHUR SHERBURNE. *Life and Letters of Joseph Hardy Neesima*. Illustrated, 5x8, pp. vi, 350. 1891. Houghton, Mifflin & Co. \$2.00.  
The most satisfactory life of Japan's foremost Christian educator; written by the son of Neesima's American benefactor, who thus knew him intimately.
- \*MACKAY, GEORGE LESLIE. *From Far Formosa*. Illustrations, maps, 5½x8¼, pp. 346. 1895. Revell. \$1.25.  
Occasionally prosy, yet for the most part an extremely interesting account of the achievements and thrilling experience of Canada's missionary hero up to the date of publication; a most fruitful life.
- PEERY, R. B. *The Gist of Japan*. Illustrated, 5¼x8½, pp. 324. 1897. Revell. \$1.25.  
Though now somewhat superseded by later works that are less sectional, this is still a useful account of Japan, the Japanese, and missionary work and methods.
- SCHERER, JAMES A. B. *Japan To-day*. Illustrated, 5x7½, pp. 323. 1904. Lippincott. \$1.50.  
*Young Japan*. Illustrated, 5½x7¾, pp. 328. 1905. Lippincott. \$1.50.  
President Scherer was for some years an educator in Japan, and writes from a sympathetic, Christian point of view. Former volume is "a random portfolio of views, showing contemporary life" under every ordinary condition; the second volume tells "the unified story of the nation," especially of its educational development.

## KOREA

- BISHOP, ISABELLA BIRD. *Korea and Her Neighbors*. Illustrated, map, 6x8¼, pp. 488. 1897. Revell. \$2.00.

Based on four visits of an experienced world-traveler; mainly a record of journeying, but with encyclopedic information inserted, which is made available by a full index; missionary testimony indirect, but valuable.



- \*GALE, JAMES S. Korean Sketches. Illustrated,  $5 \times 7\frac{3}{4}$ , pp. 256. 1898. Revell. \$1.00.

The most readable volume on Korea and trustworthy withal. Missions are only slightly dealt with; the people and their daily environment are the themes.

- GALE, JAMES S. The Vanguard. Illustrated,  $5\frac{1}{2} \times 8$ , pp. 320. 1904. Revell. \$1.50.

The story, thinly disguised by fiction, of actual Korean missionaries and Christians, with the old and new life in strong and interesting contrast.

- GIFFORD, DANIEL L. Every-Day Life in Korea. Illustrated, map,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 230. 1898. Revell. \$1.25.

The best brief account of the people, their history, and of mission work among them, though somewhat heavy reading and not up to date.

- HALL, ROSETTA SHERWOOD. The Life of Rev. William James Hall, M.D. Illustrated,  $5\frac{1}{4} \times 7\frac{3}{4}$ , pp. 421. [1897.] Eaton & Mains. \$1.25.

The only biography of a medical missionary to Korea; written by his wife and other missionaries of the Methodist Board; service too brief to have accomplished great things, yet the years were well spent.

- \*UNDERWOOD, L. H. Fifteen Years Among the Top-knots. Illustrated,  $5\frac{1}{2} \times 8$ , pp. xviii, 271. 1904. American Tract Society. \$1.50.

While Mrs. Underwood deals largely with her own work as a Presbyterian medical missionary, she speaks of other missions and workers as well. Journeys, sometimes adventurous, peeps into the homes, sketches of Christians, inside views of the palace life, etc., are also valuable.

#### LEVANT, ARABIA, PERSIA

- BIRD, MARY R. S. Persian Women and Their Creed. Illustrated,  $5\frac{1}{2} \times 7\frac{1}{4}$ , pp. viii, 104. 1899. Church Missionary Society. 1s.

Clear and interesting account of the need for work among Mohammedan women, the methods used, and the encouragements received.

- \*CURTIS, WILLIAM ELEROY. To-day in Syria and Palestine. Illustrations, map,  $6 \times 9$ , pp. 529. 1903. Revell. \$2.00.

A well-known journalist's account of what an unusually keen and sympathetic observer deems of public interest; written on the ground while impressions were vivid.

- \*DWIGHT, HENRY OTIS. Constantinople and Its Problems. Illustrated,  $5\frac{1}{2} \times 8$ , pp. 298. 1901. Revell. \$1.25.

This city's relation to the Empire, questions affecting Mohammedanism, Turkish women, the Eastern Church problem and that arising from contact of East and West, schools and school teachers and the place of literature, are the themes ably discussed by Dr. Dwight.

- ESSERY, W. A. The Ascending Cross. pp. 236. 1905. Religious Tract Society. 3s. 6d.

"A miniature museum of three small courts containing specimens of the aid, influence, and success attending the efforts of fifty years" of the Bible Lands Missions' Aid Society.

- GOLLOCK, MINNA C. River, Sand, and Sun. Illustrations,  $6\frac{3}{4} \times 8\frac{1}{2}$ , pp. vii, 84. 1906. Church Missionary Society. 3s. 6d.

Graphic and well illustrated story of Church Missionary Society work, especially that for women and girls in Cairo and vicinity.

- \*HAMLIN, CYRUS. My Life and Times. Illustrations,  $5\frac{1}{2} \times 8$ , pp. 538. 1893. Revell. \$1.50.

Life and missionary career of a most versatile and inspiring man; a pioneer in education—founder of Robert College; a famous diplomat, a leader in industrial missions, and of exceptional influence with the natives of whatever race.

- JESSUP, HENRY HARRIS. Kamil Abdul Messiah, a Syrian Convert from Islam to Christianity.  $5 \times 7$ , pp. 156. 1898. Westminster Press. \$1.00.

Interesting story of a convert who labored as a missionary in Arabia until he died, probably from poison, two years after his conversion.

- LAURIE, THOMAS. Woman and the Gospel in Persia.  $5\frac{1}{2} \times 7\frac{3}{4}$ , pp. 100. 1887. Revell. 30 cents.

Abridgement of the same author's "Woman and Her Saviour in Persia;" mainly an account of Fidelia Fiske's life and labors.

- \*MALCOLM, NAPIER. *Five Years in a Persian Town*. Illustrated, map, 6x8¼, pp. xv, 272. 1905. E. P. Dutton & Co. \$3.00.

Particularized sociological and religious study of a central Persian town, with chapters on missions; discussion of religions and the people especially helpful to missionaries to Persia.

- TRACY, CHARLES C. *Talks on the Veranda in a Far-Away Land*. Illustrated, 5x7½, pp. 293. 1893. Congregational Publishing Society. \$1.25.

Chatty account of missionary work, especially methods, in Asiatic Turkey; written in a realistic style.

- WATSON, ANDREW. *The American Mission in Egypt, 1854-1896*. Illustrated, map, 6½x9½, pp. 484. 1897. United Presbyterian Board of Publication. \$1.50, postpaid.

Though a history of a United Presbyterian Mission, it is the fullest and best work on missions in Egypt; material bearing on the personnel of the Mission uninteresting to the general reader.

- WHEELER, MRS. CROSBY H. *Missions in Eden*. Illustrated, 5¼x7¾, pp. 193. 1899. Revell. \$1.00.

Glimpses of life and missionary labor in the Valley of the Euphrates; from the viewpoint of woman's work.

- \*WILSON, S. G. *Persian Life and Customs*. Illustrations, map, 5¼x8, pp. 333. 1895. Revell. \$1.25.

Written after fifteen years of missionary service and covers very satisfactorily the wide range of information desired by friends of missions.

- \*ZWEMER, S. M. *The Cradle of Islam*. Illustrations, maps, 6x8½, pp. 434. 1900. Revell. \$2.00.

The best book by far on Arabia and missions there; valuable also for missionaries to other Moslem lands.

## OCEANIA

- \*ALEXANDER, JAMES M. *The Islands of the Pacific*. Illustrations, maps, 6¼x8½, pp. 515. 1895. American Tract Society. \$2.00.

Sketch of the people and missions of various South Sea groups, with emphasis upon the transformation wrought by missions.

- BRAIN, BELLE M. *The Transformation of Hawaii*. Illustrated, 5¼x7¾, pp. 193. 1898. Revell. \$1.00.

Story briefly told for young people of the change from heathenism to incipient statehood, wrought mainly by missions of the American Board.

- \*BROWN, ARTHUR JUDSON. *The New Era in the Philippines*. Illustrations, maps, 5½x8, pp. 314. 1903. Revell. \$1.25. Paper-covered edition, without illustrations, Student Volunteer Movement, 35 cents.

Studies of the Islands made on the ground by a missionary secretary of keen discernment; excellent from various points of view; used as a study class text-book.

- DEVINS, JOHN BANCROFT. *An Observer in the Philippines*. Illustrations, map, 6x8¾, pp. 416. 1905. American Tract Society. \$2.00.

A well-known editor's racy account of a trip of constant interrogation and observation in the Islands; records America's achievements and her problems, as well as those of Protestant missions.

- ELLIS, JAMES J. *John Williams, the Martyr Missionary of Polynesia*. Illustrations, map, 5x7½, pp. 160. n. d. Revell. 75 cents.

"A man who has achieved for himself deathless fame" described in the process; all the more interesting because of his versatility and his adventurous life and sad death.

- GORDON-CUMMING, C. F. *At Home in Fiji*. Illustrations, map, 5¼x8, pp. 365. 1889. Armstrong. \$1.25.

A talented author, who has spent much of her life in travel, tells largely through her letters of life and experiences of travel in the Islands, with many sidelights on missionary work.

- \*LOVETT, RICHARD. *James Chalmers: His Autobiography and Letters*. Illustrations, maps, 5¾x8½, pp. 511. n. d. Revell. \$1.50.

Standard life of one of the most famous and fearless of missionaries to South Sea cannibals, by whose hands he was murdered in 1901.

- \*LUMHOLTZ, CARL. *Among Cannibals*. Illustrations, maps, 6x8¾, pp. xx, 395. 1889. Scribner. \$2.50.

Record of four years' travel and research by a Norwegian specialist in Australia, especially among the Queensland aborigines, most of whom still belong to the Stone Age.

- PAGE, JESSE. *Bishop Patteson*. Illustrations, map, 5x7½, pp. 160. n. d. Revell. 75 cents.

The story of one of the most cultured of British missionaries who gave his life and finally his blood to the manifold ministry of the Melanesians.

- \*[PATON, JAMES.] John G. Paton, *Missionary to the New Hebrides*. Illustrations, map, 5½x8, pp. 886. 1898. Revell. \$1.50.

Life up to 1898 of one of the most simple, saintly, and brave of modern missionaries, who, after being in deaths oft, still survives.

- \*STUNTZ, HOMER C. *The Philippines and the Far East*. Illustrations, maps, 5½x8, pp. 514. 1904. Jennings & Pye. \$1.75.

Based upon a larger experience and first-hand knowledge of the land, peoples, and missionary work in the Islands than any other volume; valuable also from the point of view of governmental policies.

- \*YONGE, CHARLOTTE MARY. *Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands*. 2 vols. Portraits, 5¼x7½, pp. xii, 370, 411. 1894. Macmillan. \$3.00.

Standard life of one of Britain's finest spirits, who illustrates better than almost any other man the humility, versatility, attractiveness, scholarship, and spirituality of the missionary calling.

#### SIAM AND LAOS

- \*CURTIS, LILLIAN JOHNSON. *The Laos of North Siam*. Illustrated, 5¾x8, pp. xxix, 338. 1903. Westminster Press. \$1.25.

First full treatment of the little-known and most interesting Laos; written by one who traveled and labored among them for four years; account of mission work there especially valuable for Presbyterians.

- FLEESON, KATHARINE NEVILLE. *Laos Folk-Lore of Farther India*. Illustrations, 5x7¼, pp. 153. 1899. Revell. 75 cents.

Classified collection of tales, fables, riddles, parables, and proverbs rendered into English by a sympathetic missionary as an interpretation of the Laos.

- Siam and Laos as Seen by Our American Missionaries*. Illustrations, map, 5x7½, pp. 552. 1884. Presbyterian Board of Publication, Philadelphia. \$1.50.

Collection of articles upon nearly every topic germane to a missionary volume, written by missionaries of the Presbyterian Board; not up to date.

#### THE JEWS

- GIDNEY, W. T. *The Jews and Their Evangelization*. 4¾x7, pp. xvii, 121. 1899. Student Volunteer Missionary Union, London. 20 cents.

Study class text-book written by a specialist, giving salient facts concerning the Jews of every period, as well as an account of missions among them.

- \*THOMPSON, A. E. *A Century of Jewish Missions*. Illustrations, 5x7½, pp. 286. 1902. Revell. \$1.00.

Though marked by many misstatements, this is the most readable and generally satisfactory brief volume on the subject.

- WILKINSON, JOHN. "Israel My Glory." 6x8½, pp. xvi, 310. 1892. Mildmay Mission to the Jews' Book Store.

Fifth edition of a work by the veteran British worker among the Jews; largely an exposition of Scriptures bearing on the Jews, with some account of difficulties and prospects of the work among them.

## APPENDIX B

### ORGANIZATION OF THE CONVENTION

CHAIRMAN . . . . .	John R. Mott
VICE CHAIRMAN . . . . .	J. Ross Stevenson
GENERAL SECRETARY . . . . .	F. P. Turner
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EDITOR OF THE REPORT . . . . .	H. P. Beach
OFFICIAL STENOGRAPHERS . . . . .	Nellie M. Wood Roy E. Fuller
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TRANSPORTATION COMMITTEE . . . . .	H. P. Andersen, Chairman
CHAIRMEN OF SIMULTANEOUS MEETINGS:	
Vine Street Christian Church . . . . .	C. V. Vickrey
First Presbyterian Church . . . . .	E. D. Soper

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INDIA . . . . .	David McConaughy, Chairman Carl Smith, Secretary
JAPAN AND KOREA . . . . .	R. E. Speer, Chairman C. W. Inglehart, Secretary
LATIN AMERICA . . . . .	J. B. Rodgers, Chairman W. A. McKnight, Secretary
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CONFERENCE OF LEADERS OF YOUNG PEOPLE'S SOCIETIES . . .	H. W. Hicks, Chairman E. D. Soper, Secretary
CONFERENCE OF PROFESSORS AND IN- STRUCTORS IN THEOLOGICAL SEMI- NARIES . . . . .	J. Ross Stevenson, Chairman T. B. Penfield, Secretary
CONFERENCE OF LAYMEN . . .	H. B. F. Macfarland, Chairman David McConaughy, Secretary
CONFERENCE ON MISSIONARY AND BI- BLE TRAINING SCHOOLS . . .	Elmore Harris, Chairman J. E. McCulloch, Secretary
CONFERENCE OF PASTORS . . .	J. Ross Stevenson, Chairman T. B. Penfield, Secretary

## GENERAL CONVENTION COMMITTEE

Chairman, Major E. B. Stahlman

Executive Secretary, W. J. Southam, representing the Student Volunteer Movement, New York

## EXECUTIVE COMMITTEE

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J. H. Kirkland	W. R. Cole	G. M. Neely
	A. H. Robinson	C. F. Frizzell, Treasurer

## COMMITTEE ON ASSIGNMENT OF DEL-

EGATES TO HOMES . . . .	S. W. McGill, Chairman
MINISTERS' COMMITTEE . . .	W. M. Anderson, Chairman
LADIES' COMMITTEE . . . .	Mrs. W. M. Woolwine, Chairman
STUDENTS' COMMITTEE . . .	A. C. Hull, Chairman
RECEPTION COMMITTEE . . .	W. W. Crutchfield, Chairman

## APPENDIX C

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	<hr/>
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	<hr/>
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Total Number Institutions Represented . . . . .	4235
	<hr/>
	716







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### The Purpose of the Student Volunteer Movement for Foreign Missions is

- (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions ;
- (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America, and to unite all volunteers in an organized aggressive movement ;
- (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches ;
- (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers.

For information as to the organization, results, programme and needs of the Student Volunteer Movement the reader is referred to the Report of the Executive Committee, pages 39-64 of this volume.

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